

Missions Today

Moseley Selected For Portland Post

Teachers Sought As Tentmakers

State Leaders Hear Associational Plans

Baptisms Top 400,000 for 1961 Autrey Says

Fred B. Moseley of Atlanta, who has directed City Missions work for Southern Baptists' Home Mission Board for two years, has been selected executive secretary of the Baptist General Convention of Oregon-Washington. Moseley, who takes the post January 1, succeeds R. E. Tamm of Portland. Administration of state convention affairs will not be new to Moseley, a former associate secretary of the Louisiana Baptist Convention for three years. He left that post in Alexandria, Louisiana, in 1959 to join the Southern Baptist Convention's Home Mission Board in Atlanta. Moseley is a native of Gloucester, Miss., and a graduate of Mississippi College (Baptist) at Clinton. He did his seminary work at New Orleans Baptist Theological Seminary, from which he obtained the doctor of theology degree.

Public school teachers and others with professional or specialized training are being sought to strengthen Southern Baptist work in mission fields in the southern, western and Appalachian mountain areas of the United States. This announcement was made by Beverly Hammack of Atlanta, secretary of special mission ministries of the denomination's Home Mission Board. "I have requests for more than a hundred such people to fill job opportunities. These come from our missionaries, especially in the northwest, asking for mission-minded lay people who can strengthen their work in young churches," she said. Miss Hammack also received requests for nurses, doctors, dentists, and office workers, construction workers, secretaries and others. Qualifications for Tentmaker service include a genuine interest in missions; a Southern Baptist by conviction; active church member; experienced in the total program of the church; unquestionable character; good health; and capable of earning a livelihood through secular employment due to professional or specialized training. Persons interested should write Special Mission Ministries, 161 Spring Street, N. W., Atlanta 3, Ga.

Mission leaders in Atlanta unfolded plans for a proposed associational development ministry of the Home Mission Board of the Southern Baptist Convention. M. Wendell Belue of Atlanta, secretary of the associational missions department, called the ministry to a meeting of the executive secretaries of the state Baptist conventions. As presented by Belue, the ministry will emphasize surveys; an inventory of associational ministries, long-range projects and goals, and a record of progress. "This emphasis resulted from requests that a pattern for associational work be presented," Belue said. "Last year the church development ministry was promoted with such startling success that the Board requested we present the associational ministry." He said funds would be presented for use by an association anywhere, "although its arrangement should allow for great depth of probing by the most highly developed associations." During 1962 several pilot projects will be instituted for study before widespread use will be made of the ministry.

Southern Baptists baptized 401,953 converts during 1961, according to C. E. Autrey of Dallas, director of the division of evangelism for the denomination's Home Mission Board. The figure was unofficial because not all associations have reported, and the statistical department of the Baptist Sunday School Board had not yet received these reports. "The total the statistical department gave us at this time last year was off only 2,000 from the final figure released in February," Autrey said. In 1960 Southern Baptists baptized 386,469. This was a decrease from 1959 of more than 42,000. In 1960 the denomination baptized one person for every 25 members. Autrey predicted an even greater increase for 1962, basing it on an increase in simultaneous campaigns, where churches hold revivals at the same time and pool publicity and other efforts. He also cited an increased emphasis on personal soul-winning in the churches. "The 401,953 won this year is the second highest total we have reported in years when nation-wide crusades were not held," he said.

Home MISSIONS

A publication of the Southern Baptist Home Mission Board

Walker L. Knight, Editor
Patricia Dale, Editorial Assistant

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On the Cover

Layman Tom McCord (left) of Decatur, Georgia checks over his message before flying to a speaking engagement with Missionary Jack Combs of Los Angeles. McCord flew with seven men from First Baptist Church, Decatur to California to participate in Laymen's crusades directed by Combs. For a story on how laymen are expanding SBC work see pages 18-21.

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the missionary speaks:
from Bug to Bus

THE "BUG" was a small foreign car. When I first saw it in the showroom window, it was new and shiny (and economical). It would be just the thing for developing the new work with the several thousand American Indians scattered through ten cities.

The "bug" visited. It carried materials for a new church building in Oakland. It brought Indian families to church, especially those who had just arrived in the Bay area and had no car of their own. Soon it was joined by larger American cars belonging to members of three Indian Baptist churches.

But the "bug" aged prematurely. Before its speedometer had made a complete circle it had been renamed "sardine can" because of its habit of carrying ten persons at a time.

Finally catastrophe struck. The bug got between two big cars in a freeway accident. The insurance man looked once and said, "Total loss."

The bus is one of a new compact series, as American as the people who ride in it. In the showroom it looked shiny, new, and *big*. Already it has proved that more people can ride in a bus than a "bug."

The bus has a hard life ahead of it. It will carry the missionary to all the church fields and members of the Indian churches to meetings of their various associations. It will bring women to WMU meetings and families to church. It will visit. It will even be the classroom for the young men's class at the Oakland church.

You see Indian Baptists are working so hard to make their churches grow that it takes the bus to meet the challenge.

James M. Goodner
San Leandro, California

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by Courts Redford
Executive Secretary
Home Mission Board

Happy New Year to you! And may it be a happiness that will last not just for a day, or a week, but all through the year.

We want to help you find such happiness. We shall do so by helping you to translate your prayers and your concern and your money into spiritual ministries and values that will abide and give you lasting satisfaction.

Your money and concern invested in home missions soon become flesh and blood walking and serving in a hundred ways where your feet may never tread. In the lives of nearly 3,000 missionaries, some permanent and some short-term workers, your money and prayers will be working in every state of the Union, and in Cuba, Panama, and the Canal Zone.

