

THE BAPTIST STUDENT UNION:
ITS ORIGIN, AND ITS DEVELOPMENT IN OKLAHOMA

THE BAPTIST STUDENT UNION:
ITS ORIGIN, AND ITS DEVELOPMENT IN OKLAHOMA

By

ELDON WILSON DOWNS

Bachelor of Arts

Oklahoma Agricultural and Mechanical College

Stillwater, Oklahoma

1940

Submitted to the Department of History
Oklahoma Agricultural and Mechanical College
In Partial Fulfillment of the Requirements

For the degree of

MASTER OF ARTS

1941



OKLAHOMA
AGRICULTURAL & MECHANICAL COLLEGE
LIBRARY
OCT 6 1941

APPROVED

T. A. Reynolds
Chairman of Thesis Committee

Emily B. Smith
Member of Thesis Committee

T. H. Reynolds
Head of Department

D. C. M. G. Cook
Dean of Graduate School

PREFACE

Every important movement draws from the ideals and experiences of earlier movements of a similar nature. Within this study an attempt has been made to show the activities of earlier student religious movements upon which the Baptist Student Union has been built.

These last few years have shown a continuous period of progress for the Baptist Student Unions in Oklahoma. Frequent individuals of other denominations and even many Baptists are confused about the activities of a Baptist Student Union. One pastor in the state asked this question, "If you had to choose between the B. Y. P. U. and the B. S. U., which would you prefer?" There are undoubtedly many others who know no more about this Baptist student movement. This work attempts to show that the Baptist Student Union is the voluntary religious activities of Baptist students within the schools and colleges of the south as provided for and promoted by Southern Baptists. The Baptist Student Union is a connecting link between the college and the local church in the college center.

Lastly, an attempt has been made to trace the progressive development of the Baptist Student Unions in Oklahoma.

The author wishes to express his gratitude to all of those who have assisted in the guidance, lent or prepared manuscripts, written letters, or in any other way contributed to this study.

E. W. D.

TABLE OF CONTENTS

	Page
PREFACE.....	iv
CHAPTER I. FOUNDATION STONES OF A BAPTIST STUDENT UNION...	1
1. Haystack Prayer Meeting.....	1
2. The Young Men's Christian Association and Student Volunteer Movement.....	4
3. Baptist Young People's Union.....	16
4. Northern Baptists and the University Pastorate.....	20
5. Baptist Student Missionary Movement of North America.....	24
6. Texas Baptist Student Union.....	31
CHAPTER II. TWO DECADES OF SOUTHWIDE BAPTIST STUDENT ACTIVITIES.....	42
1. Creation of the Inter-Board Commission.....	42
2. Inter-Board Commission—Seven Year Life.....	46
3. Master's Minority Movement Launched.....	53
4. B. S. U. Goes International.....	57
5. The Last Half-Decade—B. S. U. in the South.....	61
6. A New Phase of Progress—The Student Center.....	66
CHAPTER III. BAPTIST STUDENT UNION DEVELOPMENT IN OKLAHOMA	68
1. Conferences Draw Students.....	68
2. First Oklahoma Student Secretary.....	76
3. Student Secretary Era.....	83
4. New Features of Expansion.....	92
5. New Secretary Era.....	99
CHAPTER IV. A BAPTIST STUDENT UNION IN ACTION.....	107
1. Origin and Development.....	107
2. Student Secretary—Williamson.....	118
3. Student Secretary—Ellis.....	126
4. Student Secretary—Brashears.....	129
5. Student Secretary—Stinson.....	132
6. Student Center Movement.....	134
CHAPTER V. SUMMARY.....	137
BIBLIOGRAPHY.....	140

CHAPTER I

FOUNDATION STONES OF A BAPTIST STUDENT UNION

1. Haystack Prayer Meeting

Men who have studied the early religious missions in the United States consider the Haystack Prayer Meeting, which occurred at Williams College on a sultry afternoon in August, 1806, as the cornerstone of extra-religious missions in America. It was a customary practice for members of the local Theological Society at Williams College to assemble for Wednesday afternoon prayer meetings in the spring and summer. Five students, including Samuel J. Mills, son of a well-known and beloved minister, went to the prayer tryst in the maple grove south of the college on this particular Wednesday. Scarcely had they opened their meeting until forebodings, physical rather than spiritual, of a turbulent future became ominous, for dark clouds began to roll, sharp flashes of lightning to appear, and claps of thunder to echo overhead. Upon the arrival of a few scattered raindrops the students hastened back toward the college but stopped enroute in the comforting shelter of a nearby haystack. To one less seasoned than Mills in rebuffs, this inauspicious beginning would have prompted a change from his usual discussion of missionary obligations; but no sooner were his devotees ensconced than he promptly resumed the disquisition. This subject was scarcely a popular one because the American churches, so completely occupied with the task of subduing the wilderness and conquering the Indians, had forgotten the Great Commission of Christ. The conversation of these students under the

haystack turned to the spiritual darkness of Asia. At this point, Mills, the sallow-faced leader suggested, for the first time, that the Asiatic lands would never be Christianized unless Christian students were ready to put their lives into foreign missionary service. When Mills appealed on this occasion to his associates to join him in dedicating their lives to foreign missionary service, one of the group objected to certain factual procedures. When this question of procedure was clarified by the leader even this hesitant one was convinced that this was a "God-inspired proposal." With the sentiment of the students backing him, Mills eagerly said, "We can do this, if we will. Come let us make it a subject of prayer under the haystack while the dark clouds are going and the clear sky is coming." Bowed in prayer under the haystack, these student volunteers for foreign missions willed to do God's bidding anywhere they were needed. At that surrender, birth¹ was given to the first student missionary society in America.

Two years passed before the group of students formally organized a secret society known as "Society of Brethren." This group, with ritual, plans, and procedure effected, continued the practice of frequent meetings which from the results accomplished had a decided influence upon the other students. Their purpose, one that was distinctly missionary, was kept secret because of the indifferent

1 Clarence Prouty Shedd, Two Centuries of Student Christian Movements (Association Press, New York, 1934), 52. Hereafter cited as Shedd, Student Christian Movements.

and sometimes hostile attitude of their religious denomination, the Congregational Church. At that time leaders of the Congregational Church for various reasons regarded interest in foreign missions as a kind of fanaticism.

In 1810 the cipher records of "the Brethren" were taken from Williams College to Andover Seminary where Samuel Mills and others of the original group were in school. The activities of this missionary movement had spread by this time to other colleges and communities. It was not long until reports¹ of its efforts and plans aroused from a general stupor many sincere and devout church members to their missionary obligation. This awakening resulted in the creation by the Congregational Churches at Bradford, Massachusetts of the first American Foreign Missionary Sending Society.²

Although it is doubtful whether any other American ever exerted so great an influence in the cause of missions, Samuel Mills, the original force behind the movement, never actually became a foreign missionary. After making an exploratory journey to Africa in 1818, which marked the beginning of his career in saving the souls of the native heathen, Mills started for home only to be seized with a fatal illness. He died while on the high seas. With his passing, many of those who had heard him speak remembered his oft repeated motto: "Though you and I are very little things, we must not rest satisfied until our influence is felt to the remotest corner of this ruined world"³ and were ready and willing to continue his work.

2 Ibid., 52-56.

3 Gardiner Spring, Memoirs of Samuel J. Mills (1820), cited by Shedd, Student Christian Movements, 58.

The student societies, which followed the Mills group between 1810 and 1858, were primarily the result of an interest of the different denominations in the problem of world evangelism. The "interest in missions" promoted by the Haystack group not only caused the growth of missionary passion in the different denominations but also caused small groups of students to be missionary minded. This continuous chain of mission groups led directly to the creation of the intercollegiate Young Men's Christian Association toward the middle of the nineteenth century.⁴

2. The Young Men's Christian Association and Student Volunteer Movement

Nearly one hundred years ago on June 6, 1844, George Williams and eleven other clerks of Hitchcock and Company, London, feeling that Christianity should be in the shop and market place, united and organized for "the spiritual and mental improvement" of young men in "the drapery and other trades."⁵ Soon afterwards, Christopher Smith, the roommate of George Williams, named this organization "Young Men's Christian Association." Membership in it was limited to "young men who gave decided evidence of conversion to God," while the supreme aim was to make sure that the daily life of each associate would bring glory to the Redeemer in his daily calling. This London association was noted for its intense religious zeal,

⁴ Shedd, Student Christian Movements, 59,60.

⁵ Ibid., 92.

ably demonstrated in the persistent campaign which was carried on
 to induce young men to lead a religious life.⁶

An American student, pursuing studies in Edinburgh, Scotland, had observed the Y. M. C. A. organization and its influence among the young men of the cities. He apparently approved the idea, because on his return to the United States he organized the first association of this kind in the states. On December 29, 1851, in the chapel of the Old South Meeting House in Spring Lane, Boston, the association was set up. This Boston association, however,⁷ laid great emphasis upon the organization as a social resort.

As early as 1858, less than seven years after the first association was founded in the United States, two colleges had such associations on their campuses. These schools, the University of Michigan and the University of Virginia, both claim the honor of having the first Y. M. C. A. for college students. An undergraduate who attended the first meeting held by this Y. M. C. A. has reported that a Christian association was formed on the Michigan campus in the winter of 1857-58. At first this society took the form of a theological debating society, but later it adopted the
 8
 ideals held by the original London society. The preamble to the constitution of the University of Michigan Y. M. C. A., 1859, shows the objects of the organization to be: (1) individual development of Christian young men, (2) the advancement of the cause of

6 Laurence L. Doggett, "Young Men's Christian Association," Americana Encyclopedia (New York, 1937), XXIX, 653,654.

7 Ibid., 654; Shedd, Student Christian Movements, 93.

8 Adam K. Spence, "Speech" (Louisville Annual Convention of Y.M.C.A., 1877), cited by Shedd, Student Christian Movements, 96.

Christ in the university, (3) the procurement of suitable reading for the students in general, (4) the acquisition of accurate information on the religious condition of the world, and (5) the formation of plans for its evangelism.⁹

In the spring of 1858, because all other associations such as debating societies and fraternities had failed to meet the strong desire for fellowship on the University of Virginia campus, groups of students met to study the constitution of the city Y. M. C. A. When the study was finished, its value was so appreciated that it was ordered rewritten to apply more appropriately to a college campus. With its adoption on October 12, 1858, it became the first collegiate Y. M. C. A. constitution.¹⁰

The period from 1858-77 has been marked by the spontaneous spread of the Y. M. C. A. in the colleges, without any official backing from the national organization. The various contemporary student societies, theological, missionary, or devotional, some of which had existed for a century and a half in the older institutions of learning tended to have too limited objectives, while the Y. M. C. A., which aimed to transform the religious life of campus groups, appealed to the students. More than forty colleges organized Young Men's Christian Associations between 1858 and 1877, although repeatedly the national leaders of associations defeated proposals to organize them in colleges. Among the few strong ad-

9 Shedd, Student Christian Movements, 97.

10 Thomas Hume, Madison Hall Notes, (University of Virginia, Nov. 30, 1907), III, No. 13, 1, cited by Shedd, Student Christian Movements, 99.

vocates of a collegiate Y. M. C. A. national organization was Robert Weidensall, who became the first paid agent of the national Y. M. C. A. in 1868. Weidensall, within a few years, was actively aiding the collegiate organizations in membership drives in seven states. Others began to see the importance of extending the movement into colleges. For a true intercollegiate Christian movement, the initiative, however, had to come from the colleges and the ¹¹ students themselves.

In 1875, Luther Wishard, then twenty years old, who later became a pioneer and a pathfinder in Y. M. C. A. work, entered Princeton University. Promptly he began to participate in the activities of the Philadelphia Society, a campus-centered organization which covered the devotional, missionary, and theological emphases of a religious society. Wishard discovered that its aims and functions were quite similar to the Y. M. C. A.; therefore, he urged that the society become affiliated with the associations. With the agreement of the society, Wishard made two small changes in the constitution which made it identical with that of the Y. M. C. A. The Philadelphia Society, then, became affiliated with the associations in 1876.

A few months later, Wishard became acquainted with William Earl Dodge, a successful business man of New York City and chairman of the International Committee of the Y. M. C. A. Wishard, who was always eager to extend the benefits of the Philadelphia Society to

11 Ibid., 115-121.

other colleges nearby had not thought of the possibility of an intercollegiate movement of Christian associations. Mr. Dodge, however, in calling Wishard's attention to the International Y. M. C. A. convention which was to be held in Louisville, Kentucky in June, 1877, suggested that Princeton University take the initiative in inviting delegates from the colleges to Louisville to study the idea of further extension of the Y. M. C. A. into other colleges by deputations or in other ways. When Wishard carried this suggestion back to the Philadelphia Society, they promptly appointed a committee headed by Wishard to draw up a letter of invitation to send to one hundred colleges in the United States. In March the committee sent the prepared letter of invitation to two hundred colleges, requesting the officers of the existing local religious societies to meet with the International Y. M. C. A. at the Louisville conference.¹²

On June 6, 1877, thirty-three years to the day after the first Y. M. C. A. was organized in London, the Louisville convention assembled. When the first session ended, representatives from twenty-one colleges met at a designated place in the Convention Hall. Out of this informal meeting the Intercollegiate Y. M. C. A. was born, an organization that had been dreamed, planned, and prayed into existence.¹³

12 Ibid., 128, 138-142.

13 Shedd, Student Christian Movements, 143, 144.

The students at Louisville divided their time between sessions of the Y. M. C. A. convention and the special student meetings, where discussions centered around methods of intercollegiate cooperation, promotion of prayer life, Bible study, and innumerable other issues. On the morning of June 9, the Louisville convention, wishing to discuss the plan of the united Y. M. C. A. work in the colleges, invited Wishard to present the proposals of the college group. They included (1) the importance of seeking the salvation of students for their own sake and for their influence as educated men, (2) the importance of securing their salvation while they were in college, and (3) the value of united work and prayer. The college students also decided that the success of Christian work in colleges depended upon diligent study of the Word of God, prayer, personal work, and efficient organization. The students recommended: (1) that some type of inter-association work be carried on; and (2) that the Y. M. C. A. convention appoint a national college secretary to supervise and organize the work.¹⁴

After these principles and recommendations had been made by Wishard, a series of favorable discussions ensued between the college students and Y. M. C. A. leaders. The students had won their proposals at that meeting, because on the following morning the Convention approved resolutions granting power to the International Executive Committee to appoint a college corresponding

¹⁴ Ibid., 145, 146. These same proposals are held dear by the Baptist Student Union of today.

secretary for the nation and an assistant in each state. It is altogether possible that the college associations would have organized separately from the International Y. M. C. A. if the Louisville convention had not acted favorably. The action of the convention made possible the Intercollegiate Y. M. C. A. The International Executive Committee, searching for the best individual to guide this new national movement selected the college leader, Luther Wishard, as the first college corresponding secretary.¹⁵

Mr. Wishard had other plans for himself than being the new college secretary. He discovered, however, a greater opportunity for service in the cause of missions in the college secretaryship than elsewhere; for that reason, Wishard was persuaded to retain the secretaryship.

The new secretary began to have the desire to make the intercollegiate movement distinctly missionary and to establish student societies in the colleges of mission lands which could cooperate with the Intercollegiate Y. M. C. A. movement. At a conference of the Inter-seminary Missionary Alliance in 1883, one speaker urged foreign mission volunteers to organize in bands for mutual encouragement and enlightenment. The delegates from Princeton went home from the convention so infused with the ideas presented that they talked publicly and prayed privately for guidance in providing a solution. The solution, in a way, from their point of view came when a mission band was formed. According

15 Ibid., 150.

to statements of the leaders its purpose was to cultivate the missionary spirit among the college students, to inform the members of the band in all subjects of missionary interest, and to lead men into foreign mission work. Robert Wilder, who later became one of the outstanding leaders at Mount Hermon, was a member of this Princeton band.

In 1885, C. K. Ober, a Williams College graduate, was chosen by the International Executive Committee to be an associate of Wishard in the leadership of American student work. Wishard and Ober decided to ask J. E. K. Studd, chairman of Moody's Cambridge meetings to make a tour of American colleges and tell the students about the "Cambridge Missionary Seven." This group of seven students had decided to go to China as missionaries after Dwight L. Moody, the evangelist, had led them in a revival. Mr. Studd finally accepted the urgent plea of the college secretaries and in the course of his speaking engagements reached Cornell University. In attendance at Cornell at that time (1885) was John R. Mott, a former student of Upper Iowa University. Having left the Iowa Methodist school because he was fighting a call to religious work, Mott resolved to bury himself in studies and activities. All of the students, including this twenty-one year old transfer, had heard that Mr. Studd, the famous English cricketer, was coming to the campus. Even Mott's firm resolution to attend no religious services could not prevent his hearing the missionary minded athlete.

As J. R. Mott, torn between opposing desires but nevertheless drawn by the powerful spiritual force to the meeting, opened the door of the Botanical Lecture room, he heard Studd shout, "Young men, seekest thou great things for thyself? Seek them not! Seek ye first the Kingdom of God." At that statement, Mott, realizing that God had a special task for him, surrendered for Christian service. When Mott went to see Mr. Studd the next day, the cricketer advised him to engage in some type of missionary activities. Mott gradually took part in the Y. M. C. A. and was elected as an officer in the ensuing year. He also became interested in a summer camp which was to be held at Northfield, Massachusetts in 1886.¹⁷

The summer camp, Mount Hermon conference, was suggested by Dwight L. Moody in 1885. Moody, observing that accommodations were available at Northfield for more than two hundred individuals, suggested to the college Y. M. C. A. secretaries that a summer conference be held for local association secretaries. Wishard, however, had his eye set upon the place for a summer Bible study conference for interested college students. When this was proposed, Moody objected because he felt that students would not attend such a conference. About the middle of April 1886, Wishard and Ober with Moody's consent drafted and mailed a circular announcing the summer school for Bible study. As soon as the announcements were mailed, both of the secretaries began visiting colleges to get conference delegates for this July assembly. Wishard, remembering

17 Ibid., 293.

the Princeton volunteer band, urged its leader, Robert Wilder, to attend the conference because he could quicken missionary enthusiasm. Ober visited Cornell University and obtained ten delegates, including the newly elected Y. M. C. A. vice-president, John R. Mott. Other visitations brought an abundance of delegates; in fact, two hundred and fifty attended the conference.

The first college students' Summer School for Bible Study, conducted by D. L. Moody was held at Northfield, Massachusetts, July 1-31, 1886. Besides the Bible study with Moody which lasted from ten to twelve o'clock each day, opportunity was given in the morning for an informal discussion of problems in college Y. M. C. A. work and in the afternoon for athletics. The principal inspiration of this conference was the beginning of the missionary movement which eventually led to the Student Volunteer Movement for foreign missions. Scarcely had the Mount Vernon conference begun when a group of nineteen missionary volunteers, guided by the leadership of Robert Wilder, met to discuss the missionary opportunity presented by this Bible school. These volunteers decided to make a covenant of prayer, seeking daily for a discussion of foreign missions and for one hundred fellow students to dedicate their lives. From day to day the group grew larger, until the one hundredth volunteer joined them on the last day of the conference. This group of volunteers has often been referred to as the Mount Hermon Hundred. Toward the middle of the conference a unique missionary meeting took place which was later referred to as the

18 Ibid., 238-248.

"Meeting of Ten Nations." This meeting was addressed by seven young men of diverse nationalities and three sons of missionaries. Because many went away filled with an overwhelming desire to do something for the cause, it has been regarded as the climax of the conference.

19

After this conference of Bible study and missionary emphasis was concluded, the leaders of the Y. M. C. A. felt that something else should be done. Charles K. Ober was the first one who thought of sending out a team of the Mount Hermon volunteers to tell the story of the missionary awakening, just as the Cambridge Seven had done in Britain a few years before. This first deputation, which was financed by D. W. McWilliams of New York City, included Robert Wilder and John M. Foreman, a son of missionary parents and a Princeton classmate of Wilder.

20

The Southern Baptist Theological Seminary at Louisville, Kentucky was included in the itinerary of this gospel team. In their addresses to the students, they again and again enunciated, "This cause wants only the best." At a prayer meeting which concluded one of the addresses, one Alabama man arose and shouted in a shrill voice, "That lets me out! That lets me out!" During the very same visit of Wilder and Foreman, another man who was probably no more brilliant than the Alabama brother, dedicated himself to

19 Snedd, Student Christian Movements, 249-261.

20 Ibid., 264-266.

mission work and for forty years labored in a North China mission. These examples show in a small way the types of reactions which were accorded the deputation.²¹

During the college year (1886-87) as a result of the deputation more than fifteen hundred students volunteered for foreign missionary service. By the summer of 1887 the number of volunteers had increased to twenty one hundred students. Because of the increasing growth of this missionary movement, C. K. Ober decided to organize the Student Volunteer Movement for Foreign Missions; this would become a missionary department of the student movement. At Northfield, then, in the summer of 1888 an executive committee of the Student Volunteer Movement was appointed including a representative from the collegiate Y. M. C. A., the Inter-Seminary Missionary Alliance, and the Y. W. C. A. Thus, when Wilder began his second missionary deputation to the colleges that fall, he served as the first secretary of the Student Volunteer Movement for Foreign Missions, a specialized department of the student movement. Later that same year, John R. Mott became the first chairman of the Student Volunteer Movement, a position which he held until 1920.²² Mott, who had a high regard for the position he occupied, wrote that his work was "most profitable" and "highly-multiplying." This task was to draw men of ability into Christian service, through

21 I. J. Van Ness, "Southern Baptists' Claim and Call to the Christian Generation," in Frank Leavell, editor, Christ My Only Necessity (Sunday School Board, Southern Baptist Convention, Nashville, 1931), 29.

22 Shedd, Student Christian Movements, 273-275.

the power of Christ.²³ More than eleven thousand student volunteers were drawn from the colleges into mission fields during the years of his service.²⁴

The Student Volunteer Movement during the next quarter century made a phenomenal growth. From the east to the west, from the north to the south, all countries had felt its influence and importance in one way or another. Like movements spread into Europe and Asia until the volunteer movement became international in scope. Today the movement has the same purpose which it defined in 1900, seeking not only to educate the student membership of the colleges and universities on the world mission of Christianity so that they might understand and support it, but also to enlist and call them out for definite mission work.²⁵

The Student Volunteer Movement can be easily traced back to the Haystack Prayer Band; it has been an inter-denominational plan. Baptists, in general, and Southern Baptists in particular worked in this movement for many years. Finally the denomination took hold of itself and organized a distinct Baptist movement, but that is later on in the story.

3. Baptist Young People's Union

Besides the work that the Baptists were doing through the Y. M. C. A. and the Y. W. C. A. during the years 1858-1900, an-

23 John Raleigh Mott, Confronting Young Men with the Living Christ (Association Press, New York, 1924), 197.

24 Shedd, Student Christian Movements, 273-275.

25 This item appears in pamphlet form. Another Chapter in Our History (Student Volunteer Movement, New York, 1940), 2.

other movement was forming. It was also a "stone in the foundation" of the Baptist Student Union, because it was concerned with the general development of young people's work in the churches.

Almost to the last of the nineteenth century churches had little use for young people's organizations because such groups made use of social and play instincts which were popularly regarded as the work of the devil. From 1848 to 1881 sporadic efforts, however, were made to hold the young people. Immediately after revival, usually an annual attempt for a religious awakening in the churches, young people's prayer meetings were organized, only to die when the religious fervor had spent itself.

One New York church was an exception during this period. In 1867 the pastor of a Brooklyn church, Dr. Theodore Cuyler, organized a young people's association. This society met weekly for a devotional service, had a pledge, and worked through the use of committees. This association laid the foundation for ensuing organizations that spread into the churches of all denominations.

