



# HOME MISSIONS

*The Story Of*

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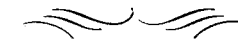
**Fellowship**

**Of Baptists**

**For Home Missions**

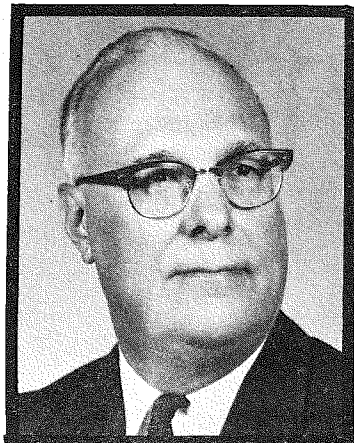
*Do Not TAKE*

The Story of  
The Fellowship of Baptists  
for Home Missions

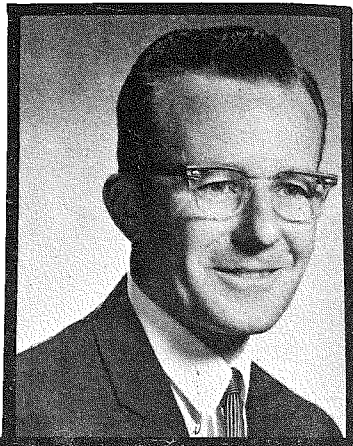


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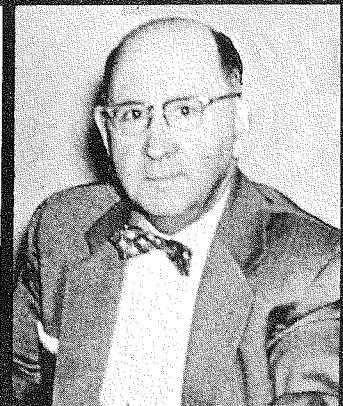
PERSONNEL



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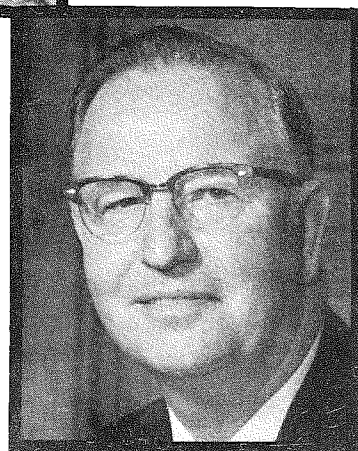
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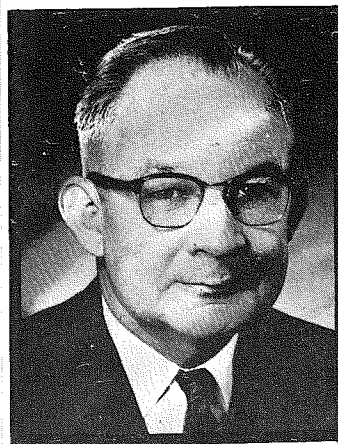
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Rev. Elvin Mattison



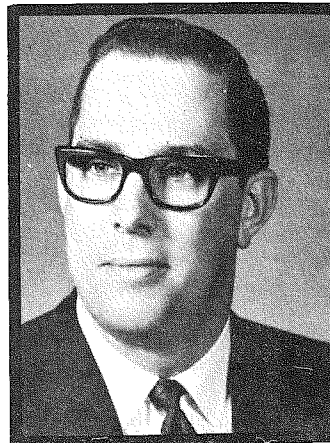
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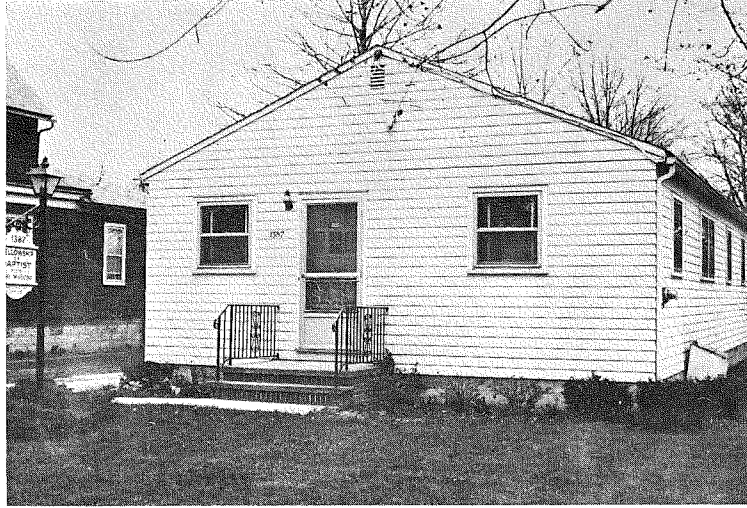


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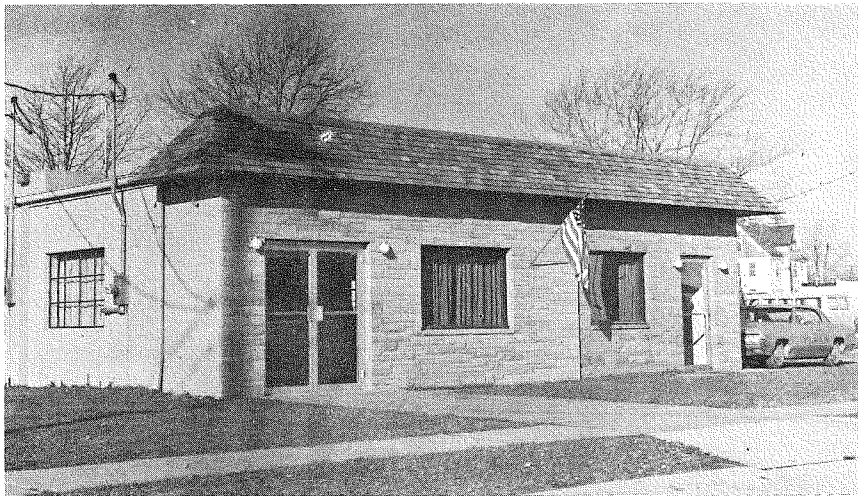