They will be doing much that any one person could ever do with his own talents. They will preach in many languages to national groups. They will bring hope and encouragement to the downcast, and the outcast, the neglected, and the broken-hearted. They will serve among the Indians, the Negroes, the Migrants, and the unchurched multitudes.

Your dollars and your prayers invested in the lives of missionaries will help to care for juvenile delinquents, will teach illiterates to read God's Word, will bring hope and comfort to unmarried mothers in Sellers Home, will teach the gospel every night of the year to men and women who have lost their way in life's journey but have now found their way to some rescue home or good samaritan home.

These dollars will be preaching the gospel, holding revivals, building churches, enlisting indifferent Christians, and ministering to our military forces at home and abroad. In general they will help build a Christian nation that will continue to be the world's hope for tomorrow.

Your money invested in home missions bears large dividends. During the 116 years of the Home Mission Board's work its missionaries have helped to constitute 13,637 churches, and have reported 1,429,749 professions of faith—one profession of faith for every \$51.82 expended by the Board.

It takes only \$8.65 per minute to operate the total program of the Home Mission Board, exclusive of its investments in mission buildings and church loans. Every one of those dollars helps support six of the seven programs of the Home Mission Board and undergirds more than 80 different ministries in which the Board is engaged.

These dollars not only bear large dividends today, but they labor on laying up eternal treasures for you after your journey on earth is ended. For example, the young preacher who was the recipient of a scholarship from the Home Mission Board will likely reach scores of lost people after your journey has ended. Because of your investment in his life you will share in all of the fruits of his labors in the days ahead. Thus, you will continue to share in the labors of scores and hundreds who are supported in part by your gifts, your prayers, and your influence.

So it is also with the money invested in loans for church buildings and for church sites, the seventh program. Last year through these funds the Home Mission Board averaged providing some support for a new church building every working day during the year. What you gave through the Cooperative Program and the Annie Armstrong Offering gave you a share in the construction of every one of these buildings and thus you have helped to provide houses of worship in 40 states of the Union that serve our generation and others that will come hereafter.

Yes, I want to help you to share many of God's richest blessings in 1962, by helping to make every investment of money and concern that you put into home missions produce the largest possible spiritual dividends for you and your heirs. I can thus join other friends of yours in making it a year of real happiness.

So here's hoping that 1962 may bring you a double portion of genuine joy and happiness.