Some fifteen years after the young people's association was started in Brooklyn, the young people's organizations really began. The first Christian Endeavor was organized in 1881 by Dr. Francis E. Clark, a Congregational minister of Portland, Maine. It succeeded where others had failed because besides giving the young people a meeting of their own and something to do, opportunity was afforded for personal work with others. Like organizations, frequently

26 J. E. Lambdin, The General B. Y. P. U. Manual (Rev. edn., Sunday School Board, Southern Baptist Convention, Nashville, 1933), 15, 16. Hereafter cited as Lambdin, Manual.

bearing the same name, were organized by the Methodists and the Baptists. All of these young people's meetings were inter-denominational. Finally the Methodist leaders began to feel that they should train their own church members. In 1889 the Northern Methodists organized their youth organization, Epworth League, as did the Southern Methodists in 1894.²⁷

Many Baptists also believed that denominational training should be fostered for their young Christians. In 1890, the Baptist Young People's Union of America (really the United States and Canada) was organized in Chicago. Inter-denominational lesson topics were used by the B. U. P. U. of America, but Baptist leaders wrote all the explanatory notes. When the Southern Baptist Convention met in 1893, a committee was named to investigate the young people's organizations in their churches. The committee made a report later to the same convention recommending that literature be provided by the Sunday School Board for this young people's movement in the Baptist church.²⁸

During the next three years a great three-cornered controversy arose among leaders of Southern Baptists over the relationship of the young people's movement to the convention. One group insisted that the B. Y. P. U. A. should be purely within the local churches and should hold no associational, state, or southern conventions. Another faction wanted the young people's movement

27 Lambdin, Manual, 16.

28 Ibid., 18.

to constitute the southern division of the B. Y. P. U. A., while the third insisted upon a separate, independent southwide B. Y. P. U. In the latter part of 1895 a group of Southern Baptist leaders met in Atlanta, Georgia and organized the B. Y. P. U. Auxiliary to the Southern Baptist Convention. When the Southern Baptist Convention met in 1896, the Sunday School Board included
29
the following in its report:

We take pleasure in making recognition of the organization during the past year of a Baptist Young People's Union in the South whose avowed aims and purposes are for the fostering and furtherance of all the great enterprises which the convention has in hand, and which began life by a earnest declaration of intention to adhere with strictest loyalty to all the doctrines and practice and policy which are held dear throughout the ranks of the Baptist Brotherhood of the South.

With the acceptance of the Sunday School Board report in 1896, the B. Y. P. U. was established as one of the unit organizations of Baptist churches which would be promoted by the Sunday School Board of the Southern Baptist Convention.

The B. Y. P. U. emphasized the training of young Baptists for the fullest service in and through their churches. The distinctive aim of this movement is "Training in Church Membership." Emphasis has been placed on the fact that Baptist democracy demands intelligence on the part of church members. One of the best ways to prepare for active church membership has been to enter into the
30
activities of these training unions.

29 Lambdin, Manual, 19.

30 Ibid., 20.

The growth of the B. Y. P. U. has, indeed, been exceptional. Records of 1914 revealed that 3, 193 unions existed in the south, but statistics in 1941 showed 51,503 unions with 919,689 members. Four outstanding factors have promoted the growth of training unions, a great leadership, loyalty to a sound principle, correct methods, and good literature. The factor of correct methods has included the group and committee plan, a standard of excellence, a goal of achievement in essential things completed, the general B. Y. P. U. organization which presents a church plan for supervision and leadership, and the associational B. Y. P. U.

4. Northern Baptists and the University Pastorate

While the B. Y. P. U. was being established, certain Baptist leaders discovered that aid in other fields was vital and began to agitate for organized student work. These leaders awoke to the fact that the majority of the college students was now in tax-supported institutions rather than denominational schools, and that these universities were growing so rapidly that the students' religious needs could not be adequately met by the combined ministries of the local churches and the student Christian associations. Sensing this call to a new frontier, the churches began a new student ministry, the University pastorate, which in many ways corresponded to the student Christian movement.

31 Ibid., 33, 34; Annual of Southern Baptist Convention, 1941.

32 Clarence Prouty Shedd, The Church Follows Its Students (Volume X of Yale Studies in Religious Education (Yale University Press, New Haven, 1938), xiii. Hereafter cited as Shedd, Church Follows Students.

Dr. T. W. Young, soon after going to Ann Arbor, Michigan, as pastor of the First Baptist Church in 1894, became convinced that Baptists should do something to meet the long neglected need in state schools. For half a decade Dr. Young dreamed and toiled with the perplexing problem of assisting students on state campuses in their spiritual growth. Finally on June 10, 1902, a group of Michigan pastors and laymen assembled in Lansing, Michigan heard a new and radical proposition advocated by Dr. Young. The proposal included the whole denomination of the state going to the aid of the local church in a college center and helping to furnish a suitable building for all social and religious activities of the young people, a well qualified man to give his whole time to directing the work, frequent lecturers and speakers from the outstanding denominational leaders appearing before the State Board for money³³ enough to finance the work until an endowment could be secured.

Attendants at the Lansing meeting unanimously approved the proposal for student work and appointed Dr. Young to direct the campaign so that the state Baptists would approve it at the next annual meeting. The Michigan Christian Herald, the state Baptist paper in Michigan, carried sympathetic articles each month until the convention met showing the entire state the need for the proposed project. In October, 1902, Dr. Young presented his proposed plans to the Michigan State Baptist Convention assembled in

33 T. W. Young, "The Beginning of Baptist Student Work at Our State Universities," The Baptist Student, April, 1920, 14, 15.

the First Baptist Church at Detroit. A series of favorable addresses followed, and the state convention, with one accord, "passed resolutions of approval and of authority to proceed with the idea." A committee of directors, with Dr. Young as chairman, was appointed to take care of the details involved in the proposal. Seven months after Dr. Young had made his proposal at Lansing, a building valued at \$25,000 was secured for a student church building. Rev. Allen Hoben, later president of Kalamazoo College, was placed in charge of this student building in 1904, and through combined efforts of interested parties the entire debt on the Baptist church house was removed by September, 1905.³⁴

This work at the University of Michigan, which served three hundred students, was supported by a giant appropriation of the Michigan Baptist state convention and subscriptions from churches, societies, and individuals. The purpose of this student work was to conserve and develop the moral and spiritual life of the Baptist student, to endeavor to hold him in intelligent and sympathetic relationship to his denomination, and to render him capable of contributing more largely to the advancement of the Kingdom.³⁵

The need for some joint action by the Baptists of the north was apparent in the ensuing years. The University of Wisconsin received a University pastor, Mr. C. J. Galpin, for their Baptist students in 1905,³⁶ but many state Baptist groups were not able to

34 Ibid., 15; Shedd, Church Follows Students, 18, 19.

35 Shedd, Church Follows Students, 19.

36 Ibid., 19.

finance the extra expenditure incurred by the employment of student pastors. The Northern Baptist Convention in 1909 took cognizance of this difficulty at its annual meeting in Portland, Oregon. The convention asked that steps be taken to organize and train the students in denominational and state universities for Baptist work. Moreover, the convention appointed a "Committee on Denominational Relation to Educational Institutions" which was instructed to inspect the possibilities of student work and report at the next
 37
 annual meeting.

The committee to study student work, which was appointed in 1909, reported to the Northern Baptist Convention in 1910. Their investigation showed the spirit of state universities as friendly to Christianity. The strongest Young Men's Christian Associations were found on state campuses, and faculty members were among the best supporters of churches. The committee concluded with this warning: "The problem of denominational and Christian relation to our Baptist students in state universities increases with the
 38
 years and imperatively demands recognition and solution." The report apparently fell on deaf ears, because an entire year passed before a Northern Baptist Board of Education was organized. Two more years passed before Dr. Frank W. Padelford was asked to become secretary of the Education Board. When he made his report in 1913, Dr. Padelford sounded a discouraging note. Baptists had

37 Annual of Northern Baptist Convention, 1909, cited by Shedd, Church Follows Students, 32.

38 Annual of Northern Baptist Convention, 1910, ibid., 33.

been pioneers in student work, he said, but this leadership had been lost. "Is it any wonder that our children are lost to the denomination?" asked Dr. Padelford.³⁹ The 1913 discouraging report must have had its effect, because by 1915, instead of three, ten university pastors were employed. By 1920 the number had reached twenty.

During the decade, 1910-1920, the university pastorate had proved to be the most effective way of caring for students in the large universities of the north. Also, the Christian associations had decided that northern Baptists were not trying to enter their field of service and were lending splendid cooperation.⁴⁰

5. Baptist Student Missionary Movement of North America

Before 1910, the Foreign Mission Board of the Southern Baptist Convention had an educational department, but its greatest concern was the development of mission study among Baptists in general. In 1910, however, the Foreign Mission Board definitely took a forward step when it established college lectures.

College Lectures--A new departure this year was the establishment of lectureships on missions in the colleges. We attempted to put into every Baptist college in the South a speaker to deliver at least three lectures upon missions. The majority of these lectures were delivered⁴¹ in December.

39 Annual of Northern Baptist Convention, 1913, ibid., 34.

40 Annual of Northern Baptist Convention, 1920, ibid., 37.

41 Louise Foreman, The Student Movement in the Churches (Baylor University, Waco, 1926), 21. Hereafter cited as Foreman, Student Movement.

This instance shows that although the Foreign Mission Board had done some work among students prior to 1914, its efforts were limited to foreign missions, using an indirect approach to the student body. The representatives of the Foreign Mission Board worked through the Y. M. C. A. and Y. W. C. A. and the Student Volunteer Movement. Therefore, as one author has written, "The Baptist Student Missionary Movement was a different approach to Baptist students from what had been done before by our Mission Boards."⁴²

Several factors contributed to this movement for a separate and distinct Baptist organization. Some denominational organizations had full control of the religious program among Baptist students in both state and denominational colleges. In many instances Baptist literature and interpretations had been displaced. The Student Volunteer Movement was limited to foreign missions. Many Baptist students attended state institutions of learning where Baptist influence could not be received. Therefore, the founders of the Baptist student movement felt that something should be done for those Baptist students who were to spend their lives in Baptist work, ill informed as to the spirit of the denomination to which they belonged.⁴³

Dr. Charles T. Ball, professor of missions at the Southwestern Theological Seminary, and other Baptist leaders met in Nashville,

42 Sibley Curtis Burnett, Work of the Baptist Student Union in the South, (George Peabody College for Teachers, 1934), 5. Hereafter cited as Burnett, Work of B. S. U.

43 A. L. Aulick, "Before the Baptist Student Union," The Baptist Student, March, 1930, 14. Hereafter cited as Aulick, Before the B. S. U.

Tennessee in 1914. They had arranged an informal meeting apart from the Southern Baptist Convention which was convening there in order to discuss further plans for Baptists. These men heard a plan proposed by Dr. Ball which would create a missionary movement unifying the thousands of Baptist students on the North American continent. Several of these Baptist brethren expressed approval of the idea, while E. Y. Mullins, President of Southern Baptist Theological Seminary, in his enthusiasm declared, "This is the greatest movement among Baptists in the past one hundred years."⁴⁴ Because these leaders felt a need for a larger and more representative conference to consider this momentous proposal, they adjourned their private session to meet again in Fort Worth, Texas, November 8, 1914.

Several months later on the appointed day for the meeting extraordinary, leaders of the Baptist denomination gathered at the Southwest Theological Seminary in Fort Worth to discuss the student missionary movement. Much prayer and meditation had been given to the plan since the Nashville session in May, and by unanimous consent of the conference delegates the Baptist Student Missionary Movement of North America was organized. Seven members of the B. S. M. M. executive committee were selected by the delegates, including the acting general secretary, Dr. C. T. Ball. This general secretary was given authority to select fourteen other members for the executive committee from the United States and Canada.⁴⁵

⁴⁴ Aulick, Before the B. S. U., 14.

⁴⁵ Ibid., 14.

By 1915 the movement had become a "recruiting agency for both home and foreign missions." It sought to call out trained young men and women to meet sufficiently the needs of both mission fields. Efforts were made to propagate mission study in state as well as Baptist schools.⁴⁶

General conventions were held so that the students from schools of North America could catch a vision of the movement to which they belonged, have an opportunity to hear great denominational leaders and meet with kindred minds to exchange ideas for the advancement of missions. The first of these conventions was held while the movement was still in its infancy, in March, 1916 at Fort Worth, Texas. Seventeen schools from five states sent four hundred delegates. Speakers for this inspirational gathering came from seven southern states, New York, Canada, Mexico, Brazil, and China. The climax of the entire conference occurred when Dr. L. R. Scarborough, President of Southwestern Theological Seminary, urged the students to volunteer for missionary work. In that holy hour fifty-five students surrendered to the call of God to special service, either in the homeland or foreign fields.⁴⁷

At this same conference the purposes of the B. S. M. M. were defined. The B. S. M. M. was: (1) to stimulate, develop, and maintain among Baptist students in North America an intelligent

46 Marie Cook Aulick, "History and Value of Missionary Education," The Baptist Student, April, 1920, 10.

47 William Park, "The B. S. M. M.," Baptist Messenger, April 5, 1916, 3. See also Annual of the Southern Baptist Convention, 1916, 36.

and aggressive interest in world-wide missions; (2) to encourage and inspire all students to secure the best possible preparation for the most effective Christian service; (3) to aid Baptist mission boards in calling out and securing a sufficient number of students and others to meet the needs of the various lines of work they are undertaking, both in the homeland and on the foreign field; and (4) to help all students and others who propose to remain at home to realize the responsibility that rests on them to promote by prayers, gifts, and by every other proper method the world-wide missionary enterprise.⁴⁸

Shortly after this conference, the Southern Baptist Convention met at Asheville, North Carolina. A committee that had been appointed to investigate the B. S. M. M. highly endorsed its activities. This movement helped to spread the Baptist principles of "democracy and soul-liberty." Especially was it important that the Baptists labor to counteract the influence of the European and world conflict of the time. Upon hearing this favorable report of the B. S. M. M. the convention endorsed the purposes of the movement and commended it to Southern Baptists so that they could accord it "their sympathies and support."⁴⁹

Favorable reaction from Southern Baptist leaders caused greater expansion of the B. S. M. M. in the colleges of the southern states. Oklahoma led the states, however, in a statewide B. S. M. M. On June 8, 1916 the Baptist Missionary Volunteers of Okla-

48 "A Statement Concerning the Baptist Missionary Movement of North America," Baptist Messenger, April 5, 1916, 3.

49 Annual of the Southern Baptist Convention, 1916, 36, 37.

homa were organized. Although only thirty-four were charter members, five months later the membership had grown to one hundred twenty five.⁵⁰ This state organization sent letters to the volunteers in Oklahoma asking information as to their physical fitness and readiness to enter the missionary service. This information was then sent to the Home and Foreign Mission Boards.⁵¹

During the first two years of this missionary movement, Dr. Ball worked practically alone, receiving some assistance from Miss Rachel Cabe Sims of North Carolina.⁵² The multiplicity of his duties was partly transferred to Dr. A. L. Aulick and his wife when they accepted positions as student secretaries with the B. S. M. M. in November, 1917. Their tasks required that they go from campus to campus in order to strengthen and encourage missionary interest.⁵³ Frequently these B. S. M. M. secretaries would appear at the same school where a Student Volunteer Movement representative was visiting. In at least one instance a southern college voted to determine which movement it would support.⁵⁴

The executive board of the B. S. M. M., realizing the need for an official publication to unify the members of the movement, began publishing The Baptist Student in 1917. Its purpose was to promote unity and solidarity among Baptist students and teachers

50 Editorial in The Baptist Student, January, 1918, 28.

51 "Baptist Missionary Volunteer Band of Oklahoma," Baptist Messenger, October 4, 1916, 3.

52 Aulick, Before the B. S. U., 15.

53 Editorial in The Baptist Student, January, 1918, 1.

54 A. L. Aulick, Personal Interview, Feb. 14, 1941.

for the task of world evangelism. The publication also encouraged Baptist students everywhere to maintain student organizations so that they could help each other in "their study of the ideals, institutions, doctrines, and programs of their own denomination."⁵⁵

The executive secretary, Dr. Charles T. Ball, made an appeal in January, 1918, for Baptist, state, and private institutions to establish organizations which could cooperate with the missionary movement. Efforts had been made by the Aulicks as they visited campuses to organize "Baptist Student Mission Bands" for mission study promotion. These bands had been asked to have an open session on the fourth weekly meeting in each month to which the entire body could be invited. The program committees attempted to place returned missionaries, mission secretaries, pastors, faculty members, or students on the program at these monthly meetings.⁵⁶

After half a decade had been devoted to the furtherance of organized student missions for the Baptists, two new features were added. The first was the beginning of separate state conventions and the second was the employment of state student secretaries. Oklahoma had been the originator of the state conventions, but the first Texas convention was not held until November, 1919. This conference was held at Waco with an attendance exceeding two hundred. In January of 1920, Mississippi Woman's College was host to more than two hundred Baptist Mississippians. A student secretary

⁵⁵ Ibid., 3.

⁵⁶ C. T. Ball, "Mississippi State Convention," The Baptist Student, April, 1920, 31.

was secured, largely through the influence of the Board of Missions
 and Education.⁵⁷

Other activities sponsored by the B. S. M. M. included the establishment of volunteer bands for home and foreign mission service and outlined four-year course for mission study. The first All Baptist Student Retreat was held at Ridgecrest, North Carolina in 1919.⁵⁸

The Southern Baptist Convention began in 1920 to take an interest in student activities. When the executive committee of the B. S. M. M. met in conference with the five boards of the Southern Baptist Convention, the boards proposed to assume the indebtedness of the B. S. M. M. if the executive committee would turn over to them the work and the field (Southern Baptist territory). This arrangement was reached, and the B. S. M. M. went out of existence.⁵⁹

6. Texas Baptist Student Union

In the early twentieth century Baptists of the south began to realize the need for helping Baptist students in state and denominational schools. Some Southern Baptist leaders, while traveling in the north, had seen the activities of the university pastorate sponsored by the Northern Baptists; these travelers became enthusiasts for separate denominational work. Other leaders had been impressed by the mighty student missionary movement which had originated in the south. Far-seeing youth leaders had felt for

57 C. T. Ball, "Mississippi State Convention," The Baptist Student, April, 1920, 31.

58 Aulick, Before the B. S. U., 15.

59 Ibid., 15.

some time that Southern Baptists should have a distinct southwide Baptist student movement. A pioneer in the student movement commented, "The testimony of scores of Baptist workers, who have been consecrated Christians during student days and the years following, is that God was calling Southern Baptists for many years to promote a Baptist Student Religious Program before Texas Baptists were aroused to undertake this far-reaching and significant task."⁶⁰

Before the Baptist Student Union came into existence, several religious activities prepared the way for its development. One of the earliest beginnings of the Baptist student work in the south was the prayer covenant of six students at Baylor. One of the students, H. H. Muirhead, while speaking before the fourth All-Southern Baptist Student Conference at Memphis, Tennessee, 1938, told the details of the prayer covenant organization:

It (the prayer covenant) was born in the heart of J. P. Boone. As I recall it—it was at the close of our Freshman year, back in 1902, just as Joe Boone and I were fixing to go out for our vacation. . . . As we were separating. . . . Joe said to me, "We'll miss those moments together at our bedside. Let's covenant together to pray for each other every day during the vacation." When we came back to the campus the following fall, we had many wonderful things to tell about, how richly the Lord had honored us during the vacation. Then we said, "This is too good to keep to ourselves. Let's enlarge the covenant." We decided it should not be a large group, but a small, intimate group.⁶¹

After much consultation and prayer, they decided to select four others: Basil Lee Lockett, J. M. Dawson, Julian H. Pace, and

60 Joseph P. Boone, The Early History and Development of the Baptist Student Union Movement, (Manuscript, 1941). Hereafter cited as Boone, Early History.

61 H. H. Muirhead, "Speech," Baptist Student Conference, 1938, in Frank Leavell, editor, My Maximum for Christ (Sunday School Board, Southern Baptist Convention, Nashville, 1939), 82. Hereafter cited as Leavell, My Maximum.

Tandy Y. Adams. These six met together occasionally and prayed⁶² about personal and campus problems.

When Joseph P. Boone was graduated from Baylor University in 1905, he was offered the general secretaryship of an inter-denominational student religious movement sponsored and promoted by the student department of the Y. M. C. A. He declined the offer because of the conviction that Texas Baptists would at some time become aroused as to their obligation to and responsibility for the Baptist students of Texas.⁶³

Two years later the little group of six men began really to separate for the first time. B. L. Lockett and his wife were prepared to go as missionaries to Nigeria in Africa, while Dr. Muirhead planned to establish a school in Brazil. J. P. Dawson, editor of The Baptist Standard, invited the original six covenantors to be his guests at a luncheon in a Dallas hotel.⁶⁴ After these six had arrived, they began to recall college experiences; then, thoughts turned to the plans of each individual for the future. The two missionaries pointed out Pernambuco, Brazil and British Nigeria as their prospective fields of labor; Julian Pace told of his pastorate here in the United States; then, Joseph P. Boone, serving as pastor in Fort Worth, said, "I am not quite certain what my life is to be. I am a pastor but, as you remember, I have given myself to the student volunteer work, an inter-denominational movement. I gave it up. I wasn't quite satisfied with the implications and

62 Ibid., 83.

63 Boone, Early History, 2.

64 H. H. Muirhead, "Speech," in Leavell, My Maximum, 83.

OKLAHOMA
AGRICULTURAL & MECHANICAL COLLEGE
LIBRARY
OCT 6 1941

OKLAHOMA
AGRICULTURAL & MECHANICAL COLLEGE
LIBRARY
OKLAHOMA

the alignments. But I can hear those students calling, and I don't know as yet what my life will be."⁶⁵

In the same year that the six covenantors met in Dallas, the student classes of the First Baptist Church of Austin obtained a meeting place near the University of Texas campus, thus becoming a mission of the First Baptist Church. This mission became the University Baptist Church that same year. In December of 1918, the executive board of the Texas Baptist Convention voted to establish a Baptist chair and to provide student activity in connection with the University Baptist Church. Mr. O. P. Campbell was the one selected to fill the new position. He began work in July, 1919.⁶⁶

While the Texas board was establishing student activities at the University, Dr. W. B. Bizzell, president of the Texas Agricultural and Mechanical College, called the pastors of the neighboring town, Bryan, together and requested that they assist him in a more definite effort to reach the students religiously. The fact that such work would have to be carried on outside the campus, which was state property, made the task more difficult. The Bryan ministers went immediately to their respective denominational boards for aid. Dr. John A. Held, Baptist pastor at Bryan, decided to appeal to his denomination, too, because he was convinced from the very start that "definite and concrete action" had to be

65 J. M. Dawson, "Speech," *ibid.*, 84.

66 Frank H. Leavell, *Baptist Student Union Methods* (Rev. edn., Sunday School Board, Southern Baptist Convention, Nashville, 1935), 139. Hereafter cited as *Leavell, B. S. U. Methods*.

taken by the Texas Baptist executive board before anything effective
⁶⁷
 could be done.

Therefore, in 1919, at the spring session of the executive board, Dr. Held plead for organized student work at the Texas Agricultural and Mechanical College, but no definite action was taken. The executive board secretary, Dr. F. S. Grover, who was a personal friend of Dr. Held, urged the Bryan pastor to appear before the board again. This second appearance proved to be no better than the first. Meanwhile, thinking that the board members might be persuaded personally to support his proposal, Dr. Held called a few of them together. After the student need and its solution had been discussed with them, the board members agreed to support the Held proposal at the next meeting. Backed by certain influential men, Dr. John A. Held presented his proposal to the executive board meeting in the fall of 1919. This motion had been enlarged, for now it sought aid for "work to be done among all the colleges in the state, both state and denominational." Several members seconded
⁶⁸
 this proposal and it received a unanimous affirmative vote.

This action by the executive board was only the first step in securing the needed aid; next, approval had to be secured from the Texas Baptist Convention. At the convention in the fall of 1919, Dr. F. S. Grover recommended the establishment of a student department in Texas.
⁶⁹
 The convention delegates adopted the recommendation

67 John A. Held, A Brief History of the B. S. U. Movement, A Genesis (Manuscript, 1941), 2. Hereafter cited as Held, A Brief History.