Rev. L. George Hunt

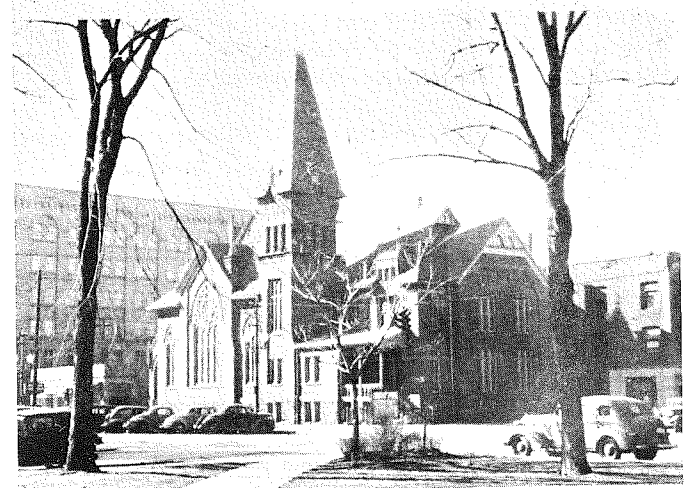
## OFFICE BUILDINGS



1387 Grafton Road Building



137 Winckles Street Building



Former building of First Baptist Church, Elyria, Ohio

In this building the Baptist Bible Union, forerunner of the General Association of Regular Baptist Churches; General Council of Co-Operating Baptist Missions of North America (Baptist Mid-Missions), and the **Fellowship of Baptists for Home Missions** were organized.

## Chapter I

### THE NEED FOR HOME MISSIONS

#### America, A Mission Field

God's program for missions is clearly outlined in Acts 1:8. There are those who have stated that this verse does not contain the continual program for this age. Yet this question of the Word lays down the principles for propagating God's work in this age. It is there that our Lord's command was to go into all the world. He further stated that the field is the world. Seemingly, He did not draw any distinction between Home and Foreign missions. We have done that and with tragic results.

However, certain facts maintain in our verse that become apropos of our obedience to God's guidelines. To the Jew of Jesus day, "Jerusalem, Judea and Samaria, constitute the Home Field. Beyond that, the specifics speak of one city as well as two areas of Palestine. God does not waste words, thus informing us of a reason for such an order of areas as listed in the text.

Our Lord made much of the "home base." His instructions to His disciples laid emphasis upon "beginning at Jerusalem." Jerusalem was the cradle of Christianity. Christ walked, worked and preached along its streets. There He was tried, outside its walls was crucified. In that city He appeared to His disciples after His resurrection and there the Holy Spirit was given. Previously Jerusalem had been "the city of the great king" David. Prophets, seers and saints of Old Testament days had witnessed to its inhabitants. Jerusalem had received not one but many calls to repentance but, hard-hearted and unrepentant, she had crucified her Messiah and would persecute His Church. Her Lord had wept, "Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes," Luke 19:42. It was, nevertheless, to this Gospel-favored, selfish, religiously lost city that the early Church was instructed to go first with the message of salvation.

The program of the early church centered in the metropolitan or at least significant centers and spread to the outlying areas. Jerusalem, Ephesus, Corinth and Philippi as clearly indicated in Acts 16:12 all point up the business-like procedure which we are to follow in obedience to God's Word. America is fast becoming a completely metropolitan nation. The inner city, urban areas and suburbia USA are part of the Home Mission potential. While our country has been well populated with churches even to the rural areas, we are living in a generation of city growth.

Our Judea is our nation as a whole. America is the citadel of Christianity in this latter day. It is the most blest nation of its age — with the greatest developed resources, the best in modern conveniences, and with the most Gospel light. It takes only a cursory comparison of the USA with other countries for one to be strongly impressed with the high privileges of Americans. The conveniences in home life, the means of transportation and communication, and provision for entertainment that we enjoy in our generation would have sounded fabulous in the ears of our grandparents. Yet many "Americans are burdened with fear, a fear of physical danger and death, the fear of falling prey to a criminal on the streets.

"It's a new kind of fear, because the crime that haunts the citizen today is even more terrifying than organized crime, which has become such a problem in itself that President Johnson at one time called in his top aides to order them to redouble their efforts against it. Crime today, the President said, is of such a scope and power as 'to constitute nothing less than a guerrilla attack on American society.'

"So pervasive is this fear that one estimate has it that half of the people who live in large cities are afraid to walk their streets after dark."\*

Religiously America is as highly favored as ancient Jerusalem and Judea but just as lacking in spiritual perception. The complete religious liberty granted by our National Constitution makes America one of the most prolific fields for the growth of religious organizations and movements. There are upwards of 250 different religious bodies in the country with around 400,000 churches and over 120 million church members. There are hundreds of radio and television programs presenting many facets of religious thought. But God might well say of our people as He did of ancient Israel, "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee," (Deut. 32:18). With all the population growth, prosperity, and scientific enlightenment enjoyed by the American people, and with the ever-increasing church membership together with the pious liping of religious terms, there is a steady departure from "the paths of rectitude and a practical forgetfulness of the God of the Bible." Second Timothy, chapter three, verses one to seven, well picture our citizenry today.

Pastors of worldly and modernistic churches are themselves becoming concerned over the fact that so few of the people who have been brought into their memberships show any purpose or desire to live lives of virtue and respectability, not to say Christian testimony. Articles are constantly appearing in magazines and newspapers carrying such captions as, "Is the Local Church Out of Date?" "What on Earth Is Happening in Protestantism?" These express this growing attitude of concern. With the boasted growth in church membership there is a "reported decline in church attendance from 49 to 45% from 1958 to 1964. People are not attending church as they used to. People still want to be members of churches when they need its services for special events, for weddings or funerals, but in the main, the service of worship is losing its appeal."

\*These quotes are from an article carried by the Buffalo Evening News, May 9, 1966.

Of the millions of church members, how many are "born again ones"? How many even know the Gospel as defined by Paul, (1 Cor. 15: 1-4)? It is not being unduly pessimistic to say that only a bare fragment of our population is ever exposed to that Gospel and a much smaller number has accepted it personally. As far as radio and television preaching is concerned, while all who know Christ greatly rejoice over every soul saved, there is such a strong competition by programs pleasing to the flesh that a great majority of the unsaved probably never hear the message given by these media.

Yet the USA, like Jerusalem, Judea and Samaria of Old, is the radiant point from which the Word must go to "the uttermost parts" if they are ever to be reached. If America does not evangelize the world in our day, who will? But can spiritually enfeebled and morally debauched America save others, if she cannot save herself? The answer lies in a greater activity on the part of God's Own in our fair land. The major task facing Regular Baptists today, and the one upon which the **Fellowship of Baptists for Home Missions** is concentrating, is the re-evangelizing of America and the strengthening of the Home Base for World Evangelization. We believe that this can best be done through active, Bible-preaching churches--the older established ones and those newly organized. We must see revival in America and a multiplication of true Baptist churches if we are to meet the challenge of our generation.