a year to invest in happiness

HOME MISSIONS

January, 1962

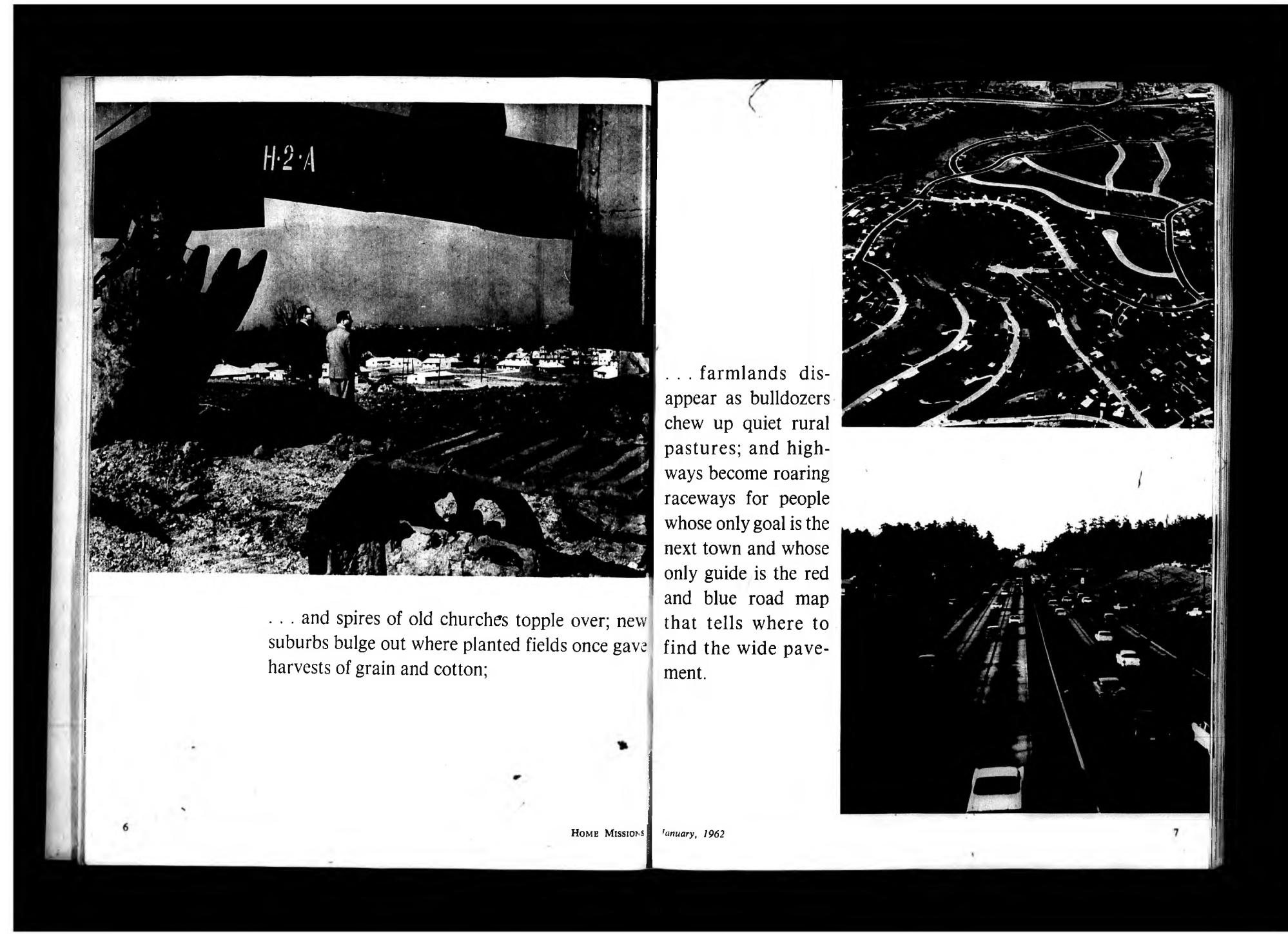
1962
YEAR
OF
CHURCH
EXTENSION



As the bitter winds of a turbulent world scatter the people like dry leaves, the doors of our churches swing open to a continent with changed landscape. Old cities rot at the center . . .

Proclamation of the Baptist Jubilee Advance

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Families often decay when old cities decline; suburban people consume the wealth they have produced and are still hungry; men run aimlessly through a world they do not understand; and the seeds of bitter-



ness and disillusionment bear the fruits of conflict and strife in man's soul, in his neighborhood, and in his world.

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HOME MISSIONS

January, 1962

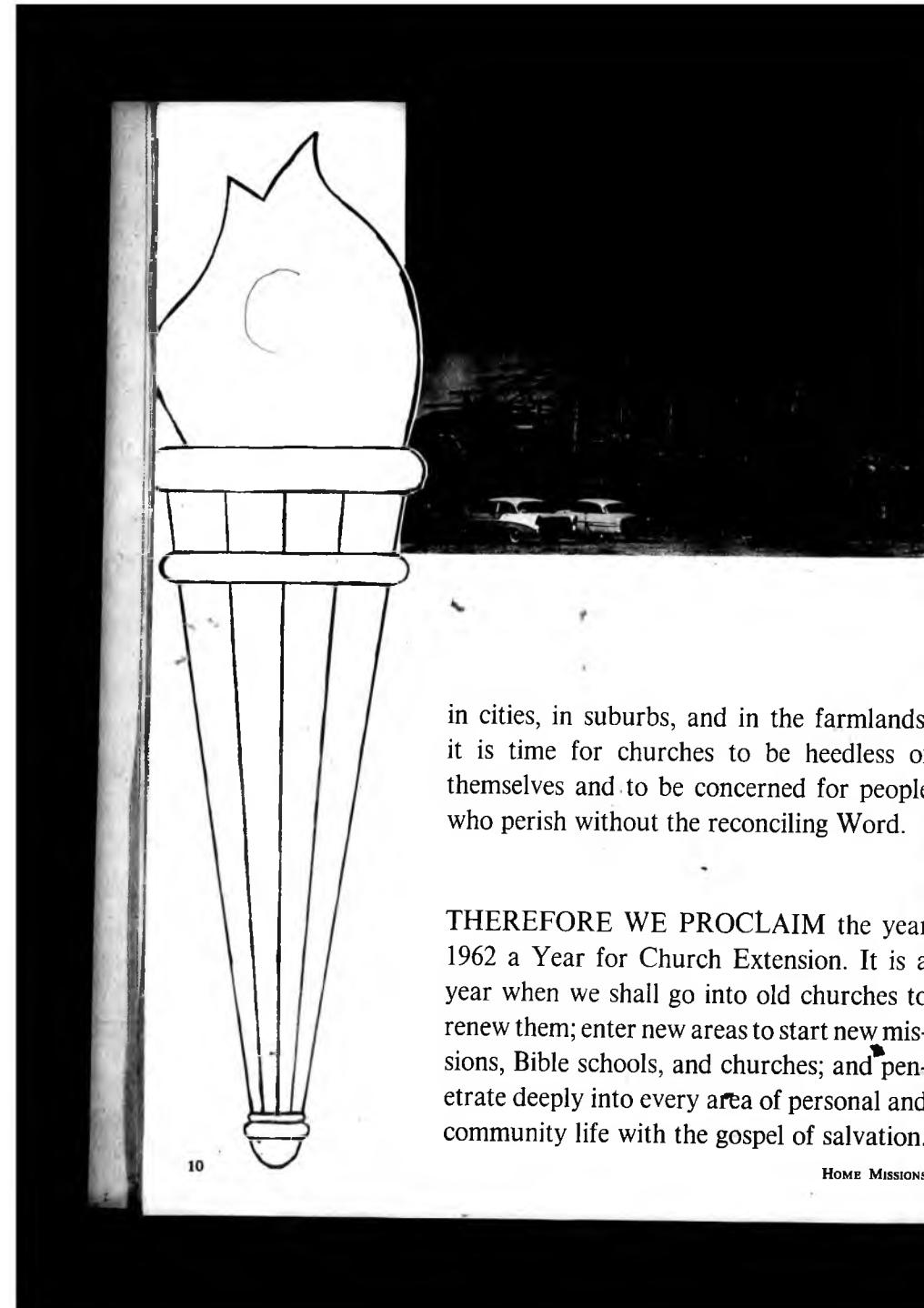
SOLICITORS



Since this is so, the time has come for churches to declare that any man in Christ is a new creature, because God has reconciled us to himself by Jesus Christ (II Cor. 5:17 f.); it is time for the churches to carry this word of reconciliation of God and man, and man with man, to places where the people are:



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10

in cities, in suburbs, and in the farmlands; it is time for churches to be heedless of themselves and to be concerned for people who perish without the reconciling Word.