68 Ibid., 4.

69 Boone, Early History, 3.

and instructed the executive board to inaugurate the Baptist student work.⁷⁰ One of the first needs of this student department was to have a secretary to promote its activities. Dr. Groner revealed to a special committee of the executive board that Joseph P. Boone, pastor at Waxahachie, was his choice for secretary. Dr. Held, chairman of this special committee for a student secretary, having assured the committee's approval of Boone, presented the recommendation to the executive board. Joseph P. Boone, elected state student secretary by the executive board, began his work on April 1, 1920.⁷¹ Boone looked upon the acceptance of the "call of Texas Baptists" to be the "first State Student Secretary to work out a Baptist student organization" as a fulfillment of the call of the Lord which had come to him while he was still a student in high school.⁷²

The executive board had placed the responsibility upon Dr. Held to secure a student worker for the Texas Agricultural and Mechanical College. While conferring with O. P. Campbell of Austin, who a year before had been appointed to the John C. Townes Bible Chair at the University Baptist Church Educational Building in Austin, Dr. Held learned that a Rev. R. L. Brown had just completed his M. A. degree at the University of Pennsylvania. Considering Brown a good prospect for the student work at the Texas Agricultural and Mechanical College, Held entered into correspondence with him.

70 Texas Baptist Executive Board Report in Texas Baptist Annual (1920), 83. Hereafter cited as Executive Board Report.

71 Ibid., 83.

72 Boone, Early History, 4.

They agreed to meet at the Southern Baptist Convention in Washington, 1920. The conference also included the newly elected state secretary, Joseph P. Boone. Dr. Held considered it a "memorable meeting" in his hotel room that night when Rev. Brown decided to accept the invitation to Texas as "the first local student secretary under the new set-up."⁷³

The new state student secretary began his work by making a careful study of the religious needs of Baptist students, both in denominational and state institutions as a background for a plan of organization. At the summer assembly of the B. Y. P. U. at Palacios, Texas, July, 1920, occurred the first state conference where the new plans of organization were considered. Fifteen students and five religious leaders attended this "history making" event. One of the most significant achievements of the conference was the naming of the student movement. Mr. Boone said:

The name 'Baptist Student Union' came out of prayer, hours and days of prayer, and I am sure it is God's purpose. No one else could take the credit for it because it came from God.

The first word chosen was 'Baptist.' We were not ashamed of it, but after hours of meditation the term 'Baptist' was chosen. Then second the word 'Student' for we were all agreed after prayer that it is a student organization and students are to make it successful and carry it on in future years. Then the word 'Union' we found was a Baptist term. So B. S. U. was born through the leading of the Holy Spirit at Palacios by the sea. 74

The object of the Baptist Student Union was to be "the winning of others to Christ and His Church, the enlistment of Christians in Bible and mission study; the training of individuals in the

73 Held, A Brief History, 5.

74 J. P. Boone, "Speech," in Leavell, My Maximum, 86.

practice of stewardship and service as taught in the New Testament; the calling out of the called for special service and the utilizing of Christian workers in denominational activity."⁷⁵

The first Baptist Student Union convention was held at Howard Payne College, Brownwood, Texas, October 22-24, 1920. Two hundred twenty five representatives from all denominational schools, the state University, the Agricultural and Mechanical College, the College of Industrial Arts, and five state Normal Colleges were present. Besides the spiritual enthusiasm which was gained there, a committee was appointed consisting of J. P. Boone, Dr. J. M. Price, of the Southwestern Theological Seminary, student secretaries, and several students, among them was Miss Louise Foreman, who became a traveling secretary for the southwide Baptist student department in September, 1922. This committee worked hard to form a constitution for the Baptist Student Union. Two separate constitutions were finally prepared, one for state and privately owned colleges and one for Baptist colleges. Several weaknesses were discovered in the Baptist school constitution. Louise Foreman listed them as follows:

1. Representatives from church organizations, B. Y. P. U. (except when on the campus) and Sunday Schools were not included in the council.
2. Emphasis was placed on the central Baptist Student Union organization at the expense of the unit organizations, such as the Y. W. A., B. Y. P. U., etc. for which the central organization should have existed.
3. The councils, in the minds of all but a few, degenerated into a group of officers whose sole duty was to promote a weekly B. S. U. meeting.

4. The lack of program material for the weekly meeting caused its decline. 76

In the fall of 1921, Baylor University, possibly because of the mistakes which had been made in the constitution for Baptist schools, revolted from the constitution and substituted a Baylor Religious Hour for the weekly Baptist Student Union meeting. Attendance became voluntary, and the revolt even went so far that the name of the council was changed to Baylor Religious Council. Emphasis was again placed on the unit organizations by giving them representation on the council. This Baylor revolt shows again the student movement asserting itself, displacing the so-called theory of the Baptist Student Union in Baptist colleges and substituting a more practical working plan. 77

The Baptist student movement in Texas met with other obstacles which slowed its progress. Many strong denominational leaders believed that the organizations already functioning for young people were suitable and sufficient. This made promotion of the Baptist Student Union difficult. Because the denomination itself did not enter fully into student work, most of the Baptist missionaries were found and enlisted through the inter-denominational Student Volunteer Movement. Although Baptists should be thankful for the vision of world missions by the inter-denominational movement, only a small group of Baptist students ever attended their conventions. 78

76 Foreman, Student Movement, 41.

77 Ibid., 41.

78 Burnett, Work of the B. S. U., 6.

Other difficulties came to the Baptist Student Union. Certain effects of the World War which drew youth into a more intense and "crusading religious activity," drove others away from religion and the church.⁷⁹ The World War activities of the Y. M. C. A. and Y. W. C. A. firmly established them in some of the Baptist schools. A struggle was often necessary to remove them; in Baylor University, for instance, it was necessary for Dr. Brooks, the president, to open a way for the state student secretary to set up the Baptist Student Union in Baylor University.

In 1921, the Texas Baptist executive board employed student secretaries for the Texas Agricultural and Mechanical College, North Texas Normal College and College of Industrial Arts, North-⁸⁰west Texas Normal College, and Southwest Texas Normal College.

The second annual state Baptist Student Union convention was held at Baylor College, Belton, Texas in 1921. Because Baylor was the first school to have a complete council set-up, it was quite appropriate for them to give "an explanation and demonstration of the B. S. U. organization and program of religious work for all groups of Baptist students."⁸¹ Frank Leavell, who had recently been elected southwide student secretary, was present at the meeting.

The Denton schools were hosts to the third annual state Baptist Student Union convention in 1922. In this same year, a book of methods for organized student work, the first B. S. U. Manual

79 Shedd, Church Follows Students, 84.

80 Executive Board Report, 84.

81 Boone, Early History, 5.

was written by J. P. Boone, state student secretary. Educational
leaders of other denominations have utilized the Baptist Student
Union plan of religious organizations.⁸²

⁸² Ibid., 5.

CHAPTER II

TWO DECADES OF SOUTHWIDE BAPTIST STUDENT UNION ACTIVITIES

1. Creation of the Inter-Board Commission

The incidents, experiences, and movements which have occurred in the chain of events from the Haystack prayer meeting through the inauguration of the Texas Baptist Student Union have all prepared for a southwide Baptist student phase of activity. A review of Southern Baptist annals indicates that, sooner or later, southwide emphasis is placed on any significant constructive movement which arises in the local churches. The first World War had revealed to the Home Mission Board that they no longer could cooperate in radical inter-denominationalism. The Sunday School Board was restless to take advantage of student work opportunities; and the Foreign Mission Board, as indicated by its past activities, was eager to make student contacts. Is it surprising, then, that the year 1920 marks the beginning of southwide Baptist student activities?

The Southern Baptist Convention which met at Washington, D. C. in May, 1920, received a joint proposal from the Home Mission, Foreign Mission, and Sunday School Boards in their annual reports. This proposal asked for cooperative work in the interest of Baptist students of southern colleges. The Sunday School Board expressed a concern for college students who are not being prepared

1. Leavell, B. S. U. Methods, 140.

for useful denominational service. Desiring to unify the appeal of the various boards, eliminate confusion and overlapping, and hoping to make an appeal to the students, "one that would be listened to and welcomed by college officials and students," representatives of the interested boards sought the best way to proceed.²

The joint committee of the three boards desired the creation of a committee which would be known as the "Advisory Committee on Student Religious Activity." Such a committee would use the regular forces of the boards for "cultivating the college field," devise plans by which overlapping of denominational work could be avoided, and urge an organization for students in schools which would be responsive to the denominational appeal. The joint committee hoped that a college B. Y. P. U. with the weekly meeting as the center, and adapted to colleges and schools, would be the form of organization favored. Groups of missionary volunteers, Y. W. A. workers, and others of a similar character would be organized around the central religious meeting.³

Meanwhile, the Education Board of the Southern Baptist Convention at this same Washington meeting revealed plans for the creation of a department known as "Student Life Department." The purpose of this department would be "to seek every legitimate way to conserve the religious life of students while they were in institutions of learning, whether state, private, or denominational." Probably thinking of the action of Northern Baptists, the board

2 Annual of Southern Baptist Convention, 1920, 482.

3 Ibid., 201.

explained that cooperation with other agencies for employment of student pastors or secretaries might be essential; yet, perhaps visitations and deputations would suffice. Further, the board pointed out that a certain amount of confusion resulted when various agencies of the Southern Baptist Convention, with organized cooperation, visited the schools and thus disrupted the activities planned by the school administrators. This could be remedied by the creation of an advisory board composed of a member each from the Foreign Mission, Home Mission, Sunday School, and Education Boards with a representative also from the Woman's Missionary Union.⁴

The convention endorsed the proposals of three boards. In addition, it set up an Inter-Board Commission to direct the student activity, which consisted of the corresponding secretaries of the four boards mentioned in the Education Board Report and the W. M. U. representative.⁵ On April 15, 1921, this joint committee of board representatives met at Atlanta, Georgia and formulated certain proposals to be submitted to the southwide convention in May. These proposals included: (1) the continuance of the present Inter-Board Commission, (2) the establishment of a definite headquarters for the commission as soon as possible, (3) employment of a capable secretary for the commission as soon as possible, (4) obtaining a woman student worker to visit schools for women, (5) appointment of special committees to suggest the above workers, and (6) publishing a students' magazine.⁶ These proposals were included in

4 Ibid., 530.

5 Leavell, B. S. U. Methods, 140.

6 Foreman, Student Movement, 27.

the Home Mission Board Annual Report of 1921 and adopted by the Southern Baptist Convention.⁷

The Committee on Religious Activity in Colleges, or as called by the Atlanta conference, the Inter-Board Commission, submitted its annual report to the southwide Baptist Convention at Chattanooga. Organizations which were being developed for Baptist colleges and schools were known as Baptist Student Associations. The object of the associations was to form into one organization the student religious life of the educational institutions in order that the lost could be brought to Christ and the Christian could more fully train for consecrated work. Membership in the associations was restricted to students and faculty members; weekly meetings were held in groups, or the entire association met together; at least one meeting every month was devoted to missions. Throughout both regular and special meetings, special emphasis was to be given to the study of denominational problems.

The Baptist Student Association as proposed was to have an interesting connection with the unit organizations in the churches. It agreed to maintain a cordial attitude and a spirit of cooperation with the Y. W. A. and B. Y. P. U. as well as Student Volunteer bands and other denominational organizations. If the unit organizations became part of the Baptist Student Association, the association agreed to seek the enlistment of the student body in these organizations.⁸ To the casual observer this would appear to be in contra-

7 Annual of Southern Baptist Convention, 1921, 502, 503.

8 Leavell, B. S. U. Methods, 140.

diction to the aims of the Baptist Student Union, because one can become a member of the Baptist Student Union only by being actively enrolled in any one of the unit organizations of the local church in the college center.⁹

The Southern Baptist Convention of 1921, after hearing the reports of the various boards, approved the establishment of the Inter-Board Commission on Student Religious Activity composed of five committeemen.¹⁰

2. Inter-Board Commission -- Seven Year Life

No time was lost by this commission in getting into action. As early as October, 1921, Dr. Frank Leavell, State B. Y. P. U. secretary of Georgia, was offered the executive secretaryship which had been mentioned in the recommendations to the 1921 convention. He accepted the appointment and began work on January 1, 1922. Memphis, a central point with good railroad connections, was selected as headquarters. There, with one secretary, Dr. Leavell began his work with Baptist students.¹¹

Five months after he began, Dr. Leavell explained the policy he was following. No radical changes in the religious organizations of the schools had been made. Plans were set up so that the movement would work slowly but wisely. In conclusion, he said, "We shall try to arrive at what we need by supplementing what we have and then eliminating what it unnecessary."¹² One of the first

9 Leavell, B. S. U. Methods, 23.

10 Foreman, Student Movement, 28, 132.

11 Leavell, B. S. U. Methods, 141.

12 Annual of Southern Baptist Convention, 1922, 494.

jobs was to find out the extent of the work. A survey of the colleges revealed that of ninety-seven institutions, only eleven had Baptist Student Unions (principally in Texas), nine had Y. M. C. A. and fifty-nine had Y. W. A. organizations which are affiliations of the Woman's Missionary Union. Yet fifty-five reported that they had enough religious organizations. The commission, realizing that the task undertaken by Dr. Leavell was too much for one man, gave him authority to provide a traveling secretary. Miss Louise Foreman, who had served as traveling secretary for the Texas Baptist student Department, was selected and began work on September 15, 1922.

Also in September of 1922, The Baptist Student, the official magazine published nine months a year, from September to June, in the interest of Baptist student life, made its first appearance. From its origin, The Baptist Student has been published and financed by the Sunday School Board. Endeavoring to make the price low enough to attract large support and still maintain a high type of publication, the Inter-Board Commission has incurred an annual deficit. Besides containing articles by both adult and youth leaders on constructive phases of the work, the thirty-two page magazine has a correspondent on every campus who sends in the current news and makes the subscription drive.

Every movement which has so far been reviewed has operated on the premise that a student conference was a step toward further

13 Leavell, B. S. U. Methods, 142. Miss Foreman served until November, 1927, succeeded by Ethel McConnell, 1928-32, and Sibyl Brame, 1933-36.

14 Foreman, Student Movement, 28.

growth and unity. Dr. Leavell, the leader of this Baptist youth movement, acting in conjunction with the Inter-Board Commission, decided to announce three regional conferences in the south for the spring of 1923. To be held during March and April, these conferences were to be attended by Baptist students in three sections of the south. Places selected for these first conferences were Shreveport, Louisiana; Chattanooga, Tennessee; and Greensboro, North Carolina. As usual, much activity was carried on before the meetings in preparing the colleges and churches for the conferences, explaining the object and purpose of the Baptist Student Union, and in organizing programs for the conferences. Secretaries and other leaders of the first conference held March 30 at Shreveport agreed that such conferences were worthwhile when two hundred fifty delegates, fired with new enthusiasm for student work, left the three-day conference to return to their campuses. Identical results were reported by leaders of the two other meetings, held at later dates. ¹⁵

Because the regional conferences had proved successful and because the Inter-Board Commission felt the promotion of such meetings helpful in carrying out desired aims and objectives, another series of regional meetings was planned for 1924. The places this time were Shawnee, Oklahoma; Murfreesboro, Tennessee; and Raleigh, North Carolina. The keynote of each conference was "Make the Campus Different." Two important items of business were considered in the conferences, which were attended by more than 1,200 delegates.

15 Leavell, B. S. U. Methods, 143.

A proposed constitution was submitted by the commission for scrutiny by the students, and the students were asked to name the Baptist student movement. Several names were considered, among them Baptist Student Union and Baptist Student Association. After the conferences were over, four students and Dr. J. P. Boone met with the commission in Memphis in April, 1924, to consider the recommendations of the students. Baptist Student Union, a name which the Texas student movement had accepted four years before, was agreed upon for the organization. The committee and the commission also approved a constitution.

At the regional conferences in 1924 an announcement was made that individual state conferences would be held for the first time in October, November, and December of that year. Instead of three annual conferences the commission had decided to have thirteen state meetings. A difficult task, yet state leaders were quickly placed in charge and with a program based on the theme "Make Christ Campus Commander" thirteen successful state meetings were held. With a total record attendance of 2,500 the state meetings elected presidents and other officials to head the states' activities. Florida, which had been combined with Georgia in the 1924 meeting, requested a separate convention for 1925.

Realizing that the middle twenties were an age of tumult and change, and that youth was harrassed by temptations and doubts, Baptist youth leaders began to look about for an innovation which

16 Letter of Frank H. Leavell to Eldon Downs, February 25, 1941.

17 Leavell, B. S. U. Methods, 145.

would appeal to a large following of students. Then, observing the success of the regional conferences and later the successful inauguration of the state conventions, the Inter-Board Commission decided to sponsor an All-Southern Baptist Student Conference, which would endeavor to fortify the Christian ideals and infuse the students with higher aims and objectives. This forward step was taken at Birmingham, Alabama, October 28-31, 1926, when the first All-Southern Baptist Student Conference assembled. The general theme of the conference was "Christ, Master of My Generation." Outstanding Baptist leaders and student speakers filled the program for the 1,531 delegates registered. There, Christ was presented as a cure for the ills of youth, and His teachings were advised as a solution for youth's daily problems.

A new and different type of student gathering was proposed by Dr. J. W. Cammack for the purpose of "mutual uplift through Christian fellowship and planning for the rapidly growing movement." Ridgecrest, North Carolina, was the suggested meeting place for a summer encampment. The first southwide Baptist student retreat was held in June, 1926. At this first assembly only sixty attended; yet it has become one of the largest religious meetings in America. From 1926 to 1934 the attendance, with one exception, has in-

18 Annual of Southern Baptist Convention, 1926, 93, 94.

19 Annual of Southern Baptist Convention, 1927, 23, 24; Leavell, B. S. U. Methods, 146, 147.

20 Frank H. Leavell, A Chronological Narrative of the Baptist Student Union of Southern Baptists. (Manuscript, 1941), 7. Hereafter cited as Leavell, Narrative of B. S. U.

creased from forty to ninety percent each year. Because of the increase in attendance and the limited facilities at Ridgecrest, the student department in 1935 decided to limit the attendance to one thousand.²¹ The last few years, however, attendance has been close to or above 1,500.²²

More and more the Baptist leaders in the south have realized the importance and permanence of the Baptist Student Union. After only six years of southwide student activity, one of the leading denominational papers of the south, the Baptist Standard of Texas, contained an editorial clearly showing the needs and purposes of the Baptist Student Union. It pointed out that churches in some state schools were not prepared to minister adequately to students; that such an organization strengthened the fellowship of all Baptist students in all institutions, state, private, and denominational; that certain problems and opportunities peculiar to college life could be met only by those in close touch with college students; and finally that such organizations strengthened the denominational spirit in state and denominational schools, enlisting students in every worthy denominational enterprise. This organization has ably supplemented the splendid work done by the B. Y. P. U. and the Sunday School.²³

The year 1927 brought significant development, that of the publication of a new book, The Baptist Student Union, which sought to do three things: (1) to furnish an analysis of the conception

22 Leavell, Narrative of B. S. U., 7.

23 Editorial in the Baptist Standard, February 24, 1927; cited by Shedd, Church Follows Students, 91.

of the Baptist Student Union, (2) to outline thoroughly the Union's methods, and (3) to narrate the history of the Baptist Student Union or distinctly student activities of Southern Baptists. Soon the schools which had Baptist student work in progress began to have classes, especially the B. S. U. council, to study in a "definite way the methods of promoting the unified religious activity of a campus."²⁴

The Southern Baptist Convention in its annual meeting in 1927 appointed an efficiency committee to inspect all Southern Baptist work and make recommendations for possible improvements. On May 18, 1928, this committee brought its report to the Southern Baptist Convention at Chattanooga, Tennessee. The first item recommended a change in student work. The recommendations, after the committee recognized the important work of the Inter-Board Commission and commented on the financial condition of Southern Baptists were as follows:²⁵

1. That the work of Inter-Board Commission be transferred to the Sunday School Board and all financial obligations be assumed by the same;
2. That this be recognized as the agency of student activities of the Southern Baptist Convention and that the other agencies of the convention be requested to cooperate with it.

The report was accepted by the Convention, and four months later the student department was transferred to Nashville, Tennessee²⁶ where all the Sunday School Board activities were promoted. Since

24 Editorial in The Baptist Student, December, 1927, 8.

25 Annual of Southern Baptist Convention, 1928, 54.

26 Leavell, B. S. U. Methods, 151.

that time the student work has progressed, aided by the stabilizing influence and prestige of the Sunday School Board.

A decade after the joint proposal was submitted to the Sunday School Board in behalf of student work, the students of southern states had been unified not only in a program on local campuses, or within given states, but also in a series of southwide events. At definite times each year, certain days or weeks were used to emphasize some religious theme or need of students. Among these annual events which have become a permanent part of the student activities are seven listed here: (1) October, Student Join-the-Church Day; (2) October or November, Annual State Baptist Student Union Conventions; (3) Last Sunday in December, Student Night Programs in home churches; (4) February, Student Evangelistic Week; (5) April, Vocational Emphasis Week; (6) June, Student Retreat at Ridgecrest; and (7) June, July, and August, Church Visitation and Organized Summer Work by students.²⁷

3. Master's Minority Movement Launched

Preparations were begun long before 1930 for the second All-Southern Baptist Student Conference. Realizing that the conference occurs but once in a college generation, students from Maryland to New Mexico went to Atlanta for a few short days, October 30—November 2, with their fellow southerners. The keynote of the conference was "Christ, My Only Necessity." There the Master's Minority Movement was launched, which has grown to be a "silent,

²⁷ Ibid., 153.

pervading power in all the states of the South."

An interesting story lies behind the organization of this movement. No one intentionally suggested the phrase "Master's Minority," as the name for a great prayer movement. A speaker once addressing a student convention, in an inspired movement declared, "You are a minority from your campus." Soon thereafter letters were written to headquarters in Memphis by students who said they had organized Master's Minority prayer groups.²⁹

On the Friday evening of the All-Southern Conference, after personal testimonies on the movement were given by three students, Dr. Frank Leavell opened his speech by saying, "Obviously the greatest need today of the kingdom of our Lord is more complete consecration of personality. . . is more complete consecration of an individual."³⁰ He illustrated the importance of Biblical minorities, the two spies who gave a favorable report of Canaan, Gideon and his three hundred, and Christ's emphasis upon minorities; from secular history came the minorities who signed the Declaration of Independence and the Constitution of the United States. The speaker recognized the conference delegates as a minority, considering them a minority of about two percent of the 100,000 Baptist students in the south. Dr. Leavell exhorted them to rise from the "dead level of complacency on the campus and in the churches" to "deeper consecrations," "deeper convictions," and "wider

28 Ibid., 152.

29 Frank H. Leavell, "Speech," Baptist Student Conference, 1938, in Leavell, My Maximum, 83.

30 Frank H. Leavell, "Speech," Baptist Student Conference, 1930, in Leavell, Christ My Only Necessity, 101.

visions." Asking the students if they were willing to make the promises of God their main purpose, the student leader explained the process. "First, lay hold on a promise. Second, search out the conditions. Third, make your schedule. Fourth, meet it. By God's help meet it. Such is the purpose of the Master's Minority." A two-fold suggestion about prayer was made: to rebuild the individual life, and to take the promise of prayer found in Matthew 18:19 and meet with prayer-mates.³¹

Prior to this appeal, a sealed envelope had been handed to each delegate in the hall. At the close of this appeal for the Master, each student was asked to read the "My Covenant" of the Master's Minority Movement. If upon reading the pledge, the student wished to sign and pledge his observance of it, then he had "secretly" enlisted in the movement of the Master's Minority.³² The eight points included in the pledge were:

1. Salvation
2. Worldliness Out
3. Bible Study
4. Prayer and Meditation
5. Church Loyalty
6. Sabbath Observance
7. Church Ownership
8. Christian Witnessing.³³

Since the launching of the Master's Minority Movement, a decade has passed and now the movement has become an integral part of Baptist student activities. Many students have and will continue to bear testimony of its worth. "The powerhouse of the B. S. U. is the

31 Ibid., 101-107.

32 Ibid., 108.

33 Ibid., 103-108.

Master's Minority group on the campus."³⁴

This conference, attended by 1,864 delegates proved to be a powerful stimulus to organized student work.³⁵ The declaration committee's report made at the finish of the "three immortal days" prophesied "A new day's sun is rising on the Baptist horizon for a cultural, soul-winning, constructive, truth loving, missionary leadership. We thank God and all the human agencies who have made possible this new day."³⁶

The third of the series of quadrennial All-Southern Student Conferences occurred in 1934. Memphis, a central southern city, was the place for the conference of October 25-28, 1934. One of the outstanding features of this conference was the appearance of Dr. T. G. Dunning, London, England, who was chairman of the Youth Committee of the Baptist World Alliance. Dr. Dunning brought greetings from the Baptist students of the world who aimed to establish international Christian contacts.³⁷ "Making Christ My Master" was the keynote of the conference which was attended by 1,997 delegates.³⁸ One delegate, after the conference, wrote: "Memphis means: Making Christ My Master, a world vision of international fellowship with sharing and peace, Christian ideals in everything—a heritage to live up to."³⁹ The conference actually

34 Editorial in The Baptist Student, November, 1931, 15.

35 Leavell, B. S. U. Methods, 152.

36 Report of the Declaration Committee, Baptist Student Conference, 1930, in ibid., 226.

37 Annual of Southern Baptist Convention, 1935, 344.

38 Leavell, B. S. U. Methods, 153, 154.

39 Seybirt R. Phillips, "Illinois Went to Memphis," The Baptist Student, June, 1935, 32.

meant a full surrender to Christ for many hundreds of students.

During the past eight years many students had been taught Baptist Student Union methods from the book, The Baptist Student Union, which had been published in 1927. Recognizing the need for a revision of this book, Dr. Leavell undertook the job and published it in 1935. This new book, Baptist Student Union Methods presented new methods, new thought, and a new outlook. Particularly did the author point out that these were suggested methods and would not apply without change in all local situations.⁴⁰

4. B. S. U. Goes International

In 1935, Dr. Charles E. Maddry, secretary of the Foreign Mission Board of the Southern Baptist Convention, made his first missionary visit to Japan and China. Besides visiting the churches in these Oriental countries, he also visited the mission schools and colleges where he found a need for young people's work. In fact, even a casual observer could see that the "next great religious movement in China would likely be some great youth movement."⁴¹ Consequently, when Dr. Maddry returned home, he asked the Sunday School Board to release Dr. Leavell, secretary of the student department, so that the student secretary could go to the Orient and help organize Baptist Student Unions in the Baptist schools and colleges.⁴² Obtaining a leave of absence from the

40 Leavell, B. S. U. Methods, 5.

41 Leavell, Narrative of B. S. U., 11.

42 Charles A. Maddry, "Missions Our Major," Baptist Student Conference, 1938, in Leavell, My Maximum, 152. Hereafter cited as Maddry, Missions.

Sunday School Board, Dr. Frank Leavell sailed from San Francisco on March 15, 1936.⁴³ While he was in the Orient, many phases, principles, and techniques of B. S. U. were presented to the missionaries and native Christian leaders with the idea that some of them would be adopted for use in their institutions. Since the executive secretary returned after spending five months in China and Japan, reports have indicated that many of the B. S. U. techniques⁴⁴ were adopted in those countries.

The second World Conference of Baptist youth was held at Zurich, Switzerland in August of 1937. The Youth Committee of the Baptist World Alliance directed the meeting. Dr. Leavell has written that from the Zurich conference the Baptist Student Union received much stimulation in the way of "world vision, international outlook, and definite missionary information."⁴⁵

The secretary of the Foreign Mission Board, Dr. Charles E. Maddry, toured the mission stations of South America in 1938. The need for student work was as apparent there as it had been in the Orient. When he returned to the United States, the educators both native and missionary appealed to the Foreign Mission Board for someone to help them in the organization of Christian student work.⁴⁶ Upon receiving this appeal, Dr. Maddry presented it to the

43 Leavell, Narrative of B. S. U., 11.

44 B. S. U. Progress '37 (Annual Report for 1936-37, Department of Student Work, Sunday School Board, Southern Baptist Convention, 1937), 5.

45 Leavell, Narrative of B. S. U., 12.

46 Ibid., 12.

All-Southern Baptist Student Conference at Memphis on October 30, 1938. The invitation, so he said, had come from the Baptist people of Brazil urging that the executive student secretary be sent to South America to organize the B. S. U. work in the Baptist schools and colleges. Since Dr. T. L. Holcomb, executive secretary of the Sunday School Board, had not been approached on this South American appeal, Dr. Maddry wanted the student approval of the conference to present to Dr. Holcomb when he asked to borrow the executive secretary again. The response of the audience was in the affirmative; therefore Dr. Maddry said, "It seems to me to be unanimous, and we are going to pass that on to Dr. Holcomb of the Sunday School Board."⁴⁷

After the students at the Memphis conference had so enthusiastically granted their approval to Dr. Maddry to release Dr. Leavell for the missionary trip, the Baptist Sunday School Board made the trip possible. On February 22, 1939, a historical day itself, Dr. Leavell sailed from New Orleans for South America. Before he sailed, thousands of messages, letters of all types and telegrams were received at the boat. Furthermore, many other friends gathered at the pier to deliver their personal wishes for a successful mission. As a result of this mission to the neighbors of the south, more interest has been accorded them by Baptist students.⁴⁸ The results of the mission showed that B. S. U. work has been established in each of the 16 mission schools which were visited.⁴⁹

47 Maddry, Missions, in Leavell, My Maximum, 153.

48 Frank H. Leavell, "Missions to South America," The Baptist Student, October, 1939, 2.

49 Ibid., Narrative of B. S. U., 12.

The Chinese had not forgotten the student work which was undertaken by Dr. Leavell in the summer of 1936. While planning for their second triennial convention, the Chinese Baptist Young People's Missionary organization sent an urgent call to the state Baptist student secretary of Texas, Rev. J. W. Marshall, to come to the Orient in the interest of youth work. Mr. Marshall, whose life as a Christian young man has influenced many, had promised his wife a trip to Europe when they were married; but when the call to China came, they decided to spend their "honeymoon money" in the Orient. Mrs. Marshall had said when they changed their plans, "Why not China? I'd rather go where we are wanted." In the spring of 1940, after visas for Japan and China were obtained, the Marshalls boarded the S. S. President Pierce at San Francisco.⁵⁰

When they arrived in Shanghai, the B. Y. P. M. O. Convention was having to face difficult problems because the Japanese controlled much of Shanghai. The only place large enough to hold the convention was the Old North Gate Baptist Church located on the edge of the French Concession, but its front doors opened onto a street occupied and guarded by the Japanese. Another entrance on the other side was used.

The Chinese certainly approved of the hardy Texan's visit. Their appreciation was shown in the conference records, which read, "Words fail to express our joy and appreciation for what you have done for us, the young people of China. . . . How could we have had a conference without Bill Marshall?" Although the conference

50 J. M. Dawson, "Envoy to China Reports," The Baptist Student, January, 1941, 4.

was not a Baptist student conference, Mr. Marshall led the student groups, and once a Baptist student center was proposed. A message⁵¹ sent from the Religious Works Director of the University of Shanghai, in speaking of Mr. Marshall, contained these words, "We have been inspired by his generous interest in the youth of our nation and his noble service of sowing seeds of love and truth among us. . . . Mr. Marshall's visit to our nation has made a stronger tie of Christian love between us."⁵²

5. The Last Half-Decade — B. S. U. in the South

Except for the years when the All-Southern Baptist Student Conference met, state Baptist Student Union conventions were held in every southern state. For fifteen years the state conventions have used the same keynote and "each with minor adaptations, the same program in all details."⁵³ The state Mission Boards have accepted the Baptist Student Union program and have aided materially in placing secretaries, both local and state, in the field. At the close of the third decade all of the states had accepted the work, and now ten have state student secretaries giving exclusive time⁵⁴ to Baptist Student Union work.

51 Ibid., February, 1941, 13.

52 Letter of C. K. Djang, cited in The B. S. U. Collegian, November, 1940, 2.

53 Leavell, Narrative of B. S. U., 10.

54 B. S. U. Progress, 1941, 7, 8. See also Leavell, Narrative of B. S. U., 10. Dr. Leavell has two associate student secretaries who aid him, William Hall Preston, who came to the department on June 1, 1927, and Miss Mary Nance Daniel, who began work on September 1, 1936.

The fourth All-Southern Baptist Student Conference was held at Memphis on October 27-30, 1938. The keynote of the convention was "My Maximum for Christ." Delegates represented seventeen states and the District of Columbia with a total registration of 2,689.⁵⁵ Outstanding speakers included: Dr. T. G. Dunning from London, representing the Youth Committee of the Baptist World Alliance; Charles A. Wells, speaker, artist, and world traveler from New York City; Dr. George W. Truett, president of the Baptist World Alliance; Dr. T. L. Holcomb, executive secretary of the Sunday School Board; Dr. Charles E. Maddry, secretary of the Foreign Mission Board; and many outstanding pastors and student workers.⁵⁶ On the third day a Memphis newspaper characterized the discussions as ranging from "condemnation of the Rumanian government's threatened action to suppress the Baptists to liquor problems and obstacles facing church development on the college campus."⁵⁷ On Saturday afternoon, two thousand of the delegates staged a mass parade on the main thoroughfares of Memphis testifying to the world their "religious devotion and spiritual zeal." Dr. Leavell accurately described it by saying, "They were saying to the world 'We are Christians,' and the world beheld their zeal."⁵⁸

One of the inspiring moments of the conference was Dr. Maddry's address on "Missions, Our Major." After describing the African

55 Registration Roll in Leavell, My Maximum, 212-215.

56 Conference Speakers in ibid., 203-205.

57 The Commercial Appeal (Memphis, Tennessee), October 29, 1938, 1.

58 Editorial in The Baptist Student, November, 1939, 15.

mission work, this secretary of the Foreign Mission Board said, "I wonder now, as we close, how many are willing to stand in their places and say, 'As God shall lead, I am willing to go to Africa, to China, to South America, to the ends of the earth. If it is His will, I am willing to go when I have finished my preparation.' That is the plea I make with you this morning. Will you stand in your places and say, 'As God shall lead me, I am willing to lay my life on the altar. I am willing to go and spend and be spent, if it is His will.' How many in this great throng will say that?"⁵⁹

More than one hundred students rose to their feet as mission volunteers.

At the close of two decades of Southern Baptist student work in May, 1941, the executive secretary mentioned four new projects inaugurated during the past year. These are: (1) Religious Focus Week; (2) My Covenant Series; (3) Conference of Baptist Student Secretaries in Nashville; and (4) Special Courses for Student Secretaries in the Seminaries.⁶⁰

The Religious Focus Week was an experiment tried on the campuses of distinctly Baptist schools. The program with a theme of "Maximum Christianity" was presented by ten or twelve experienced workers in a one-week period. Everyone from the president to the colored employees shared in the discussion of ideals of "Maximum Christianity." Two of the three schools where this plan was tried have reported it a success and have requested a team for the year 1941-42.⁶¹

59 Maddy, Missions, in Leavell, My Maximum, 167.

60 B. S. U. Progress, 1941, 3, 4.

61 Ibid., 3.

The My Covenant Series, eight small four-chapter books, has been prepared for use by the Master's Minority Movement. Each of the books bears a title corresponding to the eight points of the My Covenant pledge which has been used for more than a decade. The student department planned for council members to be taught the books first, one each month in weekly council meetings, by some adult; then, individual council members could teach other college students, preferably underclassmen. Its object and purpose is to help "Christians grow to be better Christians."⁶²

The first conference of Baptist student secretaries, which lasted three days, was held in Nashville the first week in December, 1940. More than sixty secretaries attended; later reports⁶³ have indicated that they desire it to be an annual event. Rev. "Bill" Marshall, state student secretary of Texas, addressing the leaders who had come to take an inventory of their work among 140,000 Baptist students in the south, urged greater evangelism. "Why are we as Christian leaders," he asked, "doing so little actual soul-winning?" A challenge was placed before the group to use the Master's way for recruiting students. Another challenge was presented by Mr. Preston, associate student secretary, when he urged leaders and students to take advantage of the summer opportunities in organized summer volunteer work or local churches.⁶⁴

62 Ibid., 4. See also Editorial in The Baptist Student, October, 1940, 20.

63 B. S. U. Progress, 1941, 4.

64 William Hall Preston, "Summer Soul-Winning Opportunities," The Baptist Student, April, 1941, 28.

Because in this day everyone must prepare and train himself in the best way possible and because student work needs the keenest and best trained minds, the two theological seminaries for Southern Baptists, Southern and Southwestern, and the Baptist Bible Institute began a distinct training course for student secretaries in the 1940 fall semester. Since the field of the Baptist student secretary is a life profession, this training course will more adequately train persons for their tasks.

65

College leaders and professors, in particular, have been interested in the ten-year campaign against cheating which has been inaugurated by the B. S. U. In that period of time endeavors will be made to permeate the colleges and reach down into the high schools with the crusade. Promoted by the Master's Minority Movement, this anti-cheating campaign has already been clearly defined in a small pamphlet entitled On My Honor. This crusade has been begun because the student department realized that the so-called "honor" systems have failed to stop ninety percent of college students from cheating.

66

The southwide student executive secretary, in looking at the future for Baptist students of 1941, has seen many challenging frontiers yet unconquered. The ten-year campaign against intellectual dishonesty has been started; the study of the books, My Covenant Series, will be made for greater Christian zeal; more

65 B. S. U. Progress, 1941, 4.

66 Editorial in The Baptist Student, April, 1941, 22.

student secretaries must be trained for state and campus work, and Baptist students must be led to a realization of their connection with the Youth Committee of the Baptist World Alliance. In conclusion, Dr. Leavell has warned, "Our work must be more and more closely coordinated with that of the mission boards. We must realize that the future progress of the world will be made through international cooperation."⁶⁷

6. A New Phase of Progress — The Student Center

A new type of development which has scarcely gone beyond the pioneer stage in the south is the building of Baptist student centers to serve as headquarters for the religious activity on or near campuses. The oldest Baptist student center has, however, had more than a decade and a half of existence. Purchased and opened in 1925 at Greensboro, North Carolina, a \$7,000 residence was designed to be a "home away from home" for students in Woman's College of the University of North Carolina. Living accommodations for the student secretary were provided in the structure, and an upstairs apartment has been rented. An assembly room, recreation room, and student secretary's private office are located down-⁶⁸stairs.

Southwide emphasis was placed on Baptist student centers in 1939. At that time at least temporary student centers existed

67 Ibid., January, 1941, 19.

68 Frank H. Leavell, "The Baptist Student Center of Today," The Baptist Student, February, 1940, 19. Hereafter cited as Leavell, Student Center.

for colleges located at Greensboro, North Carolina; Rock Hill, South Carolina; Tallahassee, Florida; Columbus, Mississippi; Baton Rouge, Louisiana; Norman, Oklahoma; and Stillwater, Oklahoma.

Among the more recent institutions to open centers has been the East Central State College at Ada, Oklahoma.⁷⁰ Different plans for financing these workshops and fellowship centers have been used: endowments from leading Baptist citizens, development by local churches, purchase by the State Mission Boards with the aid of interested students, and campaigns for solicitation of funds over the state. The centers, having a valuation which ranges from \$1,000 to \$13,000 vary in size, position, equipment, and adequacy as well as in appearance. They are in a pioneer stage of development and the executive secretary of the student department prophesies that large Baptist dormitories adjoining tax-supported schools to house and train Baptist students will be the ultimate goal.⁷¹

69 Ibid., 18, 19.

70 The B. S. U. Collegian, November, 1940, 1.

71 Leavell, Student Center, 18. See also editorial in The Baptist Student, December, 1939, 14.

CHAPTER III

BAPTIST STUDENT UNION DEVELOPMENT IN OKLAHOMA

1. Conferences Draw Students

All of the southern states had their own individual development in Baptist student work. Oklahoma as a state and more particularly a combination of campuses has contributed its part to the Baptist Student Missionary Movement of North America. One of the first to organize, Oklahoma held her first convention for the B. S. M. M. at Oklahoma City in the fall of 1916. More than one hundred twenty-five missionary volunteers were reported in the state at that time. Oklahoma Baptist University of Shawnee, the state denominational college, led the missionary activities of the student work in this state. Hale Davis, an O. B. U. student, was the state B. S. M. M. president. During these years many volunteers were¹ called out of Oklahoma schools.

Probably Oklahomans watched with keen interest the new student activities begun by Texas in 1918-19. No record, however, shows that any attempt was made to organize student work of a similar nature in this state. After the southwide Baptist student activities began to function under the Inter-Board Commission in 1921, there was still much ground work needed to be laid in all of the states. In 1923, a few Oklahomans attended the first regional conference for the southwestern states at Shreveport, Louisiana.

1 Editorial in The Baptist Student, January, 1918, 28. See also "Baptist Missionary Volunteer Band of Oklahoma," Baptist Messenger, October 4, 1916, 3.

The real boon to student work in Oklahoma came the following year when Shawnee was named the meeting place of the southwestern regional conference for Baptist students. Thorough preparations were made for this meeting. Even the local papers in Shawnee carried articles about the Baptist student work a week in advance of the conference. This assembly, where speakers of national reputation were scheduled to speak, began on February 8, 1924. Texas, Missouri, Arkansas, Louisiana, and New Mexico sent over five hundred delegates. The average for out-of-state schools was four or five.²

Although these student conferences dealt with matters pertaining to student activities in the various southern colleges, the welfare of Baptist students in those institutions was emphasized. Highlights of the conference included several speakers of national reputation and several student leaders, whose significant statements are here noted. Dr. W. W. Hamilton of New Orleans, in his address "Accepting Our Challenge," took the Shakespearian statement "All the world's a stage," and changed it to "All the world's a game." He, then said, "The captain of this game is Christ, himself, the referee is a consecrated conscience, and we are the players. It is our business to master the rules to the best of our ability and play the game hard and clean."

As campus problems were discussed, J. E. Calloway, a student from Ouachita College, Arkansas, stressed indecision as one of the

2 Shawnee Morning News, February 1, 1924, 3. Ibid., February 7, 1924, 1.

most ominous of college infections. Dr. John L. Hill, of Nashville, Tennessee, explained "Worth or Failure of a Life on the Campus."³ He believed the student had an obligation to home ties, parental sacrifice, school honor, national pride, and social uplift. These reasons should make a campus career worthwhile.

Mrs. J. M. Dawson, wife of one of the original Baylor "Covenantors," was accorded the most attention. The "south's greatest woman orator" swept her first audience to the crests of emotion, "lifting them, carrying them upward and outward with her masterly strokes of imaginative, powerful, and delicate eloquence." For three-quarters of an hour, Mrs. Dawson inspired nearly two thousand listeners with the message, "My Fellow Christian Student."⁴

Besides inspiring messages and student discussions, items of business were transacted at this second regional conference. More than two hundred registered delegates were given the opportunity of naming their student movement. Since many Texans were scattered throughout the delegations of the five other states, they encouraged the name, "Baptist Student Union" because their own state movement had adopted the name in 1920. Although others favored "Baptist Student Association" the majority of the votes were cast for Baptist Student Union. Official announcement was made that state conferences would meet in the fall of 1924, and henceforth would be substituted for southwide gatherings. Probably all-

3 Ibid., February 9, 1924, 7.

4 Ibid., February 10, 1924, 1.

state conferences would be held once every five years.⁵

In many respects this Shawnee conference opened the eyes of both Oklahoma students and their pastors to the large field of student work. Oklahoma Baptist University was destined to change from her decade-old General Christian Association, a student religious organization, to the Baptist Student Union. Two or three years later, the state schools began to organize.

The more than seventy-five Oklahoma delegates at the Shawnee meeting served as a good nucleus for the conference in Stillwater, October 7. The purpose of these state conferences was to bring the Baptist Student Union work and plans, spiritual uplift, denominational emphasis, religious vocational appeals, and warm Christian fellowship to many Baptist students.⁶ About one hundred fifty students attended. Three phases of the conference program were inspirational, informative, and missionary addresses. Outstanding speakers had again been secured from both without and within the state. The roster included: Miss Jessie Burnall, Dean of Stephens College, Missouri; Dr. J. P. Boone, student secretary of Texas; Dr. J. M. Price, Dean of Religious Education at the Fort Worth Seminary; and H. C. Wayman, President of William Jewell College, Liberty, Missouri. Mr. Lacy W. Littlejohn and his wife presided

5 Ibid.

6 Frank H. Leavell, "On the Trail with the Students," Baptist Messenger, October 1, 1924, 3.

over this first state conference that had as its keynote, "Make Christ Campus Commander." Plans were made for the next state conference to be in Ada, Oklahoma.⁷

During the next year no Baptist Student Unions were organized, but additional schools in the state made preparations to attend the 1925 conference at Ada. Prior to the conference, the New Mexico schools decided to unite with the Oklahoma schools for the state meeting; therefore, the conference became known officially as the Oklahoma-New Mexico Student Conference. More than two hundred delegates attended the opening session of the three-day conference on October 9. Mrs. J. M. Dawson, speaker at the Shawnee meeting, spoke on "Abandoning a Career for a Mission." Other speakers were Dr. J. M. Clark, President of Montezuma College in New Mexico; Dr. J. W. Jent, Dean at O. B. U.; Dr. W. Eugene Sallee, missionary to China; Dr. J. B. Rounds, state mission secretary of Oklahoma; Dr. C. E. Burts of Nashville, Tennessee. The keynote of the conference was "Christ Constraineth in Campus Conquest." The south-wide secretary of the Inter-Board Commission directed an open discussion at the close of the conference. Because the Inter-Board Commission wanted to know the reaction of the students, the delegates were asked to vote on the idea of devoting a week to personal soul-winning during the next year. Reaction was favorable to this proposal.

⁷ Stillwater Gazette, October 17, 1924, 5. See also Baptist Messenger, October 8, 1924; Annual of Southern Baptist Convention, 1925, 83.

In order that plans for state work could be more effectively cared for a state president, Miss Ruth Bennett of O. B. U., was⁸ selected.

Miss Bennett had a difficult task. Functioning as the first state B. S. U. president in Oklahoma, she had to expand and develop the duties of the office. At the Ada conference, Dr. Leavell had announced the All-Southern Student Conference for 1926, so Miss Bennett was responsible for the delegation at this Birmingham south-wide meeting. Many campuses had not organized the B. S. U. movement yet. The state president realized, however, that those who did attend the conference would return so enthusiastic that new student unions would spring up like mushrooms. The reward for her efforts came when eighty Oklahomans journeyed east to Birmingham, half of whom were from O. B. U.

A student from O. B. U., Robert Ray, was selected as the second state president. Because Ray did not return to school for the 1926-27 term, the 1927 state conference at Weatherford was planned and presided over by J. Herndon McCrary, president of the O. B. U. council.⁹ The entire program was based on "Christ Adequate." At this conference several new Baptist Student Unions which had been organized during the past year at Tahlequah, Durant, Chickasha, and Stillwater were represented. The O. B. U. students gave a council meeting demonstration, so that new students could better under-

8 Ada Evening News, October 11, 1925, 1, 3.

9 The B. S. U. Collegian, March, 1939, 2. See also E. C. Routh, "Baptist Students and O. B. U.," Baptist Messenger, March 11, 1937, 3.

stand the proper functioning of such an executive body. Special distinction came to O. B. U. because they brought one hundred twenty-two delegates to Weatherford, which was the largest delegation to any single state conference in the south.¹⁰

Selected to guide the activities of the state was Evan Reiff, another O. B. U. student who had served efficiently on the B. S. U. council. In February, 1928, Reiff attended the conference for state presidents in Memphis. Suggestions from the different college Baptist Student Unions were considered and plans were made for the 1928 state conferences.¹¹

Less than a month after the students had enrolled, the state conference opened at Norman, October 12, 1928. The theme was "Magnify Christ the Master." A former governor of Texas, Pat Neff, spoke on "Moneyless Millionaires." Other speakers were Dr. R. M. Inlow, Oklahoma City pastor; Dr. L. R. Scarborough, President of Southwestern Theological Seminary; Dr. Frank Leavell, executive secretary of student work; Miss Ethel McConnell, associate south-wide student secretary; and Fred McCaulley. Eight Oklahoma colleges and one New Mexico school registered one hundred seventeen delegates, excluding the Norman students and adults.¹²

The first state president from a state school was elected at

10 Annual Report for O. B. U., Baptist Student Union, 1927-28. See also Baptist Student Union Council Records, Oklahoma Baptist University, October 3, 1927. Hereafter cited as O. B. U. Council Records.

11 O. B. U. Council Records, February 13, 1928.

12 Norman Transcript, October 14, 1928, 1. See also Annual of Southern Baptist Convention, 1929, 196.

Norman, George Felkel, a sophomore and B. S. U. president from Oklahoma A. and M. College. The B. S. U. made several advances during his first year as a result of the tours over the state made by Felkel and the state secretary, Inez McSpadden.

In the middle of October, 1929, the Oklahoma-New Mexico B. S. U. convention met at the Oklahoma College for Women in Chickasha. The entire program was broadcast over the college radio station, KOCW. Speakers were: Dr. Wallace Bassett, Dallas pastor, Rev. A. F. Wasson of New Mexico, Miss McSpadden, and Miss Gladys Sharp. Josh Lee made one of the most challenging addresses. He spoke on "Squaring the Modern Social Life with Abiding Christian Principles." Lee explained that the earth was shifting its position, comparing it to the people who were also shifting in many ways. "Standards are moving, but principles are eternal and principle is the base for right and wrong. Education cannot lead you to Christ, but only prepares you for the change to Christian life. Jesus taught self-denial, self-control, and self-mastery, but modern life is only self-indulgence made up of physical and spiritual force."¹³

Mrs. Henry G. Bennett, wife of Dr. H. G. Bennett, President of Oklahoma A. and M. College at Stillwater, directed the morning meditations. Dr. William Russell Owen spoke on "Missions, the Compelling Power of the Christian's Life."

13 Chickasha Daily Express, October 18, 1929, 1. Ibid., October 20, 1929, 1, 2. Josh Lee is a United States Senator from Oklahoma.

George Felkel was reelected state president, with his staunch co-worker Inez McSpadden as state secretary. Both of them urged attendance at the second All-Southern Baptist Student Conference at Atlanta in 1930. Two hundred ninety-five delegates were registered from schools of Oklahoma, New Mexico, Texas, and Tennessee.¹⁴

During the year Felkel made frequent visits to campuses encouraging them and urging students to save money for the Atlanta meeting. That fall the Oklahoma delegation of thirty-three left Oklahoma City for Atlanta. While in Atlanta, the Oklahoma delegation elected officers, with Cloyd V. Dunn of O. B. U. as state president.

2. First Oklahoma Student Secretary

A new step was taken by the Oklahoma Baptist University in the fall of 1931 when Caroline Oldham, a graduate, returned to become the student secretary. She believed that the four years of college life were the most vital in the life of an individual. The purpose of the student secretary as she saw it was not to impose new ideas on the students. It was merely to give them the benefit of her ideas and experiences and let the student take them for what they were worth. The B. S. U. room on the third floor of the administration building was the student center where students were advised about their problems.¹⁵

14 Ibid., October 21, 1929, 1. See also "Items of Interest," Baptist Messenger, October 31, 1929, 5.

15 "Right Living in College Sticks in Life, Miss Oldham Believes," The Baptist Student, December, 1931, 27.

Nearly two months after Miss Oldham accepted the student secretaryship at Shawnee, the state conference met in Stillwater. Planned by Cloyd Dunn, state president, and the new secretary, this conference was the second held at A. and M., and the sixth in the state. Emphasizing the keynote, "Victory for Christ," the conference included as speakers: Dr. Wallace Bassett, Dallas pastor; Dr. Frank Leavell; Dr. Edward Godbold, from Missouri; Dr. W. C. Boone, President of O. B. U.; Dr. Henry G. Bennett, President of Oklahoma A. and M.; Hale Davis, C. E. Wilbanks, J. B. Rounds of Oklahoma City, and O. H. Gibson of Stillwater. George Felkel¹⁶ and other student speakers participated in the program. Paul James, Oklahoma A. and M. student, was elected state president in the final session.

Paul James, the new state president, although not the local B. S. U. president at Stillwater was doing good work at the A. and M. campus. Through his efforts, permission was granted by George Bullock, local Y. M. C. A. secretary, to hold daily prayer meetings¹⁷ in the Y. M. C. A. building at 12:40 each day. This energetic president also led the Oklahoma delegation of nine to Ridgecrest¹⁸ in June.

An effort was made in the fall of 1932 to invite every campus to send at least one delegate to the state conference. James

16 Stillwater Daily Press, October 28, 1931, 1. Ibid., October 31, 1931, 6. See also Annual of Southern Baptist Convention, 1932, 362.

17 Baptist Student Union Council Records, Oklahoma Agricultural and Mechanical College, February 9, 1932. Hereafter cited as A. & M. Council Records.

18 Annual of Southern Baptist Convention, 1933, 320.

felt that it would be much easier to start a B. S. U. on each campus later if conference delegates resided there. About this same time, he appointed a nominating committee, who against James's wishes submitted his name again for election.¹⁹ The convention approved the report of the committee and Paul James was reelected, with a council of seventeen officers.

The keynote of this 1932 convention was "If I Be Lifted Up." Since each session of the three-day gathering emphasized some particular issue, the Friday evening program previewed the rest of the sessions. They consisted of: "Evaluating This Convention," for Friday night; "Christianity on the Campus," for Saturday morning; "Denominational Loyalty," for Saturday afternoon; "Missionary Emphasis," for Saturday night; "Present Day Courageous Living," for Sunday morning; and "Future Possibilities through Faith," for Sunday afternoon. Besides the many student speakers, Dr. W. R. White, pastor of the Broadway Avenue Baptist Church in Fort Worth, gave some points on Christian character. He declared that the only real foundation for the upbuilding of a real prosperity in America was the foundation of Christian character. Three kinds of honesty, intellectual, emotional, and Christian, make up a strong character,²⁰ he said, but the greatest of these was Christian honesty.

William Hall Preston, associate southwide student secretary, addressing the convention in behalf of the Master's Minority which

19 Letter of Paul James to Caroline Oldham, November 1, 1932.

20 Oklahoma Baptist Student Convention Program, 1932, 2. See also Shawnee Morning News, November 12, 1932, 1.

which had been launched two years before at the southwide meeting, spoke upon "Reaching the Masses through Consecrated Individuals." While he spoke of the individual's power, Preston said, "The Christian student has the power to be the greatest character on the campus. Be a hero type, not a Nero or a zero type. The minorities have always been the powerful groups in history."²¹

Student-led activities included a model council meeting, the explanation of a model council retreat, conferences on methods of the unit organizations, Sunday School, B. Y. P. U., Y. W. A., and Life Service Band, and an open forum upon the work of Southern Baptist students which stressed a summer campaign of church visitation.

At the closing consecration service of this conference, Rev. T. L. Holcomb challenged the youth with the keynote address, "And If I Be Lifted Up." More than three hundred from all over Oklahoma heard this address, while one hundred fifty were registered delegates.²²

When the newly elected state council met, tasks were assigned for each individual officer. For explanatory purposes this entire council will be named and the duty of each enumerated.

1. President—Paul James, Oklahoma A. and M., head of the entire state activities.
2. First Vice-President—Ira Peak, O. B. U., emphasis on stewardship.
3. Second Vice-President—Mary Melba Lucas, O. U., socials, aid schools in securing good recreational methods, reception committee head.

21 Shawnee Morning News, November 13, 1932, 4.

22 Shawnee Evening Star, November 14, 1932, 3. See also Annual of Southern Baptist Convention, 1933, 322, 323.

4. Third Vice-President--Vance Bradford, O. U., devotional leader.
5. Secretary--Iris Hall, A. and M., secretary for president, recorder.
6. Corresponding Secretary--Lucile Cochern, O. B. U., secretary for Ira Peak, stewardship chairman.
7. Treasurer--Inez Price, Central, stewardship promoter.
8. Publicity--John Folks, S.W.S.T.C., Baptist Student representative and correspondent for Baptist Messenger.
9. Faculty Representative--Forbes Yarborough, O. B. U., establish and assist new organizations.
10. Alumni Representative--George Felkel, A. and M., keep check on alumni and assist historian.
11. Student Secretary--Caroline Oldham, perfect plans for a full time student secretary in Oklahoma.
12. Historian--Lois Jacksie Short, O. B. U., compile history of B. S. U. in Oklahoma, scrapbook and pictures.
13. Y. W. A. Representative--Mildred McSpadden, A. and M., assist Y. W. A. work in state.
14. B. Y. P. U. Representative--Orin Bell, S.W.S.T.C., assist other B. Y. P. U. organizations in state.
15. Sunday School Representative--Julian Moore, coordinate Sunday School activities in colleges.
16. Life Service Band--Grant Shipp, O. B. U., promote organization and functions of Life Service Bands.
17. Ministerial Alliance Representative--Orville Reid, O. B. U.
18. State Pastor--E. F. Hallock, Norman.

23

23 State B. S. U. Cabinet Plan, 1932-33. George Felkel, who had graduated from Oklahoma A. and M. College in 1930, returned to do graduate work; in January he became student worker on A. and M. Campus.

The following spring after this large council was elected at Shawnee, the stewardship promotion began to be emphasized. Notices were prepared to send to state pastors, but there was no money available for stamps. A plan was finally conceived whereby the stewardship notes might be mailed in letters which were being sent out by Dr. Hale Davis, President of O. B. U. The following state-
24
ment was mailed to state pastors:

Do You Recognize the Need of Faithful Stewards? If
So--You Will Welcome:

Baptist Students of your county who would like to visit your church this summer in the Southwide Stewardship Campaign sponsored by the Baptist Student Union. The purpose of this campaign is to present the condition of our denomination and the need for individual consecration of life, time, and money.

Your cooperation will be appreciated,

Ira Peak, O. B. U.
First Vice-President Oklahoma B. S. U.

The results from this campaign well repaid those whose time and money were invested.

Miss Oldham's resignation at the end of the 1933 spring term left the responsibility for the student conference at Norman, November 16-18, 1933 largely up to Paul James. The keynote was "Christ Liveth in Me," and able speakers aided the students in the program. Among them were the President of Union University at Jackson, Tennessee, Dr. John Juter Hurt, William Hall Preston, Josh Lee, and Dr. Hale V. Davis. Ira Peak was elected state

24 Letter of Caroline Oldham to Frank H. Leavell, April 12, 1933.

25
 president.

After his election, Peak attended a conference in Nashville. Discussion about the southwide B. S. U. conference to be held in Memphis in the fall of 1934 took most of the time. Peak returned to Oklahoma with the belief that the Oklahoma quota at the conference would be seventy-five delegates. He reported this to the council meeting which assembled in Oklahoma City in January.²⁶

New Baptist Student Unions were constantly being organized. Miss Sibyl Brame is credited with starting the one at Tahlequah, on January 21, 1934. Two months later a B. S. U. was organized at the Junior College at Tishomingo.

The first state B. S. U. retreat was held September 3-5, 1934, at Falls Creek Assembly grounds in the Arbuckle Mountains. The purpose of the meeting was for campus leaders of the state to plan the year's activities and especially to prepare for the Memphis conference. Thirty students representing four colleges in the state were present to aid in the planning and preparation. Taking the scripture verse, James 4:8, as their theme the students "drew nigh unto God in their prayer and planning."²⁷ Presiding officer Ira Peak confessed that he had been in error about the Memphis quota, that it was really one hundred thirty-five rather than seventy-five. Back to the campuses went the students as soon as the con-

25 Norman Transcript, November 16, 1933, 2,3. See also Oklahoma B. S. U. Convention Program, 1936, 4; The B. S. U. Collegian, April, 1939, 2.

26 O. B. U. Council Records, January 8, 1934.

27 Max Stanfield, "Was It Worth It?" The Baptist Student, February, 1935, 22. See also "The Spoonholder," ibid., May 1935, 24.

clave adjourned to explain that efforts must be doubled to reach the Memphis quota.

3. Student Secretary Era

Oklahoma University was in the spotlight this fall. The Baptist students there boasted the only full time student secretary in the state, Miss Susan Daniel. Before she had come to Norman, the university students had expended much time in prayer for a student secretary. Each evening at ten a prayer tryst was held; each participant knew in his heart that a student secretary could be secured and was needed. Had they not seen the work on the O. B. U. campus under Caroline Oldham? At Ridgecrest a student secretary was found. "The channel of prayer had been felt on the Atlantic coast, and there they found a young lady who was anxious to serve Christ in such a field."²⁸ Miss Daniel had come from Winthrop College in South Carolina after serving as B. S. U. president her senior year as well as participating in various types of college activities, dramatics, debating, International Relations discussions, and many others. Her sister, Mary Nance Daniel, who had been serving on the Louisiana State University campus since 1932,²⁹ was one of the few secretaries in the southwest.

When the third All-Southern Baptist Student Conference became a reality, a check was made of the Oklahoma students attend-

28 The B. S. U. Buzzer, (Weekly B. S. U. mimeographed publication for Oklahoma University), November 15, 1936; "The Spoonholder," The Baptist Student, May, 1935, 24.

29 "Two Sisters—Student Secretaries," The Baptist Student, April, 1935, 20.

ing. There were one hundred sixty-five. Oklahoma Baptist University went so far that one-tenth of its enrollment attended the conference; such an attendance gave this campus delegation the honor of being the largest delegation from any school more than one hundred miles from Memphis.³⁰

Between the sessions, Randall Jones, B. S. U. president from A. and M., was selected as state president. Jones was one of the A. and M. students who saw the necessity for a student secretary at A. and M. if B. S. U. was to make its influence felt on the campus. He impressed the need for a secretary into the minds of both students and adults. Besides the local tasks to perform, Jones presided over the first spring retreat for new and old council members on April 26-27. By the time this retreat was over, it had become a regular feature of the state program in Oklahoma.³¹

The efforts of Randall Jones and many others were rewarded in June, 1935 when a committee was appointed by the First Baptist Church of Stillwater to look for a student worker at the Southwide Baptist Student Assembly, Ridgecrest, North Carolina. This group of students, led by Rev. O. L. Gibson, the pastor of the Stillwater church, went praying that God would lead them to the very one chosen to work at A. and M. There they met Johnnie Lou Williamson, a graduate of Mississippi Woman's College (Baptist) with a Master's degree from the University of North Carolina. She had

30 E. C. Routh, "Baptist Students and O. B. U.," Baptist Messenger, March 11, 1937, 3.

31 A. & M. Council Records, March 20, 1935.

been teaching in a junior college in the south. Dr. Leavell had been on the campus of that college and had talked with her about entering student work. It was agreed that she should come to A. and M.³²

The new A. and M. student secretary discovered that less than a month after school began, the state conference would convene at Ada. Promptly she advised Jones, the state president, about a multitude of details which arise when a large meeting is planned. The townspeople of Ada cooperated with plans, making preparations for three hundred delegates from every college and almost all junior colleges in Oklahoma.³³ On the program were such speakers as: Rev. E. F. Hallock; Dr. L. R. Scarborough, President of Southwestern Theological Seminary; Josh Lee; Sybil Brame, student worker from Nashville; Dr. and Mrs. A. L. Aulick; Susan Daniel; Dr. and Mrs. Henry G. Bennett;³⁴ and Dr. C. C. Morris.

Delegates, numbering two hundred seventy-five, helped to elect Edgar Hallock as the new state president succeeding Randall Jones. Edgar had been an efficient Baptist Student salesman at Oklahoma University where he was known as "the Baptist."³⁵

The desire for a student secretary began to permeate the Oklahoma College for Women in the fall of 1935. In January, 1936, this

32 Clara Brashears, Oklahoma A. & M. B. S. U. History, (Manuscript 1939), 20. Hereafter cited as Brashears, A. & M. History.

33 Ada Evening News, October 13, 1935, 4.

34 Ibid., October 20, 1935, 1; ibid., October 21, 1935, 1.

35 "Presidential People," The Baptist Student, October, 1936, 10.

campus had secured a student secretary, Miss Clara Brashears of Gunnison, Mississippi, who gave up a school teaching post in Alabama to accept the position as student secretary. She had received a B. S. degree from Mississippi State College for Women, going then to the W. M. U. Training School at Louisville, Kentucky where she received her Master of Religious Education degree.³⁶

Oklahoma University began a new feature in the spring of 1936. Beginning as a "Young Man's Brotherhood Club," the Baptist Young Men's Brotherhood at Norman held its first meeting on Sunday, April 5, 1936. The program consisted of a short devotion, prayer, and an inspirational message. The purpose of the organization was to promote fellowship and create a deeper spirit of consecration. Working in conjunction with the pastor E. F. Hallock, Hartwell Dunn, Edgar Hallock, and Ed McCurtain, students at Oklahoma University, began this new movement. Describing the organization as it was originally conceived, Ed McCurtain states, "Our idea was not to have a formal organization. We didn't want a constitution or anything like that. You didn't join; there were no dues. One simply came, enjoyed a good program, then went to Sunday School." The desire was for it to serve as a medium through which enlistment for Sunday School could be made. The plan was to bring some individual to the meeting, pay for his breakfast, and then take him to Sunday School. The idea gathered enthusiasm and became very popular.³⁷

36 The B. S. U. Collegian, May, 1939, 3.

37 Letter of Ed McCurtain to Eldon Downs, May 5, 1941. See also Baptist Student Union Council Records, Oklahoma University, April 15, 1936. Hereafter cited as O. U. Council Records.

Also in the spring the Northwestern State College organized a Baptist Student Union. With total Baptist possibilities numbering not over a hundred, those students endeavored to participate in all the features of a local student union. Although the Noonday Prayer Service was not started immediately, it did make rapid growth and provide a method for obtaining greater spiritual power when it was begun.³⁸

As the spring session of school drew to a close, the B. S. U. at Central State College was elated to learn that Miss Mary Wrany would return in the fall to be student worker and choir director. She served in that capacity from September 1936 to May 1939.³⁹

In the fall of 1936, Miss Susan Daniel, O. U. student secretary, began to speak in behalf of the approaching B. S. U. convention at Stillwater. She said, "It is my firm belief that an active Baptist student has not received the fullest blessings that are in store for him until he has known the life experience of such a statewide convention as is being held at Stillwater this week-end."⁴⁰

Using the keynote "The Will of God" as the basis, each session of the convention had a special theme. These were: Friday night, Seeking His Will; Saturday morning, Campus Witnessing; Saturday afternoon, God's Will in Life's Work; Saturday night, The

38 Harry Clifford, "A B. S. U. at Alva," The Baptist Student, June, 1937, 21.

39 The B. S. U. Collegian, April, 1939, 2.

40 The B. S. U. Buzzer, October 25, 1936, 2.

Will of God in the World; Sunday morning, Surrendered to the Will of God; and Sunday afternoon, His Will for State Progress. Outstanding adult speakers included the late Rev. A. N. Hall of Muskogee, Dr. J. W. Storer of Tulsa, Dr. Andrew Potter of Oklahoma City, Dr. W. R. White of Oklahoma City, Dr. Frank Leavell of Nashville, Dr. J. D. Grey of Denton, Texas, and Dr. and Mrs. Henry G. Bennett of Stillwater.

Student discussions dealt with such problems as devotional life, summer work, socials and talent development, reporting and publicity, and enlistment. Later conferences were held on the ideals of Christian conduct, anchoring our faith, looking ahead in life's work, and Christian world citizenship.⁴¹ Eleven state schools reported an attendance of 296.

On January 12, 1937, Rev. Robert S. Bazzell was elected by the Oklahoma Baptist executive board as Sunday School and B. T. U. secretary. Since becoming the S. S. and B. T. U. secretary, he has assumed duties as state B. S. U. secretary, too. Just a month after "Brother Bob" as he is called, became state secretary for the Sunday School, B. T. U., and B. S. U., the state B. S. U. president, Lee McCoy, called a meeting of the state council for February 14 at Memorial Hall on the O. B. U. campus. Forty-six individuals attended, including the present state officers, some former council officers, Dr. Raley, President of O. B. U., and Bob Bazzell. After

⁴¹ Oklahoma B. S. U. Convention Program, 1936, 1-10. See also Stillwater Daily Press, October 31, 1936, 1.

a review of the past B. S. U. activities by the former state president, Edgar Hallock, Lee McCoy summarized the plans for future work in Oklahoma. The date for the spring retreat was set for April 30-May 1, and the attendance was to be limited to a total of present acting and newly elected councils on each campus. The new state secretary assured everyone that he was interested in B. S. U. work and pledged his support in every manner.

On February 16, 1937, twenty Baptist students at Eastern Oklahoma College at Wilburton organized a Baptist Student Union. Mr. Bazzell was present at the meeting and encouraged the organization.

The theme for the spring retreat was "Bear Ye Fruit." The State B. S. U., a paper published monthly by the state council urged council members to attend. Acknowledging the growth of the Baptist Student Union to be a result of the fruit which had been borne by loyal students and student workers, the state B. S. U. president urged all loyal members to participate in this retreat. The editorial closed with this plea, "The fellowships and contacts with students of other campuses mean much in B. S. U. work. Come and have a big time, see demonstrations, sit in classes of instruction, learn how to plan programs, hear inspirational messages, and come back with the challenge 'Bear Ye Fruit' ringing in your heart."⁴²

Nine schools sent one hundred sixty-four representatives to Falls Creek on April 30. These students heard the president say

⁴² Editorial in the State B. S. U., (Official monthly mimeographed publication of the state B. S. U.), 1936-37), April, 1937, 2.

that the retreat had a three-fold purpose, "We are here to gain information, inspiration, and to go forth and bear fruit." The purpose was fulfilled if the description of the Friday night service was accurate. "The night service was filled with laughter, inspiration, challenging thoughts for the future followed by a picturesque grouping of what was stated to be the cream of Oklahoma's young people about a campfire for a few last devotional thoughts before saying goodnight."⁴³

The morning session consisted of a clinic for the various B. S. U. officers and meetings of the unit organizations.

The marriage of Johnnie Lou Williamson, student secretary at Stillwater, and Randall Jones, former state B. S. U. president, made it necessary for a committee of A. and M. students on its way to Ridgecrest to find another student counselor and secretary. There they met Lynn Orlene Ellis, who had been teaching in the same junior college from which Johnnie Lou had come. The student delegation returned to Stillwater rejoicing in the contact they had made. The First Baptist Church accepted the recommendation of the committee, and asked her to become the second full-time secretary at A. and M.⁴⁴

Meanwhile, the O. U. Baptist students were setting a new pace in student work by organizing a summer B. S. U. council in June,

43 State B. S. U., May 9, 1937, 3.

44 Brashears, A. & M. History, 21.

1937. The main aim was to encourage teachers in summer school to go back to their respective teaching centers to organize noonday prayer meetings, to give high school students a life of deeper concentration, and to prepare graduating students for the college Baptist Student Unions.⁴⁵

The state B. S. U. council presided over by Lee McCoy met in Oklahoma City on September 25 to make final arrangements for the state convention program. Quotas for attendance were set this year for each campus, which would make a total of five hundred forty-five. The state secretary, R. S. Bazzell, likened the convention to a filling station, "It is a place where we check up on our life for future progress."⁴⁶ Less than a month later, the state convention opened in Chickasha.

The program included student forums, discussions of program and organization, and talks by Dr. C. E. Wilbanks, Rev. M. E. Ramay, Rev. E. F. Hallock, William Hall Preston, and Dr. T. L. Holcomb.

The delegates at the Chickasha meeting elected Nolen Denton, first vice-president of the Aggie B. S. U., as president for the state. The convention decided to furnish three hundred weeks of volunteer summer work in Oklahoma. The majority of this would be spent in helping with or directing vacation Bible Schools and study courses. Dr. Holcomb explained to the delegates that only

45 O. U. Council Records, August 5, 1937.

46 B. S. U. State Paper (official monthly mimeographed publication of state B. S. U., 1937-38), October, 1937, 3, 4.

twelve to fifteen percent of the churches in the south did anything of that nature.⁴⁷

4. New Features of Expansion

The energetic Baptist O. U. students again took the lead in Oklahoma Baptist student work when they dedicated their \$10,000 Student Center on November 12, 1937. The ten-room center was made possible by many Baptists over the state besides the state Mission Board and interested Norman students and adults. Prior to this time the Baptist student activities had been conducted in a room in the Student Union Building on the University campus. Crowded conditions there forced the students and leaders to make other arrangements. At the dedicatory service, Dr. W. R. White, pastor of the First Baptist Church in Oklahoma City, and Dr. Frank Leavell, south-wide student executive secretary, spoke. More than a hundred visitors from outside Norman attended the service.⁴⁸

During the Christmas holiday season, a Baptist Student Union was organized at Hobart Junior College.⁴⁹ Shortly afterward the Panhandle Agricultural and Mechanical College at Goodwell had a new B. S. U. council on its campus.⁵⁰ Particular emphasis was placed upon the Noonday Prayer Service which more than half the Baptist students attended the Sunday School class; one week later, the attendance jumped to fifty-five.

47 Oklahoma Baptist Student Union Convention Program, October 15-17, 1937, 1-10. See also B. S. U. State Paper, March, 1938, 2.

48 O. U. Council Records August 5, 1937; see also The B. S. U. Collegian, January, 1940, 4.

49 B. S. U. State Paper, January, 1938, 2.

50 Ibid., February, 1938, 5.

The state B. S. U. president, Nolen Denton, arranged a planning meeting for the state council at Edmond on February 27. Each president was asked in advance to have his ideas, business, and suggestions written down beforehand so the entire council meeting might be finished in two hours. ⁵¹ Every state council officer and president or other representative of eight Baptist Student Unions attended the session. Plans were discussed for the spring retreat, the Ridgcrest assembly, summer work, and the organization of Baptist Student Unions on those campuses not having them. ⁵²

The spring retreat with a theme "Lovest Thou Me," was held at Falls Creek, April 29-30, 1938. The first session, Friday evening, opened with a series of activities to be used on local college campuses. These were directed by competent and experienced student or adult leaders. The individual activities included: (1) Baptist Student magazine sales, (2) Christian Witnessing on the Campus, (3) Extension Service, (4) Enlistment, (5) Home Town Church Activities, (6) Master's Minority Movement, (7) Noonday Prayer Meeting, and (8) Council Meeting. An inspirational message followed which was delivered by Dr. E. C. Routh, editor of the Baptist Messenger. Time was given to schools of instruction for both individual council members and presidents of the unit organizations.

Throughout 1938, a small but inspired group of students and adults had gathered from time to time at Stillwater to talk and

51 Letter of Nolen Denton to Weaver Creed, January 27, 1938.

52 B. S. U. State Paper, March, 1938, 2.

pray about a Baptist student center. Funds were solicited and obtained and a lot was purchased on Jefferson Street close to the campus. That summer the rented student center building was torn down and the students had no place for the fall term. A small cottage was built on the lot to be the temporary student center. Today the building is still used, but plans are made for a larger and more complete building.

Miss Vera Holder, a graduate of Little Rock junior college and a former student at Ouachita Baptist College, became a part time B. S. U. worker at Tahlequah at the Northeastern State College. She began by organizing a council and building interest; soon a
53
Noonday Prayer Meeting was being held.

Throughout the summer students constantly reminded each other of the "once in a college generation" meeting at Memphis in late October. Nolen Denton, state B. S. U. president, led the Oklahoma delegation to Memphis. Oklahomans had a prominent part in the program of this conference; Nolen Denton spoke in Training Union on Sunday evening about his college church. The Perfect Plan, a religious dramatic production, was presented by the Oklahoma University B. S. U. under the directorship of Susan Daniel; prior to these some A. and M. students performed in a Baptist Student skit at one of the Simultaneous Features one afternoon.

While the Memphis meeting was in progress, a state nominating committee had met and selected candidates for the several

state officers. The officers were elected, with O. T. McCall of Norman as the state president. An Extension Director became a new officer on the state council. A need had been seen by many students for missionary propagation of the Gospel in the communities surrounding the college centers, especially the state schools. The individual selected to coordinate this activity was Eldon Downs, Extension Director at Stillwater. A plan was followed throughout the year of writing to the individuals in charge of such work on each local campus offering suggestions and encouragement. ⁵⁴

Special emphasis had also been placed on the Young Men's Brotherhood organization at the southwide conference. On Sunday morning all the young men were invited to attend a breakfast where the brotherhood was discussed. At this time only two strong brotherhoods for young men existed in the south, at Oklahoma University and Louisiana State University. When the Oklahoma Baptist University students returned to Shawnee, the boys decided to organize a brotherhood. A group of fifty young men who attended East Central State College soon organized a like unit. ⁵⁵

A few weeks after the All-Southern Student Conference, O. T. McCall, the newly elected president, and Rev. R. S. Bazzell, state B. S. U. secretary, attended the conference for state presidents in Nashville. While they were there, Dr. Leavell had expressed

54 All-Southern Baptist Student Conference Program, October 27-30, 1938, 1-23. See also The B. S. U. Collegian, December, 1938, 2.

55 The B. S. U. Collegian, February, 1939, 1, 2.

the hope that soon some state would place in the hands of its students a printed state paper. Bill Marshall of Texas, the state which has been foremost in B. S. U. activities, exclaimed that Texas would do it. Saying not a word, the Oklahoma delegates returned home with the resolve to have the first printed paper. Plans were made, printers' prices were obtained, and the new arrival, The B. S. U. Collegian, a four-page printed paper, rolled off the press. Not only were the Oklahomans proud of this achievement by their leaders, but praise was also received from others. Dr. Leavell made this comment, "Well, I rejoice with you and congratulate you upon your alertness. You are the first one to have a printed B. S. U. paper. This is grand, and it is maintaining the lead which Oklahoma enjoys."⁵⁶

Bill Marshall said in a letter to O. T. McCall, "I want to congratulate you, Susan Daniel and Jack Belter, for the Oklahoma B. S. U. Collegian, which is tops. In fact, with me it gained more yardage than the Oklahoma Sooners gained over the Tennessee Volunteers. I hope it will be possible for Texas to publish something like that."⁵⁷

After the Memphis meeting several new student unions were organized in the state, particularly in business colleges and two-year colleges. Hill's Business College in Oklahoma City began to sponsor a regular prayer service shortly after the visit of Dr.

56 Ibid., January, 1939, 1; O. T. McCall, Personal Interview, January 3, 1941.

57 The B. S. U. Collegian, January, 1939, 1.

Frank Leavell. A full B. S. U. program was initiated there. Under the auspices of the Tulsa Pastors' Alliance, Dr. Leavell spoke at the Tulsa Business College. These visits encouraged the B. S. U. organizations and made for continuous progress. Draughon's Business College in Oklahoma City soon became interested, following a meeting led by Mr. Bazzell and W. E. Cook, pastor of Downtown Baptist Church.

The Baptist students at Mangum Junior College met and organized a B. S. U. in December of 1938.

O. T. McCall designated February 12 for the state council meeting at Norman. Besides the routine business which usually occurs at these planning meetings, an unusual discussion arose. Instead of two days, actually a night and day, being spent at spring retreat, it was suggested by Miss Orlene Ellis that the retreat begin on Thursday night and take the rest of the week-end. She said, "It is my sincere conviction that we are not there long enough to hear the Lord speaking to us as we should. We are just too rushed to accomplish our full purpose in the meeting." The state council heartily agreed, and voted to begin the conclave on Thursday evening, April 27, 1939.

At this same meeting, some A. and M. delegates talked to members of the O. U. brotherhood to find out what its real purpose was. After listening to an enthusiastic talk, the Aggie delegates determined that such an organization should exist on the A. and M.

58 Ibid., February, 1939, 1.

campus. Eldon Downs and Nolen Denton presented the plans and purposes of the brotherhood to a group of young men at Stillwater, Favorable discussion followed and the concensus of those present was for organization. The following Sunday, February 19, with forty-two young men present, veteran brotherhood representatives from Norman presented the need and fulfillment of that need in an organization for young men. Two weeks later fifty-three young men elected Victor Cooper as the first brotherhood president at A. and
59
M.

With the theme "Be Thou Faithful," the spring retreat opened on April 27, 1939. Miss Mary Nance Daniel attended to teach the book, B. S. U. Methods. Besides inspirational messages by Dr. T. P. Haskins, Rev. M. E. Ramay, and Rev. E. F. Hallock, emphasis was placed on the new pamphlet, "On My Honor," which stressed anti-
60
cheating campaigns sponsored by the Master's Minority Movement. Reviewing the spring retreat, Miss Mary Nance Daniel said, "I do believe that the Oklahoma retreat set a new pace for B. S. U. work in a number of ways. Starting on Thursday worked unusually well. The program had many good points that can be followed in the future. The type of student there was indeed revealing as to the
61
work that is being done on the local campuses."

59 Eldon Downs, Five Year Diary, February 12, 19, 1939 and March 5, 1939.

60 Program, Fifth Annual Spring Retreat, Oklahoma B. S. U., April 27-29, 1939.

61 The B. S. U. Collegian, May, 1939, 2.

5. New Secretary Era

Beginning in the spring of 1939 a complete change of student secretaries in Oklahoma took place. This new turn of fate left Vera Holder, student worker at Northeastern, the veteran secretary in the state. Miss Susan Daniel, first in point of service, who had completed five years of service at O. U., resigned on June 1⁶² to become student secretary at Ridgecrest. When she had come to the state no other student secretary of any denomination was in Oklahoma.

Another secretary, Clara Brashears, the next in point of service, feeling that her work in Chickasha was completed, resigned. She, too, went to Ridgecrest and later came back to Mississippi.⁶³

The third secretary mentioned here was the A. and M. leader, Orlene Ellis. She was married to Roy C. McGlamery and went to join her husband in Fort Worth where he was attending the Southwestern⁶⁴ Theological Seminary.

The loss of three secretaries left each school in a quandary. The church at Stillwater appointed an unofficial Ridgecrest committee to consider student secretaries. After several had been considered both at Ridgecrest and elsewhere, Clara Brashears, the former O. C. W. secretary was chosen. O. U. student leaders decided that Ruth Eleanor Storms should return to her alma mater as secretary.

62 Ibid., March, 1939, 2.

63 Ibid., November, 1939, 2.

64 Brashears, A. & M. History, 21.

She had been one of the most consecrated and active students to participate in B. S. U. work at O. U., holding various positions of responsibility on the council. Miss Wilda Tilghman resigned as state young people's leader of Kentucky to become student secretary at O. C. W.

Bill Reynolds, formerly an O. B. U. student, was employed at Northwestern State College, Alva. The First Baptist Church at Edmond employed Ray Ingram of Asheville, North Carolina as student worker for the Central State College. Both of these student workers were employed in the fall of 1939.

These new secretaries soon discovered that the annual state conference date was fast approaching. The last convention in the state had voted to hold the 1939 meeting in Shawnee. The Young Men's Brotherhood was anxiously and enthusiastically planning for its part in the state meeting. Two campuses in the state, the University and the A. and M. College, were particularly active in the brotherhood movement and were urging the other schools to organize.

On the program at the convention were: Josh Lee, Dr. M. E. Dodd, William Hall Preston, Mrs. Clem Hardy, missionary to Brazil. The O. B. U. delegation presented a play, "The Terrible Meek." Ray McClung was selected for the state president. Other officers including a new council officer, Brotherhood Representative, were

65 The B. S. U. Collegian, October, 1939, 2; ibid., November, 1939, 2, 3.

66 Ibid.

elected by the students. The new officer was Victor Cooper, from A. and M.; his duties were to encourage brotherhood organizations on state campuses.⁶⁷

Two more Baptist Student Unions were organized in late 1939, one at Cameron Agricultural College, with Clarence Ketch as president; the other at Carnegie Junior College, with Lewis Winter as president. A Young Men's Brotherhood and a Y. W. A. were also organized, at Carnegie.⁶⁸

Three secretarial changes occurred at the beginning of 1940. Bill Reynolds, at Alva, resigned at the end of the 1939-40 semester. Vera Holder, secretary at Northeastern, was forced to resign because of a serious illness. Wilburton students, on the other hand, were rejoicing that their church had employed their first student worker, Harold Lassiter.⁶⁹

The state council was called together for a planning meeting on January 27. Eight of the Oklahoma colleges and universities responded to the invitation and met in Oklahoma City. "Reports were given of some of the finest work ever done in the state of Oklahoma by Baptist students. The enlistment of large numbers amounting to a big percent of Baptist students and Baptist preferences in the colleges of the state bore the fact that the movement of the Baptist students in Oklahoma has laid hold of the main

67 Ibid., November, 1939, 3, 4. Ibid., February, 1940, 2.

68 The B. S. U. Collegian, January, 1940, 2. Ibid., February, 1940, 3.

69 Ibid., February, 1940, 3. Ibid., March, 1940, 3.

functions of its original purposes and are carrying the Gospel of uncompromising Christianity into the very heart of youth centers in the state." ⁷⁰ Plans for the spring retreat, Ridgecrest, summer work, and the state convention were discussed.

The 1940 spring retreat had two out-of-state distinguished guests, Sibley Burnett and Frank Leavell. Volunteer Christian work which could be contributed by students during the summer vacation was emphasized. Mr. Burnett led discussions on the Vacation Bible Schools and emphasized the opportunities for students to serve in their home churches. Dr. Leavell was available for conferences on personal or campus problems. ⁷¹

In the fall of 1940 several student secretaries who had served during the past year were gone from the scene of action in Oklahoma. Miss Wilda Tilgham, student secretary at O. C. W. resigned to go to Mississippi State College for Women in the same capacity. The work was carried on by the local B. S. U. council and Dr. Criswell, the pastor. Wilburton reported that Harold Lassiter had not come back to Eastern Oklahoma College as student worker. Clara Brashears, student secretary at A. and M., resigned and married Olin Joyner, former A. and M. student, B. S. U. council member, now agricultural teacher at Mountain View, Oklahoma. ⁷²

At the spring retreat of 1940 the students of East Central State College had decided they needed a student center. On October 19, 1940 the First Baptist Church and the B. S. U. at Ada formally

70 Ibid., February, 1940, 1, 4.

71 Ibid., April, 1940, 1.

72 The B. S. U. Collegian, September, 1940, 2, 3.

opened the seven-room center, located directly across the street from the campus. The church and the W. M. U. of the association remodeled and redecorated every room. With a student center, a promising new era of development has been opened for East Central. ⁷³

When the time came for the annual convention in 1940, only one full time student secretary, Ruth Eleanor Storms, and the director of religious activities at O. B. U., Dr. Forbes Yarborough, were in the state. Two part time student workers were located at Edmond and Tahlequah, Ray Ingram and Luther Ledbetter, respectively. The scarcity of student secretaries, however, did not keep the students from attending the B. S. U. convention at Norman. The theme was "Conquer with Christ." Principal speakers were: Dr. Charles St. John of the Bowery Mission, New York City, who gave the keynote address, Dr. C. E. Wilbanks, and Dr. W. B. Bizzell. Under student direction were: testimonials in regard to summer activity, student revivals, summer study courses, local church work, Vacation Bible School. Discussions included such topics as race relations, honesty, war and peace, and alcohol. The A. and M. students presented the My Covenant Series of books emphasizing their study in the Master's Minority. The Young Men's Brotherhood members from over the state had a Sunday morning breakfast which fifty-six attended.

Harvey Roys of the Oklahoma University was elected president. The convention report showed that four hundred eighty-three students from fifteen different colleges and universities in the state attended the convention.

73 Ibid., March, 1941, 1.

William Hall Preston met with the student workers at the Norman convention. Besides Ruth Eleanor Storms, O. U. student secretary, and only full time worker, these included Miss Tony Heister, elementary school teacher in Lawton, sponsor and religious advisor at Cameron Agricultural College; Luther Ledbetter, high school teacher at Tahlequah and religious advisor and student worker with the Baptist students at Northeastern; Miss Gladys Sharp, sixteen years a student worker in the Chilocco Indian School, who takes care of the interest of the Baptist Home Mission Board, and carries on an enlistment program; Dorothy Sheldon from Hobart Junior College; and Geraldine Harder from Seminole Junior College.⁷⁴

In January the First Baptist Church of Stillwater employed Mrs. Edith Stinson as full time student secretary for O. A. M. C. Prior to this election, she had served for more than two months as student center hostess, orienting herself to the college's activities.

An entirely new feature was presented to the colleges of Oklahoma when Northeastern planned an annual mid-semester rally. It was attended by one hundred students. Bob Bazzell complimented the rally, saying, "It's pioneer work. Let's hope other colleges will follow in your footsteps."⁷⁵

On March 23, the Young Men's Brotherhood at A. and M. formally adopted a constitution for their organization, one which was

⁷⁴ Ibid., 4.

⁷⁵ Ibid., March, 1941, 1.

flexible enough to be used by any school or college. About a month later Victor Cooper and other A. and M. brotherhood representatives attended the state brotherhood meeting in Oklahoma City. Notices had been sent to all campuses in the state urging them to send representatives to the meeting. Cooper's plan was to organize a state organization for the young men at the adult gathering, but only a few attended so the organization was put off until the state B. S. U. convention at Ada in the fall of 1941. The brotherhoods at O. U. and A. and M. adopted the mission work near the colleges as their program of activity.⁷⁶

Besides the regular features at the 1941 spring retreat, May 1-3, the theme "What Do Ye?" was carried out with testimonials by medical missionaries from China, Dr. and Mrs. Hugh Humphrey. Miss Mary Nance Daniel stressed the My Covenant Series of books and recommended that the early morning prayer services could be better called "Morning Watch" than "Master's Minority."⁷⁷

Two student workers resigned in the spring of 1941. Ray Ingram graduated from Central State College and planned to enter the Seminary for further training for his calling, foreign missionary. Miss Storms resigned to marry Clarence Northcutt, former B. S. U. president at the University, now a lawyer in Ponca City.⁷⁸ Both of these schools will probably have new secretaries next year.

76 Victor Cooper, Personal Interview, July 9, 1941.

77 Mary Nance Daniel, "Discussion of My Covenant Series." (Speech at Spring Retreat on May 2, 1941). See also Program, Seventh Annual Spring Retreat, Oklahoma B. S. U., May 1-3, 1941.

78 Ruth Eleanor Storms, Personal Interview, April 5, 1941.

The development in Oklahoma has been forward. Larger numbers of Baptist students in this state, numbering over 3,500, are now being reached. The spring of 1941 showed the most promising development to be in the junior colleges and normal schools. The student center movement is expanding. On the lips of Baptist leaders everywhere can be heard, "Forward with student work in Oklahoma."

CHAPTER IV

A BAPTIST STUDENT UNION IN ACTION

1. Origin and Development

Local campuses throughout Oklahoma and also the other southern states have individual characteristics that mark their development in Baptist student work. Nevertheless, a study of one of the larger campuses in Oklahoma will show how the development has been progressing. Since there is only one denominational school in the state, a state school is a more representative study. This study is confined to the activities of the Aggie Baptist students at Stillwater.

Baptist students at Oklahoma Agricultural and Mechanical College were very fortunate in having some excellent Sunday School teachers for the two college classes, Fidelis (girls) and Baracca (boys), before a Baptist Student Union was organized. An examination of records during the twenties shows that the classes sponsored social events, encouraged attendance at the church through enlistment projects, and even published a bulletin, Fidelis-Baracca News Service.¹ The Sunday School superintendent, A. F. Houston, an extension district agent, took an active interest in the young people's work as did the pastor, A. F. Wasson.²

Information came to the Baptist students at Stillwater that the first All-Southern Baptist Student Conference would be held at

1 Letter of Aclen Webb to Eldon Downs, April 2, 1941. Hereafter cited as Webb, Letter.

2 The Daily O'Collegian, September 23, 1927, 2. Ibid., October 25, 1927, 1.

Birmingham, Alabama from October 29–November 1, 1926. Six students attended the meeting. Included in the six were several who had a conspicuous part in the forming of a Baptist Student Union on the A. and M. campus. At the conference the delegates became acquainted with student leaders of Baptist and state schools from all over the south. Aclen Webb, an A. and M. delegate, received all during the next year literature from the Inter-Board Commission, including The Baptist Student. Nevertheless, nothing was done to organize a B. S. U. until the fall of 1927.³

In September, 1927, Miss Ruth Bennett, former state B. S. U. president from O. B. U., went to Stillwater to encourage the organization of a B. S. U. Miss Bennett completed the preliminary steps of organization and secured a promise from the Aggie Baptist students that forty of them would attend the state B. S. U. conference at Weatherford.⁴ The efforts of this energetic ex-president were doomed to failure, however, when the First Baptist Church lost its leader. A. F. Wasson, veteran pastor of ten years resigned to go to New Mexico. Mr. Wasson had been an enthusiastic supporter of student work and his leaving was a blow to the new, struggling Baptist Student Union.⁵

Two weeks elapsed before another pastor, O. L. Gibson of Guthrie, was obtained by the Stillwater Baptists. Nevertheless, it took

3 Webb, Letter.

4 O. B. U. Council Reports, September 26, 1927.

5 First Baptist Church Records, Stillwater, Oklahoma, October 9, 1927. Hereafter cited as Church Records. See also Stillwater Gazette, October 14, 1927, 4.

time for Mr. Gibson to become oriented to a new field of service without spending additional time on a student movement that he knew nothing about. Aclen Webb and others were still encouraging B. S. U. activity. In that same month Miss Lela Smith (now sponsor of the college Y. W. A.) taught the first B. S. U. study course, the B. S. U. Manual.⁶ Two months later the organization was still a dream rather than a reality, but strong agitation for organized Baptist student work was present; this appeal was made through the Sunday school classes' bulletin. "Now that Bro. Gibson is here ready to help us; what about that B. S. U. that we have set out to organize on our campus? Everybody says that he is for it, and Bro. Gibson says he is anxious for it to begin--that very thing. Let's get to going--NOW."⁷

Soon thereafter through the influence of the Birmingham conference delegate, Aclen Webb and Dr. Gibson, a Baptist Student Union was organized. In early January, 1928, Webb called Dr. Gibson to ask about an A. and M. pennant that Gibson had borrowed and left in Memphis earlier in the year. While talking to him, Webb asked about the organization of a B. S. U. Gibson enthusiastically expressed a desire for the campus movement, and together they studied literature supplied by the executive secretary of the Inter-Board Commission, Dr. Frank Leavell. A meeting was then called and upon the vote of twenty-five students the B. S. U. was organized. The first

6 Webb, Letter. See also Church Records, October 26, 1927.

7 Fidelis-Baracca News Service, December 10, 1927, cited by Webb, Letter.

B. S. U. council officers included Wade H. Keene as president, Maynard Teague as vice-president, Vida Mayo as secretary, and Opal Goodwin, Agnes Montgomery, Inez McSpadden, Clara Hoss, Ronald Betts, Clyde Smith, Floyd Smith, and Aclen Webb. An article encouraging cooperation with this group appeared in the January News Service.

Now that the Baptist Student Union has been organized let's all get behind the wheel and make it roll. The trouble for a little while may be finding the wheel and which way to heave on it. With everyone anxious to get into it and find out what it is, it is hoped that they will not be long in finding out about the Union. . . . If you are a student and a Baptist you belong to the B. S. U. Of the B. S. U.-s organized there has never been one yet that has failed to function. Let's keep the good work going. 9

Meanwhile, the Fidelis and Baracca classes had lost no time in improving their own status. On February 8 at their own request, the classes were granted fifteen percent of the church collections which had come through their department on Sunday. These funds were used for general expenditures of the classes and recreational activities that they sponsored. 10

Since the adults did not understand the new Baptist student work, the initial program explaining the aims and objectives of the B. S. U. was presented to the church members in March. Just a short while later Clyde Smith was elected as the B. S. U. council president for 1928-29.

Encumbered with other church duties, Smith resigned in the

-
- 8 Webb, Letter.
- 9 January 22, 1928, cited by Webb, Letter; see also Brashears, A. & M. History, 1.
- 10 Church Records, February 1, 1928; ibid., February 8, 1928.

fall of 1928 and George Felkel, a sophomore in the school of agriculture, was elected to take his place. Felkel held this position the succeeding year. The second B. S. U. council on the A. and M. campus consisted of the following officers: president, first and second vice-presidents, secretary, treasurer, chorister, pianist, reporter, external relations representative, and faculty advisor. Meetings of this group of officers were held on alternate Tuesday nights at the Baptist Church. The council in its first fall meeting voted to include as council member the presidents of the three unit organizations as well as the B. Y. P. U. director. A week later, George Bullock, the Y. M. C. A. secretary, was made a member of the council together with Inez McSpadden who was serving as the first state B. S. U. council secretary.

Among other things that were interesting to the Baptist students this year was the construction of a new church building. When the cornerstone was laid on February 10, 1929, many different articles were placed in it. Among these were included copies of The Baptist Student, Baptist Messenger, O. B. U. Bulletin, Baptist Trumpet, Daily O'Collegian, and Baptist Beacon, a monthly paper edited jointly by the Fidelis and Baracca classes. A few months later the first installation banquet for B. S. U. council officers was held in the basement of the annex of the uncompleted church. Special guests for this occasion included T. H. Farmer, state Sunday

11 A. & M. Council Records, October 30, 1928. Ibid., November 6, 1928.

12 "The Baptist Student Goes into Cornerstone of New Church Building, "The Baptist Student, June 1929, 28.

School and Baptist Training Union secretary; B. W. Bussell, faculty advisor for the council, and Dr. O. L. Gibson, pastor of the local church.¹³

That fall Sam Wycoff, first vice-president of the council, planned a special enlistment program for college students in the local church. The absentees would be contacted by group captains each of whom had about six students under his care. These captains would be responsible to four captains working directly with the enlistment chairman. Later in that school year the enlistment chairmen of the Baptist student work inaugurated an extensive plan of enlistment involving fifty-five student leaders and some five hundred fifty Baptist students enrolled at the A. and M. College. The plan consisted of fifty-five groups of ten people each who were taken by a leader. He was to make an effort to reach the individuals on his group within two weeks after the assignment. As the result of such effective enlistment work and completing the other necessary requirements, the A. and M. Baptist students received recognition of having a First Magnitude Union, the highest honor of achievement conferred on a B. S. U.¹⁴

During this second year of organized Baptist student activities, several changes were made that more nearly unified the efforts of

¹³ Webb, Letter. See also A. & M. Council Records, April 2, 1929.

¹⁴ Ibid., September 7, 1929. Ibid., March 4, 1930. Ibid., April 14, 1930. This same plan of enlistment is used today by both college Sunday School classes at A. and M. The Fidelis Class, calling their captains "Tribeleaders," has done some of the most effective enlistment work in the state.

all the work. Since the B. S. U. really needed some method of financing its activities, a suggestion was made by the treasurer of the council that the B. S. U. receive the funds taken by the Sunday School classes, namely, the fifteen percent of the amount contributed to the church treasury through the classes. Each Sunday School class could, then, present a budget for its incidental expenses to the B. S. U. treasurer. Shortly afterwards, after the classes' approval was secured, the financial proposal was adopted. Beginning October 14, the Baptist Beacon, that had been published by the Sunday School classes, became the official publication of the B. S. U. council.¹⁵ Also in the early fall, Velma Strickland offered her home, which was across the street from the campus, for noonday prayer services. Beginning with a small attendance of five or six students, this daily meeting of fifteen minutes grew in number until more than twenty attended.¹⁶

In December 1929, Dr. and Mrs. Henry G. Bennett, Sunday School teachers of the Baracca and Fidelis classes, respectively, began the custom of giving a Christmas party for the college students at the church every year prior to the Christmas vacation period. The students expressed their thanks by a rising vote at the council meeting, together with a letter of appreciation sent from the council.

15 A. & M. Council Records, October 1, 1929. Ibid., October 14, 1929.

16 Ethel McConnell, "If You Ask," The Baptist Student, February, 1930, 33. See also A. & M. Council Records, January 28, 1930.

17 Ibid., December 17, 1929.

The second annual B. S. U. installation banquet was held on April 5, ¹⁹³⁰ 1920. Thirty-five officers were installed in the college department. With a planned "rainbow" theme, the room was decorated in colors of the rainbow. The Chilocco Indian college furnished the music; Roy Evans of Shawnee was the principal speaker of the evening. The attendance, including fifty guests, was one hundred seventy. The installation ceremony was conducted by different people. The B. S. U. council officers were installed by Dr. Yarborough of Shawnee; the B. Y. P. U. officers by Dr. O. L. Gibson; the Sunday School officers by Dr. Henry G. Bennett; and the Y. W. A. officers by Mrs. O. L. Gibson.

After the opening activities were cared for by the council officers in charge, the calendar of B. S. U. events turned to the southwide conference at Atlanta, Georgia. When the A. and M. delegates attended they became so enthusiastic over the Master's ~~and~~ Minority Movement that they launched one in Stillwater shortly after their return. The influence of the conference did not stop with individual students who attended the conference, but their enthusiasm spread.

In the early months of 1931 emphasis was placed upon efficiency in the unit organizations. The Fidelis and Baracca classes entered into a five weeks' contest in efficiency based upon the six-point

18 "Installation Banquet at Oklahoma A. and M.," The Baptist Student, June 1930, 28.

19 Inez McSpadden, "Oklahoma A. and M. College-Stillwater," ibid., January, 1931, 8.

record system used in the college department. These points included attendance, being present on time, Bibles brought, Sunday School lesson studied, contributing to the church, and attendance for the preaching. The first week in March a B. Y. P. U. study course was held, with Mr. T. H. Farmer and Mrs. Bowles of Ponca City as teachers. About this same time discussion arose over the problem of getting students to B. Y. P. U. on time. Council members suggested varying the types of program, having special musical numbers at the beginning, presenting good programs, and having "greeters" at the entrance door to meet the visitors and find seats for them with a congenial group.

20

Having elected officers and installed them, the Baptist students began another year of activity. One of the most important events in this year was the state B. S. U. conference in Stillwater. A different type of publicity had to be given for a conference within the students' own city. Frequently the average student feels that such a meeting does not merit his attention as one somewhere else would. The conference, nevertheless, was a success.

This year one council member called the hand of the council for dictating or often selecting the B. Y. P. U. officers. By a majority vote the council agreed to let each union elect its own officers.

This year found the beginnings of the Extension Missionary work with a ministerial student attempting to organize gospel teams.

21

20 A. & M. Council Records, January 13, 1931. Ibid., February 3, 1931.

21 Ibid.

On April 23, 1932, Cecil Miller was installed as the new B. S. U. president. One hundred twenty-five attended the installation banquet.²²

Shortly after the new council members began to take over their duties, a student night program was presented. The theme "In His Steps," was discussed by students in three phases: In the Church, On the Campus, and In Extension Work. Between each talk some type of musical number was given.²³ In order to be assured that experienced leaders among the students guided the B. S. U. work, the council voted in the early fall of 1932 that no person should be allowed to hold more than one office and that no person at A. and M. for the first time could hold a major office such as president or vice-president of an organization.²⁴

In January, George Felkel became student worker on the campus. For his services as counselor and director of the student activities, Felkel received an amount sufficient only for his actual expenses. During this time Houston Wright was invited to teach a study course book (February 27-March 3) "Training in Christian Service."²⁵ Forty-three students completed the course.

The school year, 1933-34, was planned as carefully as the former years had been by the B. S. U. council. Included in the activities was a study course conducted by Lee Baum of Broken Bow.

22 Ibid., April 23, 1932.

23 Ibid., May 15, 1932.

24 Ibid., September 20, 1932.

25 Ibid., January 24, 1933. Ibid., March 1, 1933. Ibid., March 14, 1933. See also Brashears, A. & M. History, 19.

After a test was given on Thursday, March 8, 1934, sixty were reported as having successfully completed the course. Four conversions occurred during the course of the school by Baum.

In a meeting held at the home of the faculty advisor, B. W. Bussell, the council president, Ray Berry, urged special consideration and prayer for the nominating committee. Berry considered that committee more important than the banquet, foods, or program committees. After all, the purpose of the banquet was for the inauguration of the 1934-35 council officers. More than one hundred eighteen attended the banquet carrying out the "First Magnitude" theme. Again, different individuals were in charge of the installation ceremonies; B. S. U. officers, T. H. Farmer; Sunday School officers, A. L. Crable; B. T. U. officers, Dr. O. L. Gibson; and Y. W. A. officers, Lela Smith. With an inspirational message, "Night Brings Out the Stars," by T. H. Farmer, this corps of officers caught a glimpse of Christ's kingdom on the campus, and each one worked diligently to build up the spiritual life of the students.

That fall twenty A. and M. students joined the Oklahoma delegation in going to Memphis for the All-Southern Student Conference.

26 A. & M. Council Records, March 8, 1934.

27 Ibid., March 20, 1934. Ibid., May 15, 1934.

28 Ammie Pruett, "Installation of B. S. U. Officers, Oklahoma A. and M. College," The Baptist Student, April, 1935, 22.

During this year the Aggie students learned to appreciate the value of a student secretary when Susan Daniel of Norman came to Stillwater and taught B. S. U. Methods.²⁹

2. Student Secretary--Williamson

Also in this school year plans were made for employing a secretary for the local campus. Through the efforts of the former students, the local church, and southwide agencies enough money was assured, and a committee was selected to look for a secretary at Ridgecrest. Led by Dr. Gibson, this committee found Johnnie Lou Williamson, who consented to become the new secretary.

That fall the students assembled for the first B. S. U. social of the year. The B. S. U. president, who had just finished making announcements, paused and then as a dead silence fell over the two hundred sixty-five students, he continued slowly, deliberately, "Last year a group of students prayed for a definite thing to come to pass. Tonight we have with us the answers to our prayers—Miss³⁰ Johnnie Lou Williamson, our new secretary." With her coming, the development of the youth work on the A. and M. campus reached a new height.

Several new features were suggested by Miss Williamson as soon as she had looked over the situation. First, some type of entertainment, simply open-house or a planned party, was held at

29 A. & M. Council Records, March 20, 1935.

30 Jerry Felts, "The Scene Changes," The Baptist Student, February, 1936, 22. See also Brashears, A. & M. History, 20.

the First Baptist Church each Saturday night. Another new feature was a B. S. U. paper to be published weekly. The publication, called The Gleam, carried the scripture verse, ". . . They that turn many to righteousness shall shine as the stars. . ." as its motto.

Financing of this first paper was achieved by ten people who volunteered contributions. Because the B. S. U. officers, especially those in B. Y. P. U., needed instruction in the duties of their offices, the clinic plan was begun. Each month a B. Y. P. U. clinic was held at the church, where the officers and members could meet
31
in groups and solve their problems.

At the end of the first three or four months of school the student secretary prepared a statistical report of the student activities. A total of 145 officers were working in the various unit organizations of the church. While 801 Baptist and Baptist preference students were enrolled in school, 224 of this number were local church members. Shortly afterwards a fellowship program that had been held at the pastor's home each Sunday evening after the preaching hour was moved to the church basement. This weekly event consists of songs, games, general announcements, and a devotional
32
thought.

On the first day of May an Indian Tribal installation banquet was held at the First Baptist Church. With an audience of one hun-

31 A. & M. Council Records, September 10, 1935. Ibid., September 24, 1935. Ibid., December 3, 1935.

32 Ibid., January 7, 1936. See also Baptist Student Union Monthly Report for Oklahoma Agricultural and Mechanical College, May, 1936.

dred twenty-five students and guests bearing witness, Harold McGlamery received the chieftain's head-dress as a symbol of the responsibility of the B. S. U. presidency. Two new council offices were created this year, music chairman and advertising manager. Assuming office in May, the new council took as one of its first problems the study of enlistment. One hundred freshman counselors were selected for the fall of 1936. They were assigned the tasks of guiding and directing the freshmen and new students who enrolled at A. and M., particularly acquainting the Baptist students with both the college and the church. The following week the council again considered plans for Freshman Orientation Week. Each council member resolved to adopt three freshmen and act as their counselor during the early days of registration. Suggestions for the early days included, (1) handing out church classification slips during entrance examinations to discover each student's church preference, (2) discussing with college officials the advisability of putting up an information booth at the college, and (3) planning a special freshman party.

Objectives for the year 1936-37 were set up at the last of the school year 1935-36 by the newly elected council. They included: (1) enlisting seventy-five percent of the Baptist students enrolled in school, (2) contacting every Baptist student enrolled in school, (3) organizing three new B. Y. P. U. units which would make a total

33 A. & M. Council Records, May 5, 1936. Ibid., May 12, 1936. See also Historical Scrapbook, 1936-37. (Compiled by B. S. U. of O. A. M. C., 1937) Hereafter cited as Scrapbook.

of ten college unions, (4) having an attendance of seventy-five at noonday prayer meeting in Old Central Auditorium, (5) having fifty percent of the Baptist students contributing regularly to the local Baptist church, (6) getting half of the enrolled Baptist students to become local church members, (7) supporting a continuous, vital program of evangelism, (8) inviting seven outstanding speakers to the campus, (9) selling one hundred fifty Baptist Student subscriptions, (10) sending twenty-five students to Ridgecrest, and (11) securing a student center. At the first meeting in September a student center had been secured.

Immediately after a successful state convention was held in Stillwater, the Baptist Student Union aided in the defeat of the Henshaw liquor bill. The first week in November, one student cooperating with local leaders presented original anti-liquor playlets in the school houses over the county.

During the Thanksgiving vacation the Baptist Student Center was moved from the residence on West Fourth street to a garage apartment on Ramsey street. The new location and building had several advantages; it was more convenient to the campus, more suitable to the needs, more strictly private, and was just a short distance from the home of Dr. and Mrs. Henry G. Bennett.

34 A. & M. Council Records, May 19, 1936.

35 Ibid., September 10, 1936.

36 Ibid., November 3, 1936.

37 The Glean, December 6, 1936, 2, 3.

Also in November, Dr. J. W. Storer, pastor of the First Baptist Church at Tulsa, conducted a revival in the Baptist Church at Stillwater. Having a full schedule of activities, he spoke at the noonday prayer meeting, visited people, and had private conferences.
38

The annual Christmas program, a custom initiated and carried on by the college president and his wife, has meant much to the Baptist students and to Stillwater as a whole. On the last Sunday in December before the students' holiday season begins, the story of the Christ Child is told by Dr. Bennett in an atmosphere created by Yuletide lights, candles, and evergreens. Written invitations are extended by the Fidelis and Baracca classes to all fraternities, sororities, and dormitories to attend this annual occasion.
39

Especially after the student secretary came, special emphasis was given to the student night programs presented in churches all over the south the last Sunday night in the calendar year. This secretary felt that this was the time to explain B. S. U. activities in the college centers to the folk in the home churches. Because of this belief, she prepared special information sheets containing statistics of the campus work and had them mimeographed.

Such information as the number of Baptist and Baptist preference students enrolled in school, the number of these enlisted in the

38 Ibid., November 15, 1936, 4.

39 Ibid., December 6, 1936, 4.

different organizations of the church, the number of students belonging to the local church, and other items that showed in general the progress over the work done the year before was included. Each student was urged to take a copy of this information and present it in a student night program for his home church.⁴⁰

At the beginning of the year 1937 a novel feature was introduced in Baptist student work. Mr. William Danforth, president of Purina Mills in St. Louis, and author of the book, I Dare You, sent two hundred fifty small, identical gifts together with a little booklet of daring growth objectives to the student secretary. Each gift contained a little dish, a package of sand, a package of wheat, and directions for planting and growing the wheat in the student's room. Emphasis was placed upon the parable of the wheat and tares. The directions read: "Grow wheat. Stop worrying about the tares; they will be there always. Grow wheat and they (tares) will be crowded out. Grow physical wheat, mental wheat, social wheat, spiritual wheat, and business wheat." When these were handed to the Baptist students, they were urged to build their own characters even as the directions said while the growing wheat would be a symbol of physical growth. It developed that a character-building campaign ensued.⁴¹

Meanwhile plans were being made for the making of an Aggie

40 This information was taken from a mimeographed pamphlet, Student Night Information, cited in Scrapbook, 12.

41 The Gleam, January 17, 1937, 2, 4.

B. S. U. Scrapbook Library. Original plans called for ten volumes of loose-leaf ledger form size. Each volume would have a student editor and assistant to collect and compile the material. Six of these books were quickly begun; they included: I. General B. S. U. Officers; II. Programs; III. Socials; IV. Music; V. Unit Organizations; and VI. Devotions and Talks. The library was to become a source of information and inspiration for freshmen and new students.⁴²

Over one hundred completed courses in the B. T. U. training school that was held in February. Three books were taught. The book of methods, Senior B. Y. P. U. Administration, was taught by Aubrey Hearn, southwide B. T. U. worker from Nashville, Tennessee; Books of the Bible, by Rev. B. I. Cherry of Bristow; and What Baptists Believe, by Rev. H. M. Pierce, of Yale, Oklahoma. While Hearn was in Stillwater he helped to organize three new college unions, giving A. and M. a total of thirteen. This was made possible by the division of certain larger unions. The Nashville worker revealed to the First Baptist Church that Stillwater with thirteen college unions had three more than any other college department in the south.⁴³

The missionary week in February that was sponsored by the Y. W. A. was emphasized by a study course taught by Mrs. A. L. Aulick, former traveling secretary for the B. S. M. M. Twenty-five students, both boys and girls, took the examination after spending

⁴² Ibid., 4.

⁴³ Ibid., January 31, 1937, 4. See also Scrapbook, 40.

four nights in a study of the book Follow Me.⁴⁴

An evangelistic week started on this campus April 4 when a play "It Happened This Way," was presented to open a revival season. Chester Swor, brilliant professor and dynamic speaker from Mississippi College (Baptist) led the week's services. With three or four speaking engagements a day, Swor found time to have many personal conferences with non-Christian students.⁴⁵

At a special fellowship program, which had been announced during the evening preaching hour on May 9, the students listened to their student secretary as she reviewed the activities since her coming to A. and M. Because she became choked with emotion, a close friend of hers finished the talk by announcing the engagement of Johnnie Lou Williamson and Randall Jones. Johnnie Lou "with her smiles, enthusiasm, and southern drawl" had won her way into the hearts of everyone who had known her in Oklahoma. Her "chillun" as she called the A. and M. students, were thankful for her two years on the campus, leading the students to know Christ better and the full value of witnessing for Him each hour.⁴⁶

The annual installation banquet, A Rainbow Covenant, was held on April 23, 1937. Here Dorvell Tabb was installed as the new council president as were his council associates. With the toastmaster, Harold McGlamery, presiding and the speaker, Dr. Henry G. stressing "Rainbow Reflections," a new council took office to serve under an unknown secretary. One hundred seventy-five attended

44 The Glean, February 28, 1937. Ibid., March 7, 1937.

45 Ibid., March 21, 1937.

46 Scrapbook, 1.

the occasion.⁴⁷

3. Student Secretary--Ellis

A committee was appointed by the church to go to Ridgecrest and look for a new student secretary. Contact was made, and Orlene Ellis was asked to leave her Mississippi home and come to A. and M. as student secretary. During Freshman Orientation week, two hundred eight Baptist freshmen and new students were introduced to Miss Ellis, "the merry maid from Mississippi."⁴⁸

Work was begun under the leadership of Miss Ellis. Among other features, particular emphasis was placed on the noonday prayer meeting that was held each week day in Old Central building on the campus. Each program of this meeting centered around a weekly theme planned by the devotional leader and the student secretary.

The annual B. T. U. training school consisted of three books, Plan of Salvation, Christian Leadership, and B. Y. P. U. Administration. Baptist ministers from Blackwell, Ponca City, and Tulsa taught these books. An average attendance of one hundred seventy-five was reported for this school the first week in February.⁴⁹

The next annual event on the B. S. U. calendar was another study course, Missions. Meeting the first week in March, Mrs. Lockett taught the biography of her own missionary husband, Basil

47 Ibid., 19.

48 The Gleam, September 12, 1937, 3.

49 Ibid., February 6, 1938, 2.

Lee Lockett, a Beloved Physician. More than two hundred forty
50
students attended.

From April 3-10, W. O. Vaught, state student secretary of Missouri, led the student revival.

Another phase of activity reached unheard of proportions in the year 1937-38, extension missionary work. Having an early beginning in 1932, it was gradually developed until the peak of activity was reached in 1938. The extension director, a council member, decided to expand the activities of the mission band. With a small nucleus of five or ten individual volunteers used each Sunday in September, 1937, the expanding program finally included seventy-seven individuals and more than one hundred forty showed definite interest in the work. The places where these students worked surrounded Stillwater completely. They were, Fair Plains, a school house four miles northwest of town; North Star, a school four miles northeast of town; County Poor Farm; County Jail; Payne Center, a school four miles south of town; a mission church at Mehan; Glencoe Baptist Church; Stillwater Mission; and Mt. Zion Baptist Church (colored). In the fall of 1937 activities were carried on only in the first four. The Men's Bible Class of the First Baptist Church at Stillwater furnished 557 miles of transportation for the student workers. Five ministerial students delivered one hundred one evangelistic messages which brought sixteen conversions. Model B. Y. P. U. programs were also presented in six Baptist churches in
51
the vicinity of Stillwater.

50 Ibid., February 27, 1938, 2. Ibid., March 6, 1938, 2.

51 Eldon Downs, Annual Extension Report, 1937-38 (Manuscript, 1938).

Completing the yearly program of activity, the students marshalled their forces for a new year under the leadership of the state B. S. U. president, Nolen Denton. Early in the school year 1938-39, the student secretary called the attention of new students to the fortunate college department that had the college president and his wife for Sunday School teachers. Each Sunday morning the students had the special opportunity to listen to a man and woman consecrated to the task of holding Christ up before hundreds of college students. For more than a decade these two had taught college students at A. and M. about Christ.⁵²

Some forty Aggies attended the All-Southern Conference at Memphis in 1938. Cars took them to Oklahoma City where the students boarded the state delegation train for Memphis. The spiritual power gained there by these student leaders served to quicken the student activities on this campus. Certain of the boys got interested in the brotherhood organization while there and resolved to begin it on the A. and M. campus. The opportunity came three months later when the organization was explained to the assembled youth. With the approval of the group, a Young Men's Brotherhood was organized on February 19, and on March 6, Victor Cooper, the newly elected president of the brotherhood, became a member of the B. S. U. council.⁵³

52 The Gleam, October 9, 1938, 3. Not only teaching the students, the Bennetts have held weekly meetings of the enlistment captains in their home.

53 Eldon Downs, Five Year Diary, February 19, 1939. See also A. & M. Council Records, March 6, 1939.

After two years of consecrated service by the student secretary, the students were destined to lose her. On May 14, 1939, Miss Orlene Ellis became the bride of Roy McGlamery. Roy had been the training union director the year before when the college B. Y. P. U. was the largest in the south. This time the church did not appoint a Ridgecrest committee to select a secretary, but two or three students unofficially interviewed prospects. Among those considered were Millicent Adams of Texas and Clara Brashears, the former O. C. W. secretary. After the delegation had returned from Ridgecrest, a student secretary committee consisting of the pastor, the acting student secretary, chairman of the board of deacons, the B. S. U. president, and another student met to consider the prospects. A week later the committee recommended Clara Brashears. This report was accepted by the church, and Miss Brashears was elected on July 6.⁵⁴

Meanwhile, a summer school B. S. U. under the direction of Orlene Ellis McGlamery with the B. S. U. president, Claud Kniffin, was doing remarkable work in reaching the summer school students. Many school teachers who were in attendance at Stillwater received a vision of the work that could be done in their local communities.

4. Student Secretary--Brashears

Scarcely had Miss Brashears arrived at her new post of duty on September 4 until the strenuous activities began, both in ac-

54 The B. S. U. Collegian, April, 1939, 3. Eldon Downs, Five Year Diary, June, 1939. See also Church Records, July 6, 1939.

quainting her with the local set-up and making preparation for the council fall retreat program. The council members as usual had been asked to return early so that plans could be made for the first three or four weeks of activity. Amid the host of activities planned by the new secretary, an entirely new one for the campus was Freshman Recognition Day. Realizing that too often the freshman is ignored in the activities, especially if he is a trifle backward, the council designated the last Sunday in October as the day for freshmen. Every meeting was to be presided over or conducted by a freshman. Several advantages resulted: (1) new talent was discovered, (2) freshmen who participated received a new sense of importance, and (3) the novelty itself attracted new students. The local B. S. U. council counted it a success and recommended it to any progressive B. S. U.

55

A special letter of invitation was mailed to Baptist alumni asking them to return for the homecoming celebration of the college on November 4. Those who did come back were invited to a reception at the student center.

In every state conference, the A. and M. delegation takes a conspicuous part, and the Shawnee meeting in 1939 was no exception. Besides the regular devotions and committee meetings, the Stillwater delegates and the Norman delegates arranged a breakfast for the Young Men's Brotherhood.

56

55 The Glean, October 15, 1939, 2.

56 See preceding chapter, page 100.

The annual training union school was held the first week in February with one hundred sixty-four enrolled in one of the four courses offered. Two out-of-town pastors, a normal school student secretary, and a local student taught Planning a Life, The Plan of Salvation, B. Y. P. U. Administration, and A Handbook for Church Recreational Leaders. The annual revival followed and was conducted by Rev. T. P. Haskins. The mission study course for this year was taught by Miss Juliette Mather, southwide Y. W. A. worker. ⁵⁷

At the annual banquet on April 23, 1940, Dr. Criswell of Chickasha was the speaker. Other colleges sent representatives and every student secretary in the state attended. The installation of new officers had been held the Sunday before with Jim Stuard as the new council president. Orlene McGlamery, former student secretary, spoke at this occasion. ⁵⁸

After the summer activities had passed, the veteran pastor, Dr. O. L. Gibson, resigned the last Sunday in July to accept the pastorate at Fayetteville, Arkansas. Supply pastors were used for the next three months.

The student work was handicapped in the fall because the church was without a pastor. Nevertheless the council directed by the president and student secretary did much to offset this disadvantage. Letters of greeting were mailed to the students, visitations were arranged, and an excellent recreational program

57 The Glean, February 4, 1940, 2. Ibid., February 11, 1940, 2.

58 Ibid., April 28, 1940, 2.

was planned each Saturday evening. The students were surprised to learn of the resignation of Clara Brashears on September 21, because of her marriage to Olen Joyner, a former Aggie.⁵⁹

Activities were not disrupted, however. The Fidelis class gave a "round the world" party to the Baracca class on November 1. Students dressed as negroes, orientals, Europeans, and native Americans added color to the occasion. The new pastor, C. E. Wilbanks of Ardmore, attended this social event. Two weeks later the brotherhood met for its semi-annual date breakfast with an attendance of one hundred sixty-two to hear Judge Sam Lattimore of Oklahoma City. Another annual event which had been started several years before was the annual Thanksgiving service. With an atmosphere created by soft music of the piano and violin, a devotional period followed at which Dr. Henry G. Bennett spoke.⁶⁰

5. Student Secretary--Stinson

In October, Mrs. Edith Stinson of McAlester had become student center hostess. By January she understood the situation well enough so that the student secretary committee recommended her to the church as student leader. Since then, Mrs. Stinson has efficiently served in that capacity.⁶¹

A revival was conducted by Dr. Wilbanks in February with many conversions. Miss Elma Currin taught a mission study course the

59 The B. S. U. Collegian, September, 1940, 2.

60 The Gleam, October 27, 1940, 3. Ibid., November 10, 1940, 2. Ibid., November 24, 1940, 2. See also The B. S. U. Collegian, November, 1940, 4. Ibid., December, 1940, 3.

61 Church Records, January 8, 1941.

62

first week in March.

One of the most interesting phases of development took place in the spring. The Skitters Club that had been reorganized in early November decided to make its constitution one which would define its purposes and show its ideals and goals. The preamble to the constitution is as follows: "To further the relationship between drama and religion, to promote a consciousness of the possibilities in this field, and to inspire and develop the talents of students in order to promote an effective program of religious drama in the Baptist Churches, we do hereby endorse and enact the following Constitution." This preamble and the constitution itself were approved by the Skitters Club; then the members wanted to change the name. After looking over all kinds of Greek and Hebrew names, Owreka, a Hebrew name, was selected. Praise was given to the club's activities this past year because of the production of both plays and numerous skits.

63

In the spring after the nomination and election of the new council and the passing of the banquet and installation ceremonies, the new council began meeting. At one of its first meetings, the council discussed the advantages of having a different type of council for 1941-42. The following plan which had been presented at a previous meeting was considered and finally accepted. It

62 The Gleam, February 2, 1941, 4. Ibid., March 2, 1941, 2.

63 Skitters Club Records, April 21, 1941. Ibid., May 19, 1941. See also Owreka Constitution, 1. The translation of Owreka is "Portrayers of Light."

meant the creation of two councils. The executive council, consisting of the pastor, student secretary, president of B. S. U., vice-president, and treasurer would meet every week. Each officer of the present council would meet with his committee which includes like officers from each unit organization once a week. The combined council, consisting of members of the present council, presidents of all B. Y. P. U. units, and general officers of the college B. T. U. would convene monthly. This plan was adopted so that more people could be more actively engaged in the service of God.⁶⁴ Time will reveal the wisdom of this move.

6. Student Center Movement

Paralleling many of the activities mentioned before, a new type of program began in October, 1937. At one of the council meetings in that month, a new council member, the property manager said, "My job is to keep everything in good repair; I hope to assist in any other phase of Center activity that I can."⁶⁵ Shortly afterward with real estate prices rising, an unofficial committee including the property manager looked about for a lot which could be purchased for a permanent student center. Throughout November and December the students became aroused to the desire for a permanent center. This resulted in the creation of a Sacrifice Club of students to raise money by sacrificing a few of their luxuries. They

⁶⁴ The Gleam, May 18, 1941, 2.

⁶⁵ A. & M. Council Records, October 4, 1937.

66

set the maximum goal of \$100 a month as their part.

During the month of January, 1938, the First Baptist Church selected a student center endowment committee, giving this group of church members authority to make solicitations for funds for purchase of a student center lot. The committee included A. Frank Martin as chairman, Roy R. Tompkins, W. W. McCollom, and two students with the student secretary, Orlene Ellis, and the S. S. U. president as ex-officio members. Finally the only available lot was purchased on Jefferson Street one-half block south of Theta Pond. The purchase price was \$1,250 with a \$500 down payment and the balance covered by a note and first mortgage. The money for the down payment was obtained by borrowing that amount from the Stillwater National Bank by A. Frank Martin, Henry G. Bennett, Roy R. Tompkins, A. O. Martin, Clay Potts, and W. W. McCollom.

67

Funds were solicited by letters written by the committee to individuals whose names were supplied by the students. The students, then, signed the letters. Within a reasonable lapse of time, donations from one to twenty-five dollars came back to the committee. Each amount was deposited and credited to the donor. In addition to the gifts obtained in the above mentioned ways, many friends of A. Frank Martin, the leader of the student center movement, responded with gifts. Within three months the \$1,250 had been raised.

66 Ibid., December 6, 1937.

67 A. Frank Martin, Report on Baptist Student Center. (Manuscript, 1940), 1, 2. Hereafter cited as Martin, Report.

In June of 1938 an adjoining lot was bought from Paul Swim.

In August, 1938, the building occupied by the students during the past year was torn down. In order that they might have a student center, a temporary four-room frame cottage was built on the back of the north student center lot, which was ready for use the second week in September. When it was discovered that additional funds were needed to pay the cost of the building materials, new drives for solicitations were made. At one meeting in Perkins, one individual gave \$200.

Throughout the years 1939 and 1940 the Sacrifice Club attempted to pay the outstanding indebtedness on the south lot, a total of more than \$1,000. On April 10, 1940, the First Baptist Church in business session voted to accept the student center and its indebtedness. Prior to this time the center had a more or less independent status from the church.

Contributions continued to come in through the Sacrifice Club until the indebtedness barely exceeded \$800. In June of 1941 the First Baptist Church paid off the entire indebtedness. Now plans will be made to build a permanent student center.

68 Martin, Report, 2-7.

69 Church Records, July 9, 1941.

CHAPTER V

SUMMARY

Early religious movements in the United States have had a definite bearing upon the Baptist Student Union. From the early Haystack Prayer Meeting a chain of missionary movements can be traced directly to the Baptist Student Union. The B. Y. P. U. movement with its emphasis on youth training was a forward step toward direct denominational student activities. The University pastorate and the student churches of the north influenced the movement toward student secretaries and student centers of the south. The Baptist Student Missionary Movement, although considered unofficial by the Southern Baptist Convention, laid part of the foundation upon which the Baptist Student Union was built. The B. S. M. M. emphasized mission study classes, publication of The Baptist Student, and the use of traveling secretaries for the campuses. These same activities with others have been sponsored and promoted by the southwide Baptist student secretaries.

In 1936, the executive secretary of the Southern Baptist student work listed ten factors which characterized the successful progress of the B. S. U. These were:

1. Work definitely adopted by the denomination.
2. Baptist students have followed the lead of their denomination.
3. Three Regional Conferences were held the first two years of activity.

4. Fourteen state B. S. U. conventions occur annually without failure.
5. Three Southwide Quadrennial Conferences--Birmingham in 1926, Atlanta in 1930, Memphis in 1934 were successfully promoted. (Another at Memphis in 1938).
6. Publication of a student magazine, The Baptist Student.
7. B. S. U. organizations in all states and on local campuses.
8. The annual Ridgecrest Student Retreat.
9. The corps of efficient student secretaries.
10. The Master's Minority Movement.¹

To these should be added that the Baptist Student Union is definitely a student movement.

The state of Oklahoma has been a leader in Baptist Student Union activities in the south. Although the organization did not begin until 1925, rapid progress has been made. The annual state conferences or conventions have had an unusually good attendance. Many of the campuses are guided by well-trained student secretaries. Oklahoma has helped to prepare the way for southwide emphasis upon Young Men's Brotherhoods, student centers, and more efficient methods of religious publicity. The future, indeed, looks bright for the Baptist Student Unions in this state, particularly if new ideas and activities are presented and used by the students each year.

¹ Frank H. Leavell, "Ten Factors which Characterized the Successful Progress of the B. S. U.," The Baptist Student, March, 1936, 8.

This fall between four and five thousand Baptist and Baptist preference students will enroll in Oklahoma colleges and universities. In eighteen or twenty of these schools they will find functioning Baptist Student Unions eager to assist them in many ways, spiritual, physical, and mental. Student centers will be open near three state school campuses and many specially designated B. S. U. rooms on other campuses will serve as the Baptist student headquarters. At these centers and headquarters two full time and four to six part time student secretaries will advise the student leaders. On the other campuses sympathetic pastors and local adults will supervise the Baptist student activities. In the past only about sixty percent of the Oklahoma Baptist students have been enlisted in the activities of the Baptist churches in college centers. Baptist students realize the tremendous task before them and face it with a determined mind to do more for Him.

BIBLIOGRAPHY

Primary

I. Manuscripts

- Boone, Joseph P. The Early History and Development of the Baptist Student Union Movement. Waxahachie, Texas, 1941. Prepared for publication in The Texas Evangel, Baptist historical magazine of Texas.
- Brashears, Clara. Oklahoma A. & M. B. S. U. History. Stillwater, Oklahoma, 1939. Presented to Dr. and Mrs. Henry G. Bennett, in December, 1939.
- Downs, Eldon. Annual Extension Report, 1937-1938. Stillwater, Oklahoma, 1938. Report prepared for Baptist Student Union Council Records, IV.
- Five Year Diary. Stillwater, Oklahoma, 1936-1940.
- Held, John A. A Brief History of the B. S. U. Movement, A Genesis. Waco, Texas, 1941. A manuscript prepared for publication in The Texas Evangel.
- Leavell, Frank H. A Chronological Narrative of the Baptist Student Union of Southern Baptists. Nashville, Tennessee, 1941. Prepared for publication in The Texas Evangel.
- Martin, A. Frank. Report on Baptist Student Center. Stillwater, Oklahoma, 1940. A report submitted to the First Baptist Church, Stillwater, Oklahoma.
- Ramay, M. E. My Evaluation of B. S. U. Edmond, Oklahoma, 1941. Prepared at the request of the author by the pastor of the First Baptist Church, Edmond.

II. Books

- Another Chapter in Our History. Student Volunteer Movement, New York, 1940. A pamphlet.
- Lambdin, J. E. The General B. Y. P. U. Manual. Rev. edn. The Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, 1933.

Leavell, Frank H. Baptist Student Union Methods. Rev. edn. The Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, 1935.

Mott, John R. Confronting Young Men with the Living Christ. Association Press, New York, 1924.

III. Official Records and Proceedings

1. Manuscript Material

Baptist Student Union Council Records for Oklahoma Agricultural and Mechanical College, October, 1928-May, 1941. 7 vols. Stillwater, Oklahoma, 1928-1941.

Baptist Student Union Council Records for Oklahoma Baptist University, 1927-1933. 4 vols. Shawnee, Oklahoma, 1927-1933.

Baptist Student Union Council Records for Oklahoma University, 1935-1936, 1937-1938. 2 vols. Norman, Oklahoma, I-1935-1936, III-1937-1938.

Baptist Student Union Monthly Reports for Oklahoma Agricultural and Mechanical College, October, 1934-April, 1941. 6 vols. Stillwater, Oklahoma, 1934-1941.

First Baptist Church Records, 1922-1941. 4 vols. Stillwater, Oklahoma, 1922-1941.

Skitters Club Records for Oklahoma Agricultural and Mechanical College, 1941. Stillwater, Oklahoma, 1941.

2. Printed Material

Annals of Southern Baptist Convention, 1916-1941. 26 vols. The Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, 1916-1941. Proceedings of the annual conventions and annual reports from all Boards and Committees.

Leavell, Frank H., ed. Christ My Only Necessity. Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, 1931. Proceedings of the Second All-Southern Baptist Student Conference, Atlanta, Georgia, October 30-November 2, 1930.

My Maximum for Christ. Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, 1939. Proceedings of the Fourth All-Southern Baptist Student Conference, Memphis, Tennessee.

Texas Baptist Annual, 1920. Texas Baptist Convention, Dallas, 1920. Proceedings of the annual convention and annual reports from all Boards and Committees.

IV. Periodicals and Publications

1. Southwide

B. S. U. Progress, 1937. Department of Student Work, Sunday School Board of Southern Baptist Convention, Nashville, Tennessee, 1937. Annual report of southwide student work.

B. S. U. Progress, 1941. Department of Student Work, Sunday School Board of Southern Baptist Convention, Nashville, Tennessee, 1941. Annual report of southwide student work.

The Baptist Student, 1918-1920. 3 vols. Baptist Student Missionary Movement, Fort Worth, Texas, 1918-1920. Official quarterly publication of the Baptist Student Missionary Movement for North America. From these volumes the author has used the following:

Aulick, Marie Cook, "History and Value of Missionary Education," IV, No. 2, April, 1920.

Ball, C. T., "Mississippi State Convention," IV, No. 2, April, 1920.

----- "Our New Student Secretaries," IV, No. 2, April, 1920.

Boone, Joseph P., "Student Work - Baptist General Convention of Texas," IV, No. 2, April, 1920.

Editorial, II, No. 1, January, 1918.

Young, T. W., "The Beginning of Baptist Student Work at our State Universities," IV, No. 2, April, 1920.

The Baptist Student, 1922-1941. 20 vols. Department of Student Work, Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, 1922-1941. Official publication published monthly from October to June in the interest of Baptist student life. From these volumes the author has used the following:

Aulick, A. L., "Before the Baptist Student Union," IX, No. 6, March, 1930.

Clifford, Harry, "A B. S. U. at Alva," XVI, No. 9, June, 1937.

Daniel, Susan, "Facts Concerning the Baptist Student Center at the University of Oklahoma at Norman," XVII, No. 4, January, 1938.

Dawson, J. M., "Envoy to China Reports," XX, No. 4, January, 1941.

----- "Envoy to China Reports: An Interview with Bill Marshall, XX, No. 5, February, 1941.

Editorials:

VI, No. 3, December, 1927.

X, No. 2, November, 1931.

XIX, No. 2, November, 1939.

XIX, No. 3, December, 1939.

XX, No. 1, October, 1940.

XX, No. 7, April, 1941.

Felts, Jerry., "The Scene Changes," XV, No. 5, February, 1936.

"Installation Banquet at Oklahoma A. & M.," IX, No. 9, June, 1930.

Leavell, Frank H., "Ten Factors which Characterized the Successful Progress of the B. S. U.," XV, No. 6, March, 1936.

----- "The Baptist Student Center of Today," XIX, No. 5, February, 1940.

McConnell, Ethel, "If You Ask," IX, No. 5, February, 1930.

McSpadden, Inez, "Oklahoma A. & M. College—Stillwater," X, No. 4, January, 1931.

Phillips, S. R., "Illinois Went to Memphis," XIV, No. 9, June, 1935.

"Presidential People," XVI, No. 1, October, 1936.

Preston, William H., "Summer Soul-Winning Opportunities," XX, No. 7, April, 1941.

Pruett, Annie, "Installation of B. S. U. Officers, Oklahoma A. & M. College," XIV, No. 7, April, 1935.

"Right Living in College Sticks in Life, Miss Oldham Believes," XI, No. 3, December, 1931.

Stanfield, Max, "Was It Worth It?" XIV, No. 5, February, 1935.

"The Spoonholder," XIV, No. 8, May, 1935.

"The Baptist Student Goes into Cornerstone of New Church Building," VIII, No. 9, June, 1929.

"Two Sisters--Student Secretaries," XIV, No. 7, April, 1935.

2. State

Baptist Messenger, 1916-1940. 15 vols. Oklahoma Baptist Convention, Oklahoma City, Oklahoma, 1916-1940. Official weekly publication for Oklahoma Baptists. From these volumes the author has used the following:

"A Statement Concerning the Baptist Missionary Movement of North America," IV, No. 42, April 5, 1916.

"Baptist Missionary Volunteer Band of Oklahoma," V, No. 15, October 4, 1916.

"Items of Interest," XVII, No. 30, October 31, 1929.

Leavell, Frank H., "On the Trail with the Students," XII, No. 38, October 1, 1924.

Park, William, "The B. S. M. M.," IV, No. 42, April 5, 1916.

Routh, E. C., "Baptist Students and O. B. U.," XXV, March 11, 1937.

B. S. U. State Paper. State B. S. U., Stillwater, Oklahoma, 1937-1938. Officially mimeographed monthly paper for Oklahoma Baptist students.

State B. S. U. State B. S. U., Shawnee, Oklahoma, 1936-1937. Official monthly mimeographed paper for Oklahoma Baptist students.

The B. S. U. Collegian, 1938-1941. 3 vols. State B. S. U., IV, Norman, Oklahoma, 1938-1939; V, Shawnee, Oklahoma, 1939-1940; VI, Norman, Oklahoma, 1940-1941. An organ for promoting and coordinating the work of Baptist Student Unions on college campuses throughout the state of Oklahoma.

3. Campus

a. Norman

The B. S. U. Buzzer, 1936-1937. Oklahoma University B. S. U., Norman, Oklahoma, 1936-1937. Official organ mimeographed weekly for University Baptist students.

The Torch, 1939-1941. 2 vols. Oklahoma University B. S. U., Norman, Oklahoma, 1939-1941. Official organ mimeographed weekly for University students.

b. Stillwater

The Gleam, 1936-1941. 5 vols. Oklahoma Agricultural and Mechanical College B. S. U., Stillwater, Oklahoma, 1936-1941. Official organ mimeographed weekly for Baptist students in Stillwater.

V. Letters

The letters listed below have been used in the preparation of the manuscript. Nearly one hundred letters in the Baptist Student Union file at Oklahoma Baptist University were examined; some fifty letters from former B. S. U. council members of Oklahoma not used in this work are in the author's possession.

1. O. B. U. File

Denton, Nolen to Weaver Creed, January 26, 1938.
James, Paul to Caroline Oldham, November 1, 1932.
Oldham, Caroline to Frank H. Leavell, April 12, 1933.

2. To the Author

Boone, Joseph P., November 29, 1940.
Dawson, J. W., October 22, 1940.
Gibson, O. L., March 11, 1941.
Held, John A., December 5, 1940.
Leavell, Frank H., February 25, 1941.
McCurtain, E. G., May 5, 1941.
Redford, Courts, February 10, 1941.
Reiff, Evan A., April 3, 1941.
Webb, Aclen, April 21, 1941.
Yarborough, Forbes, March 13, 1941.

VI. Personal Interviews

Aulick, A. L., February 14, 1941.
Aulick, Marie Cook, February 14, 1941.
Bazzell, Robert S., December 7, 1940.

Cooper, Victor, July 9, 1941.
 Felkel, George, June 22, 1941.
 Hallock, E. F., April 5, 1941.
 Held, John A., January 1, 1941.
 McCall, O. T., January 3, 1941.
 Peak, Ira, May 1, 1941.
 Routh, E. C., December 14, 1940.
 Roys, Harvey, May 2, 1941.
 Storms, Ruth E., April 5, 1941.
 Yarborough, Forbes, December 28, 1940, January 26, 1941.

VII. Miscellaneous

All-Southern Baptist Student Conference Program, October 27-30, 1938. Department of Student Work, Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, 1938.

Historical Scrapbook, 1936-1937. Oklahoma Agricultural and Mechanical College B. S. U., Stillwater, Oklahoma, 1937.

Oklahoma Baptist Student Union Convention Programs.

Oklahoma B. S. U., Shawnee, 1932.
 Oklahoma B. S. U., Stillwater, 1936.
 Oklahoma B. S. U., Chickasha, 1937.
 Oklahoma B. S. U., Norman, 1940.

Programs of Spring Retreats. Published by Oklahoma B. S. U.
 Fourth Annual Spring Retreat, 1938.
 Fifth Annual Spring Retreat, 1939.
 Seventh Annual Spring Retreat, 1941.

State B. S. U. Cabinet Plan, 1932-1933. Separate item found by author in O. B. U. letter file.

Secondary

I. Manuscripts

Burnett, Sibley. Work of the Baptist Student Union in the South. George Peabody College for Teachers, Nashville, Tennessee, 1934. This study evaluates the aims and methods used by the Baptist Student Union.

Foreman, Louise. The Student Movement in the Churches. Baylor University, Waco, Texas, 1926. Because the author was so closely affiliated with the movement herself, this work contains some material that could be classed as primary.

Johnson, Mary Frances. Religious Organizations in Baptist Colleges. Mercer University, Macon, Georgia, 1924. Herein is revealed the early reaction of Baptist students to the Baptist Student Union.

II. Books

Doggett, Lawrence L. "Y. M. C. A." Americana Encyclopedia, XXIX. Americana Corporation, New York, 1937.

Shedd, Clarence Prouty. Two Centuries of Student Christian Movements. Association Press, New York, 1934.

----- "The Church Follows Its Students." X of Yale Studies in Religious Education. 10 vols. Yale University Press, New Haven, 1938.

III. Newspapers

Ada Evening News, Ada, Oklahoma, October 11, 1925, October 16, 18, 20, 21, 1935.

Chickasha Daily Express, Chickasha, Oklahoma, October 18, 20, 21, 1929.

Norman Transcript, Norman, Oklahoma, October 14, 1928, November 16, 1933.

Shawnee Morning News, Shawnee, Oklahoma, February 1, 7, 8, 9, 10, 1924, November 3, 10, 11, 12, 13, 15, 1932.

Shawnee Evening Star, Shawnee, Oklahoma, November 14, 1932.

Stillwater Daily Press, Stillwater, Oklahoma, October 28, 30, 31, 1931, October 30, 31, November 2, 1936.

Stillwater Gazette, Stillwater, Oklahoma, October 17, 1924, October 14, 1927, October 30, 1936.

The Commercial Appeal, Memphis, Tennessee, October 29, 1938.

The Daily O'Collegian, Stillwater, Oklahoma, September 23, October 25, 1927.

Typist: Martha Delaney