## Chapter II

### RESPONSE TO THE HOME MISSION NEED

#### A General Concern

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." Psalm 33:12.

Baptists have been known as a missionary people throughout the centuries. They have, however, sometimes been far-sighted only, not seeing the need for evangelism in their immediate areas. In the late 1930s and early '40s God began moving upon the hearts of Regular Baptists, calling their attention to the need in America.

In 1937, the General Council of Co-operating Missions of North America (Mid-Missions), up to that year engaged in foreign missions only, began work in the southern mountains. The same year Rev. and Mrs. Lawrence Zeltner, evangelists, became burdened for Montana and its need of Bible-preaching churches. Out of their vision came the Montana Baptist Fellowship, later a part of the **Fellowship of Baptists for Home Missions**. The Columbia Basin Mission; the Hiawatha Land Independent Baptist Missions; the Pacific Home Mission of Regular Baptists, and the West Virginia Fundamental Baptist Mission all were initiated by early 1944. The prime objective of these missions was the establishment of new Regular Baptist churches. Their purpose may be summed up in the statement of the CBM, "To evangelize the unsaved, form Gospel-believing Baptist churches and establish Believers in personal life and service."

#### The Suburban Thrust

In 1941, a mission was born whose specific field from its inception was urban, or more particularly sub-urban. Its stated objectives were, 1. Evangelism of the unsaved, and 2. Establishment of New Testament Baptist churches. Later, a third objective was added, "engage in any type of home mission work which shall tend to advance the second objective."

The original vision of this home mission agency for Regular Baptists was given to Rev. Earle G. Griffith, D.D., then president of Baptist Bible Seminary, Johnson City, New York. At Dr. Griffith's suggestion, a meeting was called for July 15 and 16, 1941, in the First Baptist Church of Elyria, Ohio, by Rev. J. Irving Reese, at that time pastor of this church.

Eighteen Baptist pastors, missionaries and laymen attended the meeting. The need for such a mission was discussed at length and a committee was appointed to bring in organizational suggestions. The group spent much time in prayer and it can be rightly said that the Mission was born in prayer.

On the second day of the meeting, the committee reported and the organization was perfected. Two names had been offered: "The Association of Baptists for Home Missions" and "The Fellowship of Baptists for Home Missions", the latter being chosen.

The organization consisted of a national council of seventeen members, which included the names of some of the leaders in the GARBC movement at that time. The first officers were Rev. J. Irving Reese, president; Rev. Robert D. McCarthy, first vice-president; Rev. Kenneth R. Kinney, second vice-president; Rev. Don Moffat, secretary and Mr. C. E. Drew, treasurer. (The title of "president" was later changed to "chairman" and the position of second vice-president was eliminated).

The Articles of Faith of the General Association of Regular Baptist Churches was adopted as the doctrinal statement for the new mission. It was also unanimously decided to require every council member, missionary and all other employees to subscribe to these Articles each year. (The Council has since written its own Statement of Faith with slight alterations. Copies of this may be obtained without cost from the Home Office.)

The Mission was placed on the approved list by the General Association of Regular Baptist Churches in May of 1942.

### Chapter III

## COMPETITION, OR CO-OPERATION, WHICH?

### Co-Operative Movements

It soon became apparent that this multiplicity of Regular Baptist home missions was causing confusion among the churches. Donors were perplexed by what seemed like competing agencies, each seeking gifts for the support of a similar work, often in the same general field of operation. The leaders felt the need of some sort of co-operation to prevent unchristian rivalry and overlapping of effort.

In July, 1943, eight organizations issued a call for a conference: Baptist Bible Seminary, Johnson City, New York; The Columbia Basin Mission; Cumberland Bible Institute and Children's Home, Livingston, Tennessee; **Fellowship of Baptists for Home Missions**; Hiawatha Land Independent Baptist Mission; Huntington, West Virginia; Interstate Evangelistic Association, Incorporated; and the Mexican Gospel Mission, Phoenix, Arizona.

The meeting was announced for the Central Baptist Church, Gary, Indiana, of which Rev. William Headley was then pastor. The dates were October 6 and 7, 1943. The call was for an "(1) informal conference of all independent Baptist home mission agencies at which our victories may be reported, (2) our common problems discussed and (3) plans for closer co-operation be considered."

The conference was held as scheduled. Of those organizations that had issued the call, three had no representative present: Cumberland Bible Institute and Children's Home; Huntington City Mission and the Mexican Gospel Mission. There were present and participating, however, representatives from the General Council of Co-operating Baptist Missions (Mid-Missions) and Rev. William A. Kelly, D. D. of the Pineville Mountain Preacher's School, Clearwater, Kentucky.

The keynote address was delivered by Rev. R. F. Hamilton. He stressed three points: **First**, The Need of Home Missions; **Second**, The Need of Efficiency in Home Missions; and **Third**, The Need of Saving Individual Identity as Agencies and Yet Co-operating.

Rev. H. O. Van Gilder, who represented the **Fellowship of Baptists for Home Missions**, spoke of the need of co-operation and suggested two possible ways by which it might be secured: **First**, by setting up a central board or council and

dissolving all other councils (this he declared to be drastic); **Second**, would be the setting up of a council as a clearing house comprised of one or two representatives from each of the agencies with a central office and a field man.

A Committee on Co-operation was appointed as the climax of the meeting. This Committee brought in the following recommendation: "That the **Fellowship of Baptists for Home Missions** be asked to take over the publicizing of Independent Baptist Home Mission Agencies, contact the various missions regarding interest in the publication of a magazine for Baptist Home Missions, arrange for a joint meeting of Missions and their boards or councils next May; and that the Missions represented submit to the councils these recommendations for approval." This was passed by the assembled representatives.

The Council of the **Fellowship of Baptists for Home Missions** met later and received the above resolution; after due consideration, this group decided, "The Council expresses itself as constitutionally incapable of assuming the responsibility of publicity for the co-operating agencies but that we shall be glad to co-operate on the four point program suggested and will assume the responsibility of calling the May meeting."