THEREFORE WE PROCLAIM the year 1962 a Year for Church Extension. It is a year when we shall go into old churches to renew them; enter new areas to start new missions, Bible schools, and churches; and penetrate deeply into every area of personal and community life with the gospel of salvation.

HOME MISSIONS

Editorials
by Walker L. Knight

*Gods fade; but God abides
and in man's heart
Speaks with the clear unconquerable cry
Of energies and hopes that cannot die.*
John Addington Symonds

LOOK WHAT THE MEN ARE DOING!

The Laymen's Crusades, sponsored by the Brotherhood Commission and the Home Mission Board, are placing men in the mission field in one of the most effective ways possible. The men are actually doing mission work, and doing it on their vacations, paying their own way.

Do not fail to read the article in this issue concerning the first of these crusades in 1961. More than 500 men have participated, and an additional 1,500 will take part in 1962. This is men to men business, and it brings results both on the mission field and at home.

These men receive a picture of America as a mission field that is impossible to convey through sermons, magazines, books, or visual aids. And the most encouraging statement I heard one make was this, "I not only saw the need in California, but I received a new awareness of the need in my home community. I will be a more effective witness for Christ everywhere I am as a result of having gone on this crusade."

The crusades, however, are not solely for the laymen. Many pastors are participating and enlisting two or three laymen to work with them. By sharing the same car, the expenses can be reduced. All expenses can be deducted from income tax when receipts are secured on a special report furnished by the Brotherhood Commission and signed by the area missionary.

Contact your state Brotherhood secretary or the Brotherhood Commission in Memphis if you are interested in taking part in these crusades this year.

WHAT'S NEW IN EVANGELISM?

Many things are new in evangelism these days, but about the newest is the cultivative and commitment witnessing plan just released by the Division of Evangelism of the Home Mission Board.

This plan is based on the premise that the most effective witnessing to the non-Christian includes a period of cultivation before commitment. This is a period of getting acquainted on both sides, of visiting in the home, leaving of literature, and of discovering the needs of the person.

Last July the entire issue of *Home Missions* magazine was produced as a soul-winning brochure, using large four-color pictures and a minimum of type, mostly scripture. Hundreds of letters came asking for extra copies of the issue. Although no mention was made that extra copies would be available, we had printed 20,000. Now all of these are gone, and letters still come to our desk.

In the beginning we had planned to reprint this as a merchandise item for the book stores, if the demand was great enough. It was; and the brochure can be secured this month, at 10 cents a single copy, from your book store.

This brochure was also planned as the initial piece to be used by those engaged in the cultivative and commitment witnessing ministry. A new pamphlet on "Cultivative and Commitment Witnessing" explains this plan of evangelism. It is available from the Home Mission Board.

The basic idea is to train two corps of workers: one for a cultivative period of approximately three months, and one for a commitment period of one week. Instructions are given in the pamphlet, as well as suggestions for other material to be used in the ministry.

This month, January, most of our churches enlisted members in committing themselves to soul winning. Churches are studying the new booklet, "We Are Witnesses," on the last three Wednesday nights of the month.

Now would be the ideal time to institute this plan for revivals the last of March or April. However, it does not have to climax with a revival, though it is an excellent preparation for one.

January, 1962

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How Churches Grow

BEFORE the book of Acts was finished, Christians had moved from the temple into homes to worship. Through these homes they went from Jerusalem into the "uttermost parts of the earth."

A 20th century movement is in the making as Christians move from the church building into homes to sing—to pray—to study—and to preach.

It is true that the center of spiritual life is to be found within the church. However, too many people live within the center and ignore the missionary challenges that await them through extension into needy and churchless fields.

Herein the "home fellowship mission" is a means of taking the Christian message from the center—the church—to the circumference—the home and community. A group of Baptists meeting regularly one night a week in an

area that is distant from a church's ministry can be the best means of "sounding out" a section to see the possibility of establishing a more permanent witness.

Call this movement "operation outreach" or "reaching the unreached." The Farmingdale Baptist Church of Long Island, New York is in the middle of it.

On January 1, 1961, the Farmingdale church was constituted as the first Southern Baptist church in all of Long Island. It was a mission of the Manhattan Baptist Church in New York City. This writer left an eight year pastorate in Dallas, Texas to become pastor-missionary for this church and Long Island's seven million people.

Surveys revealed that there were over 300 separate municipalities that had no

SURVEYS OF NEW areas help determine interest and mission needs. In the Farmingdale, Long Island, area there were over 300 separate municipalities with no established Southern Baptist witness.



HOME MISSIONS

through home fellowship missions

by Don Miller
Pastoral-missionary, Long Island, New York

After they had finished the series through the Old Testament, the rewards of work and study began to be seen. One of the six fellowships had become a permanent mission with one of the Farmingdale deacons as pastor.

Another of the deacons answered a call to preach and enrolled at Southwestern Baptist Theological Seminary.

The Farmingdale church began their study of the New Testament with the membership voting to back them in the establishment of as many new fellowships as the group could begin.

Every ordained deacon, both "active" and "inactive," is in the program now. They hope to repeat the establishment of missions all across Long Island as they take a vital part in the "30,000 Movement."

These men are a challenge to thousands of other deacons across the Convention to "go and do likewise." These are men who hold positions of leadership in industry, the armed services and education in their community. These are busy men willing to become busier.

When the Farmingdale church was only 11 months old, it was operating eight mission points: a chapel, six home fellowships, and one institutional mission.

In evaluating the home fellowship program one must understand that home fellowship missions are laymen led, church centered and needed in every church.

In pioneer fields, the home fellowship mission acquaints the community with the presence of the sponsoring church and draws others into the church. In "churched" areas, it is a method of reaching "pockets" of unchurched families without large financial expenditures.

A home fellowship mission is the arm of a church reaching into an unreached area. It is an eye through which a church can see the best place to start a mission. It is a hand whereby a church can reach into a new area and gather people to Christ.



A HOME FELLOWSHIP mission is a means by which a church can reach out in the community to bring the Christian message into the home, through Bible study and prayer.

Baptist witness in them at all. A trace of statistics revealed that this group of "wall-to-wall" people were mainly unvangelized and unchurched.

The question was not "should we start a mission?", but "where should we start our missions?"

The Farmingdale church had just elected 12 deacons. Each was a busy man. Each held responsible positions. Leaving home early, they returned some late, commuting to and from New York City. After much prayer, the pastor met with these men and revealed a plan of work for them. They were asked if they would accept the challenge of starting home fellowship missions across the Island to help determine mission points.

The method would be for them to each the Bible. The plan was for them to use the "Through the Bible Series": Adam to Moses, series 1; Joshua to David, series 2; Solomon to Malachi, series 3; Bethlehem to Olivet, series 4; and Pentecost to Patmos, series 5.

These men met for hours with their pastor as he taught them the scriptures covered by the first series. In this foundation of study they not only obtained study course credit but faith and confidence to begin teaching on their own.

Three months after the constitution of the Farmingdale church, these 12 men paired off by two's and began six home fellowship missions. Their ministry covered an area 60 miles across which touched two counties and two million people. After the first series, they met again with the pastor to review and make necessary changes as they prepared for the second series.

TIPS on teaching a mission study

by Mary Katherine Gardner
Atlanta, Georgia

1 Here we go again—a new year and a new book.

2 And I need a vacation. I'm worn out from the last book.

3 March!!! Why that's Home Missions Month, and Christians should march.

4 We must get busy with our materials so we won't be like this little fellow.

5 You may think you have plenty of time, but don't oversleep. (No one will sleep in your class if you are fully prepared.)

6 You say you are not a born teacher, but through prayer and preparation you can be a good teacher.

7 I am fairly intelligent myself, but I always have so much stupid help, but—an intelligent person can take everyone and work them in some capacity.

8 I have a college education—I don't need experience. But we need the experience we get on our knees before we teach.

9 We don't high hat anyone—there's a book for every age group.

10 This old bat says we have many meetings and another study course, but we'll show her.

11 Santa Claus can bring us many things, but a study course is something we have to prepare for.

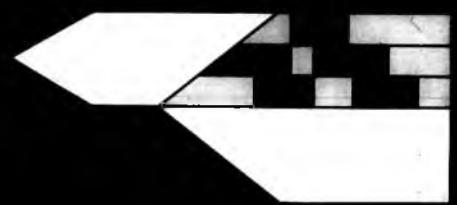
12 And after you have prayed and prepared and the crowd is not as large as you expected or things don't go as you had planned—you may have to hold the corners of your mouth to smile. But smile, this is God's work.

Use the next two pages as a poster to promote your mission study

HOME MISSIONS January, 1962

14 15

new
CHURCHES
for our time



*order from your
BAPTIST BOOK STORE
teacher's guides
available
at 40c each*

laymen launch

CRUSADES

on the Brotherhood Department



OWEN COOPER, MISSISSIPPI layman, (center) points to names of men who signed to participate in pioneer missions crusades while attending the second National Conference of Southern Baptist Men in Memphis. With Cooper are

Taylor O'Hearn of Louisiana (left) and Captain Paul Drake of North Carolina (right). These three men were among the leaders of pioneer missions crusades in 1961.

to expand SBC work

by David T. Mashburn, Sr.
Associate Secretary,
Brotherhood Commission

PIONEER MISSIONS crusades, de-



ROSS L. HUGHES, Area missionary in Beaufort, South Carolina, (left) and CAPTAIN PAUL DRAKE, Area missionary in North Carolina, (right) are shown with a group of 35 men who participated in a pioneer missions crusade in Beaufort. The crusade was directed by Captain Drake.



TWENTY OF A GROUP OF 35 North Carolina men participating in the Capital City Association pioneer missions crusade are pictured outside Willis Park School where the Walnut Heights Baptist Church of Beaufort was organized. The remaining 15 men were taking part in a Sunday afternoon survey in another section of the city. Captain Paul Drake of Beaufort and Area Missionary Ross L. Hughes directed the crusade.

to expand SBC work

(Continued)

All men participating in the crusades were asked to prepare an evaluation sheet of the week's work. Among the questions asked was, "Will you participate in another crusade?" To a man they answered, "Yes."

Another question asked was, "What impressed you most?" The following answers from some of the men speak for themselves:

O. P. Hammons, Arkansas House of Representatives, Forest City, stated, "I was impressed by the absence of the Southern Baptist churches and the large number of Southern Baptists living in pioneer areas with no church affiliations."

Frank Bowman, pastor of Roebuck Baptist Church, Birmingham, Alabama, said, "It was hardly believable that such a need existed in our so-called Christian nation."

W. Frank Ingram, sales manager from Charlotte, North Carolina, said, "The compassion of pastor and people in pioneer areas for the unsaved impressed me greatly."

A. E. Thompson, pastor in Maisville, North Carolina, stated, "The depth of devotion, consecration, sincerity, and zeal of pastor and people in the churches with whom I worked impressed me greatly."

Charles H. Carlton, district manager World Book and Encyclopedia, Lake Village, Arkansas, stated, "I was saddened and impressed by the large number of people who were so mixed up as to what religion should mean to them."

Carl L. King, police officer, Caraway, Arkansas, said, "I was amazed at how hungry the people were for the Word of God, and how they responded to prayer."

Jack H. Clark, post office employee, Dallas, Texas, stated, "I can see as never before the needs of our home mission fields. The education I received is priceless."

Harold Anderson, insurance and real estate man from Heber Springs, Arkansas, said, "I made a tour of Baptist work in Alaska and Mexico, but this was by far the richest experience to me than any of them."

Hunter Higgins, a layman from Pocahontas, Virginia, wrote, "This was an experience I shall never forget. My one wish is that every Baptist layman could participate in a pioneer missions crusade."

Examples of Visitation

All day long for one week, and sometimes into the night, those participating in pioneer missions crusades visited.

The following record taken from survey sheets of five men are good examples of how much house-to-house visiting was done:

Harold Anderson, insurance and real estate man, from Heber Springs, Arkansas, reported a total of 90 visits; 50 of which were to unsaved people.

Jacob D. Murff, a truck driver from Princeton, Louisiana, reported 159 contacts; 14 of whom were unsaved people and 58 were unaffiliated Baptists.

Maurice T. Wilson, student director from Montgomery, Alabama, reported that he contacted 100 unsaved people.

Payton T. Connell, a mechanic from Shreveport, Louisiana, stated that he contacted 67 unsaved people during the week.

Robert S. Moore, Sheriff of Desha County, Arkansas, contacted 85 people; 49 of whom were unsaved.

Cost Versus Blessings

Most of the men who participated in these pioneer missions crusades did so at their own expense. In some instances the church or individual laymen shared the cost, or sent a man.

The only question asked in regard to money on the survey of results was, "Estimate the cost to you on this crusade." Some gave additional answers, which were most interesting:

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Garland E. Goodwin, a life insurance salesman, said, "The Lord dumped enough business in my lap two days before I left to equal six weeks work."

John H. Pollard, plastic manufacturer, stated, "By Wednesday during the week following the crusade, I received enough unexpected orders to pay approximately three times the profit I would normally make for the same period."

R. B. Smith, insurance executive stated, "My business did better while I was away."

John C. Cates, shoe store owner, stated, "The experience was worth far more than it cost me."

William A. Mitchner, an auto supply store owner, stated, "My business goes on, and the Lord blesses—so I don't suppose it really cost me anything."

Pioneer missions crusades were sponsored by the Brotherhood Commission in close cooperation with the pioneer states, state Brotherhood departments, and the Home Mission Board.

The pioneer states receiving this great host of Southern Baptist man-power were: Ohio, Wyoming, Colorado, Nebraska, California, Washington, South Dakota, North Dakota, Minnesota, Wisconsin and New York. Men in the New

York area worked in several Northeastern states.

States providing the man-power under the direction of state Brotherhood departments were Alabama, Arkansas, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Tennessee, Texas, and Virginia.

Purpose Stated in Proposed Activities

The purposes of the proposed pioneer missions crusades were stated in the following suggested activities:

- Door-to-door surveys to discover possibilities and needs.
- Visitation of the unsaved and unaffiliated church members.

- Evangelistic services conducted by qualified laymen.

- Evangelistic services conducted by pastors, with laymen bringing their personal testimonies at each service.

- Laymen enlisted to lead singing in revivals.

- Services in homes or in rented buildings where there was a possibility of starting new work.

- Laymen and pastors should be invited to participate, with emphasis on making detailed plans to assist pioneer areas to expand their work.

- The new venture be named, "Pioneer Missions Crusades."

- Laymen and pastors should be invited to participate, with emphasis on enlisting laymen.

- The Brotherhood Commission would act as a clearing house for crusade requests from pioneer states.

- The crusades would be a co-operative effort between pioneer states, the Brotherhood Commission, Home Mission Board, state Brotherhood departments, and state executive secretaries.

- Those men participating would do so at their own expense.

Baptist Church Now in Rice Home Town

HERE'S A Baptist church now in the town where Luther Rice, author of the Baptist missionary movement in America, was born.

It was organized in Northboro, Massachusetts with 55 charter members as the twelfth church belonging to the Northeastern Baptist Association. The association, including downstate New York and New England, cooperates with the Southern Baptist Convention.

Appropriately called the Rice Memorial Baptist Church, it developed from a chapel started in Northboro in December, 1960, by six long-time residents of the area. The chapel was encouraged by Eugene Trawick, pastor of Sceney Memorial Baptist Church, Portsmouth, New Hampshire, and Elmer Sizemore, area missionary for the association.

The Northboro pastor, Thomas G. Hathcock, was ordained to the ministry in the Northboro town hall where the chapel had been meeting. He is a native of Scott, Arkansas, and a graduate of Yale University, New Haven, Connecticut, and Southern Baptist Theological Seminary, Louisville. He is studying for a doctor of philosophy degree at Harvard University, Cambridge, Massachusetts.

Luther Rice of Baptist fame—there was another Luther in the Rice family sometimes confused with him—was born March 25, 1783. As one historian reports: "It was a strange irony of fate that Luther, one of the most conspicuous members of the Rice family, is least known in his native town. This is largely due to the fact that he left Northboro early in life and returned infrequently."

Rice came to the fore in Baptist leadership when he traveled extensively in the early 1800's seeking support for Adoniram and Ann Judson, who went to India as missionaries of another group but who became Baptists and needed a new source of income.



TOM McCORD OF DECATUR, GEORGIA, is welcomed to California by Jack Combs of Fresno, co-ordinator of language missions in California. McCord served as pilot for a group of eight laymen from First Baptist Church, Decatur, participating in California crusades.



GREETING DECATUR LAYMEN is Thomas Lowe, Chinese pastor in Los Angeles. Included in the Decatur group were L. Johnson Head, John F. Heard, Tom A. McCord, William L. Wilson, Earl W. Hall, Edwin L. Harling, Jr., Ross M. Goddard, and Guy W. Rutland, Jr.



Our church

Board Names
Language Director
for New York

SOUTHERN BAPTISTS' first director of language work in New York City has been appointed by the denomination's Home Mission Board.

Leobardo Estrada, speaker for "La Bautista Hora" (the Spanish Baptist Hour) sponsored by the Southern Baptist Radio and Television Commission and pastor of the First (Spanish) Southern Baptist Church of Los Angeles, was named for the newly created position.

In making the announcement Loyd Corder of Atlanta, secretary of the Board's language groups ministry department, stated, "This is a very significant move toward the establishment of an effective ministry among the many ethnic groups in this area."

Estrada will serve as associate to Paul F. James of New York who is pastor-director of the Home Board's work in the greater New York area. He will work through existing Southern Baptist churches and lead in the establishment of new congregations, beginning with the more than a million Puerto Rican and Spanish-speaking in the city. The New York vicinity includes some 75 language groups.

Language work was started by Southern Baptists a year ago among the Panamanians in New York; this month the First Southern Baptist Church was constituted. Eleven nationalities were represented among the charter members.

A native of Culican, Sinaloa, Mexico, Estrada has been pastor of three Texas churches all bearing the same name—the First Mexican Baptist Church—in Alpine, El Paso, and Dallas.

While pastoring in El Paso he taught at the Mexican Baptist Theological Seminary. He has been the speaker for "La Bautista Hora" for the past three and a half years and has written three books in Spanish.

Estrada is a graduate of Mexican Baptist Theological Seminary, El Paso; Southern Methodist University, Dallas; and Southwestern Baptist Theological Seminary, Fort Worth, with B.D. and Th.M. degrees. He served two years as president of the Mexican Baptist Convention of Texas. Prior to his appointment he was first vice-president of the Baptist General Convention of California.

CLAIMED BY WORLD MISSIONS, but not missionaries, are Mr. and Mrs. William A. Mitchener of Oxford, N. C. However, they help appoint both home and foreign missionaries. Mr. Mitchener, an auto supply dealer, is a member of the Home Mission Board and Mrs. Mitchener is a member of the Foreign Mission Board. The photograph was made as they both attended the annual meeting of the Home Mission Board in Atlanta in December.

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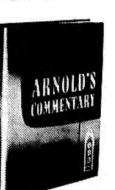
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move? Meet one—
pioneering layman
James Robb





LAYMAN JAMES ROBB, of Pittsburgh, Pennsylvania is a busy, dedicated man who has found time to help form several new Southern Baptist churches and missions in the Northeastern pioneer areas. Today he also serves as a member of the Home Mission Board.

JOE WALTZ, PASTOR of the two-year-old Pittsburgh Baptist Church which Robb helped start, talks with Robb in his office overlooking downtown Pittsburgh.

MANY HAVE said it, but James Henry Robb's life proves it: the Southern Baptist pioneer movement was started by laymen, supported by laymen, continued by laymen, and today is largely led by laymen.

But let's start back in Kentucky, where James Robb started. He was born in Dunham, a tiny community nestled among the mountains of eastern Kentucky. Nearby was the coal mining town of Jenkins, and at the top of the mountain ridge to the east was Jenkins.

His father supervised a shift of the miners, who were constantly burrowing into the sides of the mountains as they followed the veins of coal. During the summer months James worked in the mines and picked slate from the coal as it tumbled down the tipple or coal screening plant. At other times he clerked in the community store, owned by one of the Baptist deacons.

Of course, had one suggested to any of these laymen during the early 1940's that they were part of a movement which would change the direction of a huge religious denomination and have side effects on numerous other groups, they might simply have laughed.

These men and their families were only responding to a natural urge to recreate in a new environment the religious life they had known in the old.

They were involved in four non-religious factors, according to one mission leader: (1) the migration from Texas, Oklahoma, and New Mexico to California, (2) the movement of wage-earners from the Southern Highlands into the Great Lakes' industrial cities, (3) the build-up of military personnel, and (4) the trend of big companies toward shifting about their young, well-paid executives.

Take the case of James Henry Robb. He was first involved in the movement of wage-earners, factor number two, and later he was a part of factor number four.

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Engulfed his life. He served three years in the Coast Guard, and found a wife in West Virginia who had two brothers studying for the Methodist ministry. She became a Baptist.

During the years from 1945 until 1952, he worked first in the office for one of the mines at Jenkins, then he opened a grocery store in Bartow, Florida, and finally came back to be supply foreman at one of the new mines and later worked at a preparation plant where coal is readied for the steel mills.

In 1952 he made the decision to enter construction work, bought a trailer for his family of four. They were to live in trailers until last year. They moved to Jefferson, Indiana, but he worked in Louisville.

Then in 1953 they moved to Waverly, Ohio to help build the atomic plant in Pike County. James first worked as an engineer, then as an electrician.

The family had always been active in church. James had taught a Sunday school class and was active in choir work, but there was not a Baptist church in the entire county.

One day they noticed an advertisement in the local paper which asked all who were interested in beginning a Southern Baptist church to meet, and the James Robbs were among the first to show up.

Here they met Ray Roberts, pioneer missionary for Ohio and a former Ken-

tucky pastor.

Roberts, who is now executive secretary for the Ohio State Baptist Convention, writes, "In almost every new work at least one dedicated layman can be singled out who was deeply concerned in its beginning and paid the necessary price to stand by until a church was firmly established. One classic example is Jim Robb."

The church at Waverly had an exceptional growth. Within nine months there were 300 members, and when they needed a building the members (most of them connected with the construction trade) erected a 24x60 foot auditorium in one day. This church was to start five missions. One of the first deacons ordained by the church was James Henry Robb.

In 1956 Jim, as he is now known, went to work for the engineering and construction division of Koppers Company which was starting a plant in Port Redding, New Jersey.

There was not a Southern Baptist church within New Jersey nor in the Eastern half of New York in that year. So his family joined the American Baptist Church at Carteret.

Then Ray Roberts entered his life again. He visited the area and had the Robbs contact a Mr. and Mrs. James Aaron, who were studying at New York University. There were other couples also, including Master Sergeant Clarence Massey, who had been active in start-

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ing Baptist churches in the West. The result was eventually Manhattan Baptist Church, in downtown New York City. The Robbs spent an hour and a half just getting to church for each service.

Pastor Paul James says, "I think of him as a man always ready to serve where he was needed—in song leading, teaching, or organizing a new church or mission."

Before his work was finished in New Jersey, Jim and his family helped start the mission at Florham Park. Today this is also a strong church.

In 1958 his company transferred him to its home office in Pittsburgh, and here Jim was to climax his church-starting career with a very active role in what was to become the Pittsburgh Baptist Church.

The trailer was no sooner parked than Jim wrote Ray Roberts in Ohio, asking if there were plans for starting a church in Pittsburgh.

Roberts had just returned from Pittsburgh where he had held the first meeting with others about the possibility of starting a church in the city. He had met Jack Edens, an employee of General Shoe Company, and A. B. Cash, secretary of the Pioneer Missions Department for the Home Mission Board, at the Pittsburgh airport.

Roberts immediately contacted his nearest area missionary, Paul Nevels at Akron, Ohio. Nevels visited Pittsburgh, contacted the Robbs and Edens, rented an auditorium, and set the first Sunday of July as the first meeting date.

A PIONEERING FAMILY, the Robbs' "covered wagon" was a modern mobile home. Their frontier is the metropolitan East where Southern Baptist work is new and the needs are great. Only recently have the Robbs purchased a house.

HOME MISSIONS

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Robb and Edens personally visited a long list of Southern Baptist families whose names had been secured from notices in state papers. At that first service, 28 people attended. The next Friday they started a revival with Edens, Roberts and Paul Nevels preaching and two summer workers helping with a survey.

The mission was launched, but for 18 months it was layman led. Roberts served as moderator until the pastor was called, and quite often he conducted services.

Joe Walz, pastor of the church since it was organized in the fall of 1959, says, "Jim has served on so many committees I wouldn't know where to begin to list them. He is a deacon and chairman of the missions committee. We have three missions and four home fellowships. He is music director for the church, when he is not our preaching at one of the chapels or teaching a class there."

"During the 15 months before a pastor moved on the field, he took the brunt of disappointments and criticisms. His spirit never once soured or became bitter. When pastoral leadership arrived, he stepped aside and became the pastor's true friend and counselor."

"Jim is not one to push himself; he when called upon accepts a job, and you can count on it being done well. Jim will count on anything with you. He is a man who is called upon to think big as an estimator for Koppers Company, and he is a man who thinks big in the Lord's work."

A. Pucciarelli, a missionary of the Home Mission Board for the past 35 years will retire effective January 1, 1962. The Pucciarelli family is well known in Florida, Alabama and throughout the Southern Baptist Convention for their work with Italian and Spanish-speaking peoples. Mrs. Pucciarelli who served with her husband for many years, passed away in 1960.

Pucciarelli was guest speaker at a recent service in which the Fellowship Baptist Church of Tampa, Florida licensed his son, Frank James Pucciarelli, to the gospel ministry. This call has created much interest among language groups in the area that young Pucciarelli might possibly continue the work of his father. He is presently an elementary school teacher in Tampa.

Joseph F. S. Yim has been ordained to the ministry at the Flagler Street Baptist Church of Miami, Florida. Yim, who has been serving as pastor of the church's Chinese mission is a second generation Chinese Christian. He was born in Kowloon, Hong Kong and received the B. Thd. Degree from Bethel Seminary in Hong Kong. From 1952 to 1957 he served as associate pastor and youth director in Hong Kong. He came to America in 1958 to Wayland Baptist College, transferring later to the University of Miami, Miami, Florida.

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gram in Miami and locate those wanting resettlement. Fricke, a native of Fort Worth, will work with Milton Leach, Jr., who is director of Baptists' Spanish ministry in Miami.

At the other end of the resettlement ministry will be R. G. Van Royen of Dallas, a former superintendent of mission work in Panama and now a field worker for the Language Groups Ministries Department. Van Royen's work will be the locating of cities where sponsor will help resettle refugees. He will lead in the organization of committees in associations and state conventions to deal with the problem.

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Clarence B. Lucas (above) appointed as National Baptist center director in Louisville, Kentucky. Native of Texas. Graduate of Huston-Tillotson College, B.S. and Southwestern Baptist Theological Seminary, B.D. Married and has two children.

Tom Kelly Muskrat appointed as language missionary to Indians in Lawrence, Kansas. Native of Oklahoma. Graduate of Fisk University, B.A., and American Baptist Seminary, Th.D. B.A., and New Orleans Baptist Seminary, B.D. Married and has one child.

Lehemiah Elias Douglas (above) appointed as National Baptist center director in Charleston, South Carolina. Graduate of Pittsburg State College, B.A., and New Orleans Baptist Seminary, B.D. Native of Jamaica, B.W.I. Married to former Glenda Dean.

HOME MISSIONS January, 1962

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