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Circa 1904**

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EDITORIAL PERSPECTIVE

Jerry M. Windsor

Secretary-Treasurer

Florida Baptist Historical Society

Welcome to the Fourth Issue of *The Journal of Florida Baptist Heritage*

Dear Friends,

This is a pilgrimage.

It is new for me in that I became the Secretary-Treasurer of the Florida Baptist Historical Society on July 1, 2002. That transaction and transition has already proven to be very interesting and challenging.

It is new in that Dr. Mark Rathel is now teaching a full load in theology at The Baptist College of Florida and has left a real void in our program. Dr. Rathel did a great job leading our organization and enjoyed it all. He is highly intelligent and knows more about Florida Baptist history than anybody I know. I am truly grateful for the wonderful work Mark did, and the great example he set. He is still close enough I can call on him for help and advice. Note the excellent article he has in this issue.

It is new in that Jan Cunningham and I are working together and she knows how the office works and is the best desktop publisher any

organization could have. Jan has good assistance in Melissa Campbell, Paula Lott, and Jeff Pike. These are the people that do the spade work day by day.

It is a new experience to have Dr. Helen Falls write for our journal. Dr. Falls taught missions at New Orleans Baptist Theological Seminary for over 38 years and many of us learned the facts and heart of Southern Baptist missions from Dr. Falls. She and Dr. and Mrs. (Dorcas) Franklin Fowler, and Dr. Winston Crowley are neighbors in their housing development in Richmond. Where else could you find missions so rich and faithful? Dr. Falls is a dear friend to Jerry Mae and me and a wonderful hostess. Her insights are invaluable for this issue on missions.

It is new in that two of our Florida connected doctoral students presented book reviews for us. Joel Breidenbaugh and Alex Kinchen are pastors, husbands, fathers, and students. That combination still works in the Southern Baptist Convention and we are glad to have them on board for this issue.

Special acknowledgements need to be made in regard to the wonderful loan of some pictures we used in this issue. Appreciation is extended to the Florida Baptist Convention and pictures used from *A History of Florida Baptists* by Earl Joiner. Special thanks is also extended to Dr. Fred Anderson and the Virginia Baptist Historical Society for the use of copies of the Fowler family passport, the Britain letter, and the Ordination Certificate. Margaret Drake of Norcross, Georgia, permitted us to use her mother's monograph and picture and we are grateful. Dr. and Mrs. Franklin Fowler of Richmond, Virginia, gave hours of fellowship and interview time and all of that enriched this journal more than they know.

Florida Baptists, Southern Baptists, and missions. It's not a new combination but it is just as exciting as the joy felt when we began in 1854. Our staff and members hope that you enjoy this fourth issue of the *Journal of Florida Baptist Heritage*.



NOTHING OF SPECIAL INTEREST

Foreign Missions in the Florida Baptist
Convention, 1854-1904

Jerry M. Windsor

Secretary-Treasurer

Florida Baptist Historical Society

At the 1860 Florida Baptist Convention in Monticello, Joseph S. Baker submitted the foreign missions report. Baker was chairman of the Committee on Foreign Missions for the state convention and began his report by saying, Your Committee report, that since your last session nothing of special interest has occurred within their knowledge in our missionary work.¹ This view was not uncommon due to the struggle of recent Baptist disagreement over missions and the general poverty of the people.

The Florida Baptist Convention was organized on November 20, 1854, in the parlor of the ten-room home of Richard Johnson Mays, about twelve miles from Madison. Seventeen delegates from three associations participated in the organizational meeting. A fourteen point constitution was adopted at that time and some very important principles were established that affect missions even to our day. Certainly items one, four, six, and eight are of special importance.

The word missions is not used in the first constitution of Florida Baptists. But an important foundation for missions is presented. Item one establishes the authority of New Testament Scriptures for the whole convention. Item four clearly recognizes the necessity of finances for valid operation. Item six sets the organizational chart for the infant convention and item eight cites financial accountability. Even today

New Testament giving, leadership, and accountability are vital signs of a strong state convention.

Antebellum Views (1854-1860)

According to J. Lansing Burrows in his 1852 *American Baptist Register*, there were three Baptist Associations in Florida, 73 churches, 2,687 members, and 30 Baptist preachers. Florida had become a state in 1845 and by 1850 the population was 87,445. Before this time some Florida Baptist churches had been members of Alabama or Georgia Baptist associations. They had adopted a commitment to missions that served them well in their new convention.