The second conference was held in the First Baptist Church of Pontiac, Michigan on May 10 and 11, 1944. There were four questions listed for discussion: 1. Shall the co-operating agencies have a joint medium of publicity? 2. How far can we co-operate in matters of finance, fields and missionaries? 3. Shall we have a central committee to arrange itineraries for workers visiting churches? 4. Should we have a norm or standard, of qualifications for missionary candidates?

There were four of the original organizations represented and two small local Michigan missions. Various addresses were heard and there was full discussion of the questions presented. Plans were developed for the issuing of a booklet of Independent Baptist Home Mission Agencies. In due time this publication was prepared and circulated; it carried accounts of nine schools and missions Resolutions were adopted covering the keeping of proper records by the co-operating societies; distribution of funds and other business-like items; proper screening and oversight of missionaries, and regard to propagation of the agencies' interests among the churches.

An invitation to co-operate was voted to the Pacific Home Mission of Regular Baptists. This Mission evidently accepted as they shared in the Handbook.

The conference closed by appointment of a Committee on Place, Time and Program for a Biennial Meeting. Whether this Committee ever functioned is not known, but at least there is no record of such a Biennial Meeting ever being held. The co-operative effort seems to have ended with the issuing of the Handbook.

#### The Mergers

#### The First

In late 1947, the personnel of the **Fellowship of Baptists for Home Missions** and Montana Baptist Fellowship began to consider the advisability of merging their Missions. After lengthy negotiations the constitutions of the two were blended into one agreeable to their councils. This Constitution was adopted and the merger consummated on May 19, 1948.

The Montana Baptist Fellowship brought two couples to the new Mission: Rev. and Mrs. Lawrence Zeltner (Mrs. Zeltner died about the time of the merger, and Rev. and Mrs. Merwin O. Burman. Rev. Zeltner later left the Mission to work for Moody Bible Institute. The Burmans at this writing are serving in Omaha, Nebraska. They are the oldest in years of service of the **FBHM** missionaries; they developed five local assemblies and were State Missionaries in Wisconsin before going to Omaha. Another couple, Rev. and Mrs. Vernon Harrah, then on inactive status are now serving actively in Colorado.

The **Fellowship of Baptists for Home Missions** had three missionary couples: Rev. and Mrs. Harvey Taylor, Rev. and Mrs. Elmer Walker, and Rev. and Mrs. Judson McClure. There were two part-time workers: Rev. Frank Brower and Rev. Cornelius Boerja, who were serving as pastors of the North Side Baptist Church, Lima, Ohio. None of these is in mission work now: Rev. Harvey Taylor is the retired pastor of the First Baptist Church Wenatchee, Washington: Rev. Elmer Walker has gone to be with the Lord, and Rev. Judson McClure who was pastor of the Emmanuel Baptist Church, Missoula, Montana. This latter church, started by the Montana Baptist Fellowship, became self-supporting in 1958.

#### The Second

"On March 22 and 23, 1949, a meeting of the representatives of various home mission agencies approved by the General Association of Regular Baptist Churches met in Walnut Street Baptist Church, Waterloo, Iowa, to discuss plans for a possible merger. Missions represented were: **Fellowship of Baptists for Home Missions**; Hiawatha Land Independent Baptist Missions; Mid-Missions; West Virginia Fundamental Baptist Mission, and Western Baptist Mission. (Columbia Basin Mission was the only Mission invited which did not send representatives. This Mission never did join the merger, but turned over its fields and workers to **FBHM** at the time of the merger.)

The representatives present at Waterloo expressed themselves as favorable to exploring the possibilities and advantages of merging their efforts into one nation-wide home mission endeavor. After much prayer and discussion, a tentative plan was adopted, one paragraph of which reads, "It was suggested that the Mission's (i. e. the merger Mission) National Council be chosen by an Organization Committee made up of three members of each individual mission board planning to go into the new Mission and one missionary from each. These are to be chosen by each interested mission as soon as they decide to proceed with merging plans, so that they will be available for the next called meeting should the Lord lead that way. This same Committee will also act as a Constitution Committee for the new organization."



On November 2, 1949, representatives of the Fellowship of Baptists for Home Missions, Western Baptist Home Mission, and West Virginia Fundamental Baptist Mission met in Chicago, Illinois. Baptist Mid-Missions and Hiawatha Land Independent Baptist Missions voted against entering the merger. It was decided at this meeting that the constitution of the Fellowship of Baptists for Home Missions, which had been developed in the first merger, be used and further amended to meet the needs of the three merging Missions. It was also decided that when the various Missions voted on the merger, they should so word their resolution that "when these recommendations have been accepted, along with the constitution by our respective councils, the merger of our various Missions will be considered as consummated." Each Mission was to elect 50 per cent of its present Council to the new Council, i.e., The Fellowship of Baptists for Home Missions, ten members; Western Baptist Home Mission, six; and West Virginia Fundamental Baptist Mission, four. The remaining 50 per cent of the original councils was to form an Advisory Council. This was done by the three Missions and the merger was perfected as of May, 1950.

The first Annual Meeting of the present Fellowship of Baptists for Home Missions was held in Columbus, Ohio on October 3 - 5, 1950. The name was retained by unanimous consent. While the organization, as now constituted, actually dates from 1950, the history of the Movement and the statistics on the churches which were begun must be dated earlier.

## Chapter IV

### THE EARLY YEARS

#### The First Works

The first attempt by the Fellowship of Baptists for Home Missions to establish a church was in Geneva, New York, in 1943. The workers were Rev. and Mrs. Homer Amorine. Due to the inexperience of both the Mission Council and missionaries, this work ended in failure. However, in 1957 Rev. and Mrs. Albert Williams, veteran missionaries with FBHM, went to Geneva. It proved to be the Lord's time; the successful labor of the Williamses resulted in a fine, growing church, Grace Baptist. This church now has its own building and is self-supporting.

The first successful effort of the Mission was in Lima, Ohio. A group of believers had already started a work on the north edge of the city before FBHM was brought into the picture. Mr. and Mrs. John Redmond had placed a mortgage on their home to secure funds with which to buy land and put up the first unit of a little building. The group heard about the new Home Mission and asked it to take over the work. The missionaries assigned to the field were Rev. and Mrs. William Fisk, who began in August, 1944. This church, The Northside Baptist Church, is now in its second building

#### Personnel

During the first seven years of its existence, the Mission had no paid employee other than the missionaries. These included the war years when everyone's time and energy were largely absorbed in war-related efforts. The National Council was increasingly conscious of the need of a full-time worker to handle administration and promotion. After much prayer and discussion, Rev. J. Irving Reese was called from the pastorate of the First Baptist Church of Elyria, Ohio, in 1947 to become the employee of FBHM. He was at first designated as Promotional Director; this was later changed to General Director. It was felt that this latter title more exactly covered his duties, which consisted not only of promotion but administration. The first three years of his service with the Mission were spent, however, very largely in traveling among the GARBC churches, arousing them to the need for starting new churches in America, primarily in the new residential areas, and selling FBHM as the agency of the churches for this work.

Rev. Henry De Neui served as Promotional Representative for some time doing a very effective piece of work in selling home missions to Regular Baptists. In 1957, he and Mrs. De Neui located at Knoxville, Iowa, to develop what is now the First Regular Baptist Church. After a fruitful ministry, Brother De Neui went to be with the Lord in November, 1970.

The Council felt the need in 1954 of having another full-time worker who could handle field problems. A call was issued to Rev. Ewing Walters, then pastor of the South Baptist Church of Flint, Michigan, to become Fields Director. Rev. Walters accepted and began his ministry on December 6, 1954. He served acceptably in this capacity until June 30, 1959. During this time he traveled over 50,000 miles making many fine contacts for the Mission, assisted in opening new fields, advised with the missionaries as need required and surveyed areas needing churches. He resigned from **FBHM** to return to pastoral work.

Coretha L. Mead, a graduate of the Baptist Bible Seminary, Johnson City, New York, was the first office secretary to serve **FBHM** for an extended period. She was with the Mission as secretary and bookkeeper from 1951 to 1959.

### The Story of the Office

An active, growing organization must of necessity have an adequate and convenient located office. The **Fellowship of Baptists for Home Missions** was no exception, and the history of its office measures the development and increasing outreach of the Mission.

During the first five and one-half years of the Mission's life, there was no problem. The Chairman of the Council was Pastor of the First Baptist Church of Elyria, Ohio, and the church office served for the small amount of work that was carried on. In 1947, however, when a full-time Director was chosen, the need for a separate office became apparent.

While the Church graciously allowed Rev. Reese to continue to occupy the Church's residence and office, this arrangement was necessarily temporary. Early in the summer it became apparent that both living quarters and an office would have to be secured. In 1947, rentals were almost non-existent and there were no funds with which to purchase property. When the matter had become very urgent and the Reeses felt that courtesy required them to vacate the Church's premises, God opened the way before them. A four-room apartment was located for rent. This might serve as a temporary home, but it left the question of an office unanswered and even more pressing.

On the morning of June 29, after prayer, Mr. Reese started out, feeling that something must be settled that day. His first call was on the owner of the Turner Building, a downtown office block. Hesitatingly he asked whether or not there was office space available, explaining that he needed only one room.

"Yes, I think I have just what you want," the man answered.

Fearfully Mr. Reese questioned, "How much is the rent?"

"Eleven dollars a month," was the almost unbelievable answer.

"I'll take it," said Mr. Reese without hesitation.

The room, 12' x 15', was on the third floor of the building and there was no elevator. It seemed, however, a direct answer to prayer and quite adequate for the current need. In his diary under that date, Mr. Reese wrote:

"This was a very important day in our lives and in the history of **FBHM**, for God wonderfully revealed His presence and gracious leading."

"We were enabled to rent a fine room for an office, 12' x 15', in the Turner Building, Elyria, Ohio, for \$11.00 per month. It seems almost unbelievable. We also rented an apartment, 1330 East Avenue for \$50.00 a month. So God in His own good time and way opens up the needed living and serving quarters. Praise His holy name!"

As an added token of God's approval, gifts totaling \$77.05 were received on that day. Another very interesting item in connection with that first office was the fact that a small church, The Springville Baptist Church in Springville, Pennsylvania, assumed one half of the rent and continued for many years to contribute \$5.50 monthly to that project. This fine church now shares generously in the support of one of the **FBHM** missionary couples.

The Office remained in the Turner Building until June, 1949, but during this time a room on the second floor was secured for a rental of \$25.00. In 1949, the owners had an opportunity to rent a large block of rooms to an Ohio State Agency and we were forced to seek new quarters. None were immediately available, but God was still guiding. Provisions were made through the secretary at that time, Mrs. Carol McCamy, the wife of the Pastor of the local United Presbyterian Church. She was a former Baptist and deeply interested in our work. She (her husband being in full agreement) offered a room in their Manse for \$15.00 a month. It had an outside entrance and was very acceptable. The Office remained there until November when the room was needed for family use.

The next location was a large room in an apartment house at 801 Middle Avenue. The rent was \$50.00. This too, proved unsatisfactory. Just as a decision to move had been made, the Superintendent of the Elyria Block, another downtown office building, having heard of our need, called Mr. Reese. He had two rooms unoccupied, on the third floor but with elevator service, renting for \$90.00. The rooms could be taken immediately, but the rent would not start until the 15th of the next month. His offer was accepted, and on May 24, 1950, the new address of the **Fellowship of Baptists for Home Missions** became 301 Elyria Block. This location proved very satisfactory, and the more than five years these offices were occupied saw the Mission go forward greatly under the evident blessing of the Lord of the Harvest.

The Mission Personnel felt increasingly that it would be advantageous to have our own property and a lot just outside the City on Grafton Road was located. The Executive Committee at its spring session in 1956 authorized the purchase of this and the erection of an office building. The owner, Mr. Francis Moore, a deacon in the LaGrange Baptist Church, had priced the lot at \$2000.00, but reduced the price to \$1500.00 for **FBHM**.

There were many who co-operated in the project of building and came at various times and assisted in different ways in the completion of the work. The Directors and their wives did nearly all of the finishing. Mr. Reese seemed to express the sentiment of the others as he remarked, "I am not a carpenter, but I am doing carpentry; I am not a painter, but I am painting."

The new location was occupied on September 3, 1956, and an Open House and Dedication Service was held on New Year's Day, 1957. The late Rev. Dr. Harry Finley brought the dedication message and other pastors shared in the program. The keys of the building were presented by General Director, J. Irving Reese to Rev. Earl V. Willetts, representing the Trustees.

In 1965, the indebtedness on this building was liquidated through the generous gift of Mr. Alfred Mero of Vienna, Virginia. A check in the amount of \$4,857.00 cleared all obligations on the Grafton Road property.

However, this structure proved to be entirely too small due to the rapid expansion of the Mission. Accordingly, our National Council voted to secure larger quarters, and in the summer of 1968, title was taken to an existent office building located at 137 Winckles Street, Elyria, Ohio.

This building is approximately three and one-half times the size of the former building. All that was previously contained in three places in the city is now together at one address. There is room for expansion plus adequate parking area. Surely the Lord has graciously provided, that His work may be cared for efficiently. Needless to say, the whole building is being used. Dedication services were held November 7, 1969.

## Chapter V

### AN ERA OF EXPANSION

#### Increased Missionary Force

The combined Mission force in 1950 totaled 38 missionaries, serving in a half-dozen states. But the work has "increased with the increase of God." They who have labored in its development have been conscious that "except the Lord build the house, they labor in vain that build it." The decade of the sixties opened with 142 missionaries serving in 22 states: these were engaged in 63 urban or suburban works; 3 that were distinctly rural; three couples labored among the American Indians, and two individuals did other types of missionary work. Besides this, there were seven couples and two single girls under appointment. Over 80 churches were started during 1950 - 1960.

#### Work Among The Indians

The establishment of churches in the burgeoning suburban developments has always been the major concern of **FBHM**. The Council, however, has desired to ever be sensitive to the Spirit's leading into other areas of missionary endeavor. An entirely new and unsought challenge was presented in 1950.

Rev. and Mrs. Alfred Gerhardt, that year applied for work among the Sioux Indians of South Dakota. After a conference with the Gerhardts, the Council was convinced that God was opening that door. These missionaries located at Martin, South Dakota, in July of 1950 and began ministering to the Sioux.

In 1958, Rev. and Mrs. Elzie Unroe were accepted to assist the Gerhardts. They are now located in Mission, South Dakota, and have organized an Indian church, which has been received into the fellowship of the General Association of Regular Baptist Churches. Rev. and Mrs. John Hughes, Sr., joined the Unroes in 1964. Since that time they have moved to Lake Andes, South Dakota. The David Gerhardts are now located at Martin, South Dakota.

Also in 1950, a couple, Mr. and Mrs. Warren Davis, applied to the Mission to work among the Navajos. They had labored previously with another denomination but were dissatisfied because of lack of opportunities to evangelize. They were approved in October of that year. At first the Davises lived off from the reservation and did only visitation work, but in January, 1952, they settled at

Mexican Water, Arizona, and began resident work. They are presently located at Cortez, Colorado, engaged in publishing and translating Gospel literature into the Navajo tongue.

Two other couples entered the Navajo field in 1961. Rev. and Mrs. Robert Smith settled at Cortez and opened a work at Red Mesa. Bob was killed in an automobile accident in 1962. It was necessary for Mrs. Smith to return with her children to New York State. Rev. and Mrs. Duane Block went to Arizona in 1961 and took over the work at Mexican Water. They were joined by the Andersons in 1966. The Lord is blessing their labors as they gain the friendship and confidence of the Indians, a few of whom have accepted Christ and have "turned to God from idols to serve the living and true God; and to wait for His Son from Heaven."

#### Church Buildings Committee

Out of the realization that there was a growing need for some method of financing new church structures, the National Council of the **Fellowship of Baptists for Home Missions** initiated Church Buildings Committee in December of 1954. The reason for forming CBC was twofold: (1) to provide a place where churches could turn for financing when it was not available from secular sources and (2) to provide an avenue of safe, sound investment where Christians could be assured their funds were serving the Lord.

Originally the CBC Committee was composed of three laymen and three pastors. Later this was changed to the election of six men from the National Council of the Mission. For the sake of efficiency and permanence, the CBC Committee is now synonymous with the Executive Committee of the Mission. These members plus the Vice-President in charge of CBC consider each loan request based on statistics provided by the church in its application for a loan.

In 1957, Mr. Harold R. Hill, Jr., left a fine secular position to become the Director of CBC, where he did an excellent piece of work. In October, 1967, the Lord opened another field of ministry for Mr. Hill, which he accepted, thus leaving CBC. On January 1, 1968, Rev. Elvin Mattison became the new CBC Director, now Vice-President in charge of CBC. He left the pastorate in Ypsilanti, Michigan to take this responsibility. At this writing, he has resigned to return to the pastorate so that there is a vacancy in this responsible position.

Four types of certificates are available:

- (A) **The 7% Certificate** for those desiring a longer term investment at a high rate of interest. They mature in 12½ years and the minimum investment is in \$100 multiples.
- (B) **The 6½% Certificate** for those desiring a high rate of interest, but who do not wish to tie up their investment for a longer period. They mature in 10 years, and the minimum investment is in \$100 multiples.
- (C) **The 6% Certificate** for those who are able to invest on only a short-term basis. They mature in 7½ years, and the minimum investment is in \$100 multiples.

(D) **The 5½% Certificate** which matures in 1 year with a \$100 minimum investment.

(E) **The 5% Certificate** which is a 90 day demand certificate for those desirous of investing the Lord's money but with the option to redeem quickly. The minimum investment is \$50.

Interest is paid semi-annually on January 1 and July 1 of each year and the loans granted are secured by First Mortgages on the properties involved. Churches seeking a loan, make application to CBC on forms available at the Home Office.

#### Joy Clubs

Our Lord instructed His disciples, "Let the children come to me, and stop preventing them from it, for to such as these the kingdom of heaven belongs." (Luke 18:19 Wm N. T.). In obedience to this command **FBHM** has developed a growing work of evangelism among the boys and girls.

"Joy Clubs" -- "J" for Jesus, "O" for others and "Y" for you -- was born in the heart of Virginia Milhim (now Mrs. Max King). She saw the need for a Bible club program that was not compromisingly interdenominational, but which would be geared to and controlled by the local church. In 1951, with the co-operation of area pastors, she began work in a small way on Long Island. Feeling the urgency of a larger ministry for the movement, Miss Milhim applied to **FBHM** and was accepted in July, 1953. The Lord gave the Clubs favor with our **GARBC** churches from the first.

Limited by her family duties, Mrs. King desired help in presenting the work to a wider circle of our churches. In September, 1963, Miss Jann Gilchrist, a young woman prepared by both training and experience, came into the Mission as Assistant Joy Club Director. Miss Gilchrist was very active in the work, traveling extensively in publicizing the movement and instructing the women of the churches. Today a large and increasing percentage of **GARBC** are using the material and reporting to the Home Office as a result. Miss Gilchrist is now Mrs. James Beliasov and is serving with her husband on a local field with **FBHM**. Miss Della Mullins also served in this capacity from 1966 to 1968.

In 1968 after prayer and seeking the choice of God, Mr. Warren Simmons came to the Mission as Joy Club Director. Wonderfully prepared by ability, burden, education and experience, he has given a stability to this place of Home Mission work. Since his coming to the work, a teenage work has been established called "Search the Scriptures Clubs."

The number of children won for Christ, many of them from unsaved homes, is only known in heaven, but many have come to know the Saviour. Each child is individually dealt with and care is exercised to assure that the work is real in the young heart.

The major item of promotion through the years has been the Home Fellowship News. The News began as a mimeograph sheet early in the life of the **Fellowship of Baptists for Home Missions**. In 1948, it became a printed four-page publication, issued quarterly. Recently the paper has been stepped up to a bi-monthly and its format changed from an 8½ x 11 inch size to 6 x 9. About 15,000 are printed each issue and distributed to the churches and individuals without charge. Interesting articles and current reports of the home mission fields are carried in the periodical. It is a free publication sent to those who desire to receive it.

Chapter VI

WE ENTER THE THIRD DECADE

Paul exhorted the Ephesian Christians to be busy "buying up the opportunities, for the times are evil," (Ephesians 5:16 lit.). This has been the continuing history of the **Fellowship of Baptists for Home Missions**. God's Word to Moses for Israel has been the watchword throughout the Mission's history, "Speak -- that they go forward."

After serving the Mission actively for nineteen years as Council Chairman and Director, Mr. Reese in 1959 asked to be released from some of the responsibilities as Director. In response to this request, Rev. Kenneth Muck, pastor of the First Baptist Church of Rochester, Minnesota, was engaged to serve temporarily as General Director. He served both the Mission and the church until April, 1963, when he resigned the pastorate and became full-time Director. Mr. Reese took full retirement status in April, 1964.

In 1964, the Grand Rapids Baptist College and Seminary honored Mr. Muck with the degree of Doctor of Divinity. Dr. Muck carries a heavy schedule of Bible and Missionary Conferences besides the multitudinous duties of his office. He has the confidence of both the **FBHM** missionaries and our **GARBC** pastors and is steadily increasing the outreach and stature of the Mission.

Promotion Director

In 1960, the Council engaged Rev. Kenneth H. Good, Th. D., as Fields Director. He assumed his duties in January of the following year. It was soon discovered that Dr. Good had been given very special promotional ability; he was accordingly transferred from the Fields to the Promotional Department. He has produced motion pictures, film strips, and other items that present the challenge of **FBHM** and home missions generally. His writings on Church Doctrine have been published in book form. In 1969, he resigned from the Mission to take the pastorate of North Olmsted Baptist Church.

The responsibilities of the Fields Director were assumed by Dr. Muck when Dr. Good was transferred to the Promotional Department. The continued growth of the Mission necessitated that a man be secured as full-time officer in this capacity and the Lord led in the call of Rev. Arnold Olsen. Mr. Olsen left the pastorate of the First Baptist Church of Lapeer, Michigan to become Fields Director in January of 1967. Under his capable leadership, the general work on the field continued to grow. On January 1, 1971, Rev. Olsen left **FBHM** to become the Vice-President of Spurgeon Baptist College, Lakeland, Florida.

#### Office Manager

It had become increasingly evident that someone was needed in the Home Office while the directors were on the road. In January, 1964, Mr. David Muck became Office Manager. He had business training and filled well this position. Offset printing equipment had been secured and he took over an important phase of the developing work. Under his friendly leadership, assisted by the office secretaries, the Home Office ran smoothly and efficiently. In 1966, he was elected to the position of Treasurer which he still holds. In 1968, Mr. Muck resigned as Office Manager to work in the Business Department of Johns-Manville in Cleveland, Ohio.

#### The Missionaries

While the organizational part of a mission is essential for oversight and direction, it is after all the missionary on the field that is crucial. God has given to this Mission a fine corps of effective missionaries. With but a minimum of exception, they have been consecrated, diligent men and women majoring in the Scriptural task of establishing churches. Personnel and disciplinary problems have been few.

At this writing, there are approximately 300 missionaries on the various fields in Continental U.S.A., and in some 30 states. There are presently approximately 140 mission stations in operation.

#### Increase in New Testament Churches

As previously stated, the major emphasis throughout this Mission's history has been on starting churches. The Lord has blessed in this. Approximately 200 churches are now self-supporting and more than 130 additional are being developed (April 1968). It is a source of great satisfaction that nearly all of these are in fellowship with the General Association of Regular Baptist Churches.

The first systematic attempt to evangelize the American Negro was made by the Anglican Church. The Society for the Propagation of the Gospel was chartered in England in 1701. Through this Society, the Anglican Church established missions along the Atlantic seaboard, in the North as well as in the South. The Moravians, the Presbyterians, the Quakers and the Roman Catholics all followed suit, doing some missionary work during the 18th century. Little record remains of the results of these evangelistic efforts nor is it certain how much the "religion" imparted affected the recipients.

During the "Great Awakening" which began in New England in the days of Jonathan Edwards and his contemporaries and spread throughout the country, large numbers of Negroes were reached. The emotionalism of this movement strongly appealed to them. Beside this, Baptist and Methodist preachers with their sound Gospel messages and insistence upon a "personal experience" began to seek evangelization of the Negro. There is no doubt that the "fiery messages of salvation" and the graphic pictorial preaching about a "hell to shun and a heaven to gain" brought hope to these beleaguered people.

The present spiritual plight of the Negro was an increasing burden on the hearts of **FBHM** personnel, and they felt God was leading them into this field. In 1962, a department for Negro work was opened. Some fine Negro couples have been accepted as missionaries and work is being effectively carried on in several cities. The aim, as in all of the Mission's program, is the establishment of indigenous New Testament churches among these people. The urgency now is for sound, well-trained, fully-supported missionaries to work in this ripened harvest. At this writing there are five Negro couples engaged in missionary work within our organization.

#### Spanish Work

There are in our country a substantial number of language groups. These people tend to desire their own culture and traditions. Thus in order to reach them with the Gospel, it becomes necessary to adapt our ministry to them. The most significant area of adaption is by way of their own language. It is a conviction however, that evangelism is not the sole purpose, but the organizing of Bible-believing churches among these people.

In almost every corner of our country are Spanish-speaking people. **FBHM** felt directed into this ministry as a fine missionary couple applied to us. This couple desired to use their language ability to the glory of God in reaching these people. Thus was born another phase of Home Missions under the **Fellowship of Baptists for Home Missions**. The harvest fields are white in this area of spiritual endeavor. It is very possible to be a foreign missionary in America today.

## Chapter VII

### “OCCUPY TILL I COME”

#### Appreciation

This work would not be complete without a word of appreciation for the men who have served on the National Council; it has been their prayerful and continual interest that has made the Mission a reality. Several men have served effectively and sacrificially as chairman of the National Council since 1950. They are Rev. Earl V. Willitts, Berea, Ohio; Rev. Kenneth F. Dodson, Winona Lake, Indiana; Rev. Burchard G. Ham, Holland, Michigan; Rev. L. George Hunt, Los Angeles, California; Dr. Kenneth A. Muck, now General Director; Rev. Floyd D. Drake, R.B.P., Des Plaines, Illinois; Rev. Kenneth Ohrstrom, Petaluma, California and Rev. Mark Jackson, Muskegon, Michigan. While constitutionally the chairman has no more administrative or executive authority than other members of the Council, each one who has held this office has been most helpful in counseling with the directors and missionaries.

Moreover, without the continual sympathetic support of our GARBC pastors and people, these splendid results could not have been achieved. Doors have always swung wide for our speakers presenting the challenge, and funds have been generously given.

#### Anticipation

The Word of Jehovah to Joshua comes with increasing force to the **Fellowship of Baptists for Home Missions** today, “there remaineth very much land to be possessed.” Great, new, growing residential complexes are all around our major cities and many of the smaller ones; most of these are inadequately churched and many have no Gospel witness. Other denominations are buying up these opportunities and establishing their type of churches; the **Fellowship of Baptists for Home Missions** personnel envisions many new Regular Baptist churches in these fields. We should establish at least 100 churches every year; the harvest is ripe and we expect under God and with the support of our Baptist people to reap it.

## Solicitation

Missionary work must always be a co-operative program; the missions are but arms of the local churches. We are engaged in a great partnership with Christ and each other; we are laborers together with Him. General Director Muck wrote recently, “There is another positive aspect of this picture. Many churches are catching the vision of financial support channeled to home missionaries. This is making their ministry more efficient and releasing the burden of financial pressures. These are commendable aspects of our current Home Missions picture.” **FBHM** must have continued and increasing financial support from our established churches if it is to meet the present challenge and increase the number of home bases for foreign missions.

Even more than financial is the need for prayer support; our Lord commanded, “Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.” Surely our Saviour thought not only of their going forth to work, but of our constantly upholding them in prayer after they had gone. The **Fellowship of Baptists for Home Missions** earnestly solicits your support for new missionaries and funds to support them and also, for the healthy growth of all of these new assemblies.

In closing this history of thirty years of blessed accomplishment, I would like to combine two words of the Lord Jesus, “My food is to do the will of Him that sent me, and to finish His work. Just as my Father has sent me forth, so I am sending you. Look! I tell you, lift up your eyes and scan the fields, for they are already white unto harvesting,” (John 4:34,35; 20:21, Wm. N.T.).

## SLIDE/TAPE PRESENTATIONS AVAILABLE

1. America The Beautiful  
Length - 20 minutes.  
A general survey of the need for establishing new Baptist churches in the United States.
2. The Tithes Is The Lord's.  
Length - 15 minutes.  
A presentation of the Biblical basis of tithing.
3. Making Of A Home Missionary.  
Length - 22 minutes.  
The story of how a home missionary is called, prepared and sent to his field.
4. Florida Calls.  
Length - 30 minutes.  
A picture of the Sunshine State and its remarkable population explosion and the need for new mission churches in that State.
5. Rome.  
Length - 30 minutes.  
An account of the tremendous success of the papacy in the United States and what it means to us.
6. Perspective.  
Length - 35 minutes.  
The comparison and contrast between home and foreign missions with an account of what has been done through the Fellowship of Baptists for Home Missions in America.
7. Let's Organize A Church  
Length - 30 minutes.  
A series of pictures to illustrate the booklet by the same title written by Dr. J. Irving Reese. It explains in detail the recommended methods used in starting new churches.
8. The Sioux People.  
Length - 20 minutes.  
The story of our ministry to the Sioux Indians.
9. Preaching Navajos.  
Length - 20 minutes.  
The story of our ministry to the Navajo Indians.
10. F.B.H.M. In Eastern U.S.A.  
Length - 15 minutes.  
A general survey of the work and ministry of the Fellowship of Baptists for Home Missions in Eastern U.S.A.

11. F.B.H.M. in Central U.S.A.  
Length - 15 minutes.  
A general survey of the work and ministry of the Fellowship of Baptists for Home Missions in Central U.S.A.
12. F.B.H.M. in Western U.S.A.  
Length - 15 minutes.  
A general survey of the work and ministry of the Fellowship of Baptists for Home Missions in Western U.S.A.

### MOTION PICTURES (Sound, color, 16 mm.)

Today  
Length - 28 minutes.  
A general survey of the work of FBHM in USA.

Ohio  
Length - 35 minutes.  
The story of FBHM work in Ohio including the annual Candidate School.



## LITERATURE

"The Home Fellowship News"

"What We Believe"

"The Field Is The World"

"Why"

"Reaching U.S.A. Through F.B.H.M."

"The Christian's Answer To The Negro Problem"

### JOY CLUB LITERATURE

"Try Neighborhood Outreach"

"Why Local Church Centered Bible Clubs"

"Joy Clubs - Search The Scripture Clubs"

\* \* \* \* \*

"Why Every Christian Should Be A Member Of A Local New Testament Church"

"Shall We Destroy Foreign Missions?" 10¢ 5¢

"An All-Church Missionary Program" 50¢

"A Guide For Organizing and Conducting a Baptist Church" \$1.50

"The Doctrine Of The Church" \$1.00

"Chosen In Him" \$5.75

"Establishing Joy Clubs" 95¢

"Committed To Compromise" 75¢

"Simple Studies In Christian Essentials" 30¢

"The Rise of Modern Denominationalism" 15¢

"Why We Insist on Baptism By Immersion" 6¢

"A Pastor's Advice to all 'BORN AGAIN' BELIEVERS" \$1.25 per 100

The original history written by Dr. Reese has been retained, with additions and changes to bring the work up to date.

Revised June 1, 1971