This missions commitment caused Florida Baptists to realize early the need for a strong financial base for mission service. The 1858 Convention met in Thomasville, Georgia. It was announced that J. R. Evans was the executor of the estate of S. Evans and interest from the estate had placed a total of seventy dollars in the coffers of the young convention. Thirty-five dollars had been designated for an educational fund and thirty-five dollars had been designated for missions.²

J. H. Wombwell of Greenwood, was the chairman of the Missions Committee that reported to the 1858 convention. Some excerpts from the written report might show the commitment that was evident among the committee members. The importance of Christian Missions cannot be too highly esteemed or too largely magnified It is impossible for any sincere believer in Christ not to feel that he has a part of this great, good, and glorious work to do, and do quickly. There is no room for argument on this question, nor is there need of any.

J. H. Wombwell, T. B. Winn, and C. Smith composed the Missions Committee at the 1858 convention and brought an important resolution that Florida Baptists resolve, That we will not cease to work, give and pray, until the kingdoms of this world have become the Kingdoms of our Lord, and of his Christ.³

The November 1860 Florida Baptist Convention met at Monticello and the dark shadow of the Civil War was already present. Even though

hostilities were nearly five months away, F. C. Johnson as a member of the appointed convention Foreign Missions Committee realized there was a delicate balance between sectional politics and missions that could not be ignored. Johnson moved the resolution, That this convention (though assembled solely for the purpose of promoting the progress of the Redeemers Kingdom on earth) in view of the mighty events which are now transpiring, and which must of necessity affect to an incalculated extent the Christian . . . and more especially our slaves, deems it proper at once to express their cordial sympathy with, and hearty approbation of those who are determined to maintain the integrity of the Southern States, even by a disruption of all existing political ties⁴ A general commitment to missions was established early as members of the churches had come into contact with associations that had an anti-mission spirit. This seemed to be one of the reasons the Florida churches banded together in their own associations. Some associations in Georgia were anti-missionary and eventually became extinct or found Primitive Baptist associations of their own.

The threat of anti-missions was a matter of Biblical interpretation. Florida Southern Baptists were very wise in these formative years to keep pointing to the Scriptures for missionary decisions. Another antebellum problem was not as easily dealt with.

J. R. Graves (1820-1893) and his followers in the Landmark movement attacked the Southern Baptist Convention on the matter of ecclesiology. Graves felt that the Foreign Mission Board was unnecessary and held undue appointing powers that belonged only to the local church. Graves attended the Florida Baptist Convention organization sessions and also attended some later convention meetings. He was a persuasive speaker and powerful Tennessee editor. The commitment of early Florida Baptists to foreign missions and denominational cooperation was in spite of the Primitive Baptist and Graves influences.

Civil War and Reconstruction Years (1860-1877)

The Florida Baptist Convention had four associations at the beginning of the Civil War. They were Florida, Alachua, West Florida, and the Santa Fe association which was formed in 1857.⁵ These associations were committed to missions but the coming of the Civil War drained needed leadership, energy, and finances that were necessary for viable foreign mission service.

At the outbreak of the Civil War there were thirty-eight missionaries serving abroad. There were fourteen in China and twenty-four in Africa. The hardships suffered by these servants are heart rending but also example setting. William R. Estep in his book, *Whole Gospel-Whole World*, gives wonderful testimony to the commitment of such people as Matthew T. Yates and Joseph Hardin.⁶

The Union blockade of the South hampered correspondence and support of missionaries abroad. Extreme efforts to sell cotton, use a flag of truce for communication, and the work of a Baltimore Committee were just some of the ways the Foreign Mission Board attempted to keep up its work during the war years. The 1861 Southern Baptist Convention annual reports sixty-six missionaries under appointment but by 1863 there were only 39.⁷ The war time numbers changed often and drastically.

The Florida Baptist Convention did not meet from 1861-1865. In 1860 the population of Florida was only 144,024, and Baptists did not total over 6,000 citizens. The war devastated the meager leadership and resources of the churches. First Baptist Church of Jacksonville was taken over by the federals on the day of the Battle of Olustee (February 20, 1864) and much damage was done to the building.⁸ Some church buildings closed altogether during the war and much life and finances were expended on the Confederate cause.

After the war the convention met in Madison in 1866, and Lake City in 1867. At the Lake City convention, a committee on foreign missions was appointed and an important home mission statement was made. The observation was put forth that, The country is in a

depressed condition as to energy, finance and morals. But a solution was suggested at the 1867 convention. It was stated that, One of the most effective instrumentalities in the hands of God for the accomplishment of the work, would be the putting into the field of able, zealous, working men, as missionaries of the Cross.⁹

In 1868 the Florida Baptist Convention had a Missions report. This same report in 1869 stated the need for more finances but stated, In the foreign field we find great encouragement in the breaking down of the governmental barriers which formerly prevented the entrance of evangelical light.¹⁰

The 1870 convention report on missions raised a very interesting point. Foreign Missions have also a large claim upon our prayers and support. The field is the world. The gospel is the power of God to the salvation of every one that believes. Can we withhold the bread of life from the perishing millions of our race? God is bringing the nations of the earth close together. Countries once closed to the gospel are now open and calling upon us to send them the Bible and living ministry.¹¹

The Civil War and reconstruction years saw great hardship in missions but it also brought out the very best in many early mission leaders. James B. Taylor served as head of the board for twenty-five years (1846-1871), and set a wonderful example. The lives of Lottie Moon, Henry Allen Tupper, Annie Armstrong, and the Bagbys of Brazil are only representative of the mission fervor of the postwar period.¹²

Missions Promoted (1878-1908)

Two important early factors in this time of mission promotion were the organization of the State Board of Missions and the election of W. N. Chaudoin as corresponding secretary. Both of these events came about in 1880, and both were influential in foreign mission fervor among Southern Baptists in Florida.

The single most important event in the progress of foreign missions in Florida in this period of time was the beginning of the Woman's Mission Work in 1881. Dr. Chaudoin appointed Mrs. N. A. (Ann B.

Hester) Bailey as secretary and she served until her death on September 26, 1886. Although the official Woman s Baptist Missionary Union of Florida starting date was January 12, 1894, the heartbeat of missions can be traced in Florida to the Chaudoin-Bailey connection.

When Martha Trotter wrote her story of the Florida Baptist Convention WMU (1894-1994), Barbara Curnutt, then Florida WMU Director, wrote the foreword to the book. Miss Curnutt said, I have been intrigued, humbled, and inspired by those who have gone before us. That elegant observation speaks precisely what one feels when the work of missions unfolds in Florida. Women were the heart and hands of missions when many preachers were still debating anti-missionary sentiments and Landmarkism. The leadership of Mrs. N. A. Bailey (1881-1886), Mrs. L. B. Telford (1887-1893), and Miss Jennie Lucena Spalding (1894-1911), was a guiding light for Florida Baptists and foreign missions.¹³



Mrs. L. B. Telford,
1887-1893

In March 1885 the *Florida Baptist Witness* carried a front page article by Mrs. A. L. Farr entitled, Is Missions a Necessity in Florida. The address was read before the Ladies Missionary meeting in Orlando and carries a mission challenge that is valid today. Let me here say that

I fear many of us may be content to be mere lookers on in this missionary enterprise that is engaging the hearts of our Christian sisters both North and South. There is too much at stake now, when the eyes not only of the heathen world, but of all Christian people are intently watching the work of Christian women in Florida for one of us to dally by the way. ¹⁴

Mrs. Farr went on to say, We the Christian women of Florida are commissioned fully as much as was Paul commissioned to preach the gospel to the Gentiles, fully as much



Jennie Lucena Spalding
1894-1911

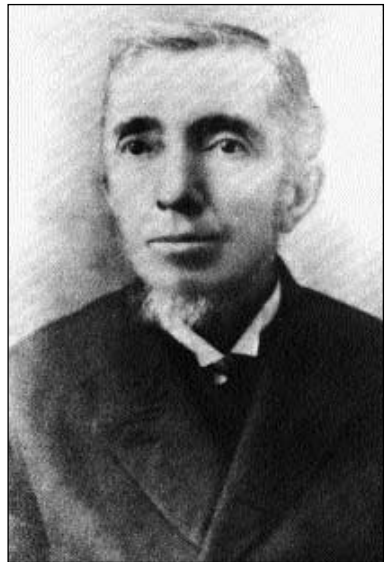
as was Dr. Judson or Wade to preach the gospel to the Burmese. None are excused. True, we are not here today, personally called to go as missionaries to distant lands, but we can help some one else go in our places, to represent us there and act as our substitutes.¹⁵

In 1901 there were 484 Southern Baptist Convention churches in Florida with 60,874 members. Twenty-two associations were formed between 1835 and 1907. The 1910 *Encyclopedia Britannica* says that Baptists were the strongest denomination in the state.¹⁶ The new century saw Baptists breaking forth.

Dr. Chaudoin (1880-1901) and his successor L. D. Geiger (1901-1909) called for foreign mission giving and going. The State Board of Missions had missions and education as their guiding priorities from the beginning. Through the foundation of strong ministerial leadership and the enthusiasm of women on mission it was no surprise when Frank J. Fowler of Putnam County became the first Florida native to be appointed a foreign missionary by the Southern Baptist Convention Foreign Mission Board on July 18, 1904. While serving as pastor in Harriman, Tennessee, Frank and his new bride Daisy Cate committed themselves to foreign service in Argentina and served faithfully there as long as they could.¹⁷

Closing out a view of Florida Baptists and their first fifty years in foreign mission service, it seems appropriate to conclude with another challenge from that era.

The hour is drawing near when we shall go out to meet our King at the same hour others will go from China, Burma, Japan, and the isles of the sea. There will go too some, doubtless, from our own state, not 200 miles away from us, who are now hungering



W. N. Chaudoin,
Executive Secretary
1880-1901

for the Bread of Life. Their opportunities of hearing that Sweet story of old are very limited. Will any of these, whether from abroad or at home, be gathered into our father s house through our instrumentality? Or shall we go with empty hands?¹⁸

We began with an 1860 report that there was nothing of special interest going on in missions in Florida. Yet fifty years later we close with the challenge, Shall we go with empty hands? As we approach our 150th year of celebration as Florida Baptists, we rejoice that there are 151 Florida Baptists serving on the foreign mission field. Now let us recommit ourselves to open hearts, open minds, and open hands to foreign mission service around the world.

END NOTES

1. 1860 Florida Baptist Convention Minutes—Baker does speak of the potential for foreign missions in China and Africa but complains of the tardiness with which the current of benevolence bears into the treasury of the Board the pecuniary supplies needed.
2. In the interest of Biblical finances being of foundational importance to missions, I asked a banker friend to calculate the compound interest on a principle gift of \$2,000 given as an estate item in 1856. She told me the \$2,000 at 3.5 percent would be \$336,621.70 in 2002. Never underestimate the Holy Spirit s guidance to put missionary causes in your will and estate plans.
3. E. W. Warren preached a missionary sermon on November 22 (The Lord s Day), 1858, at the convention. By this time the convention had three associations, 121 churches, 4,052 members, and 46 ministers.
4. The resolution hardly takes into consideration the colored member s feelings which numbered about 50 percent of the convention. As a matter of fact, Florida Association had 1,038 colored members and 1,037 white members.

5. There always has to be a nodding acquaintance with the Suwannee Association formed in 1835. It was the first Baptist association organized in Florida but was taken over by anti-missionary leadership about 1845. In 1847 the association changed its name to the Suwannee River Primitive Baptist Association. (Earl Joiner, *A History of Florida Baptists*, p. 20).

6. William R. Estep, *Whole Gospel-Whole World*. Broadman and Holman, Nashville, 1994, pp. 93-111.

7. Edith M. Jeter. Under the Banner of King Jesus: Foreign Missions and the Civil War. *Baptist History and Heritage*, July/October, 1997, p. 92.

8. Joiner, pp. 48-49.

9. 1867 *Florida Baptist Convention Annual*

, Appendix A. Hereafter referred to as *FBC Annual*.

10. 1869 *FBC Annual*, Appendix B

11. 1870 *FBC Annual*, p. 7.

12. Annie Armstrong made several visits to Florida to encourage women in their mission work. Armstrong and Bettie Chipley of Pensacola were good friends. Armstrong made an 800 mile, nine-day train trip in 1902 and Florida women flocked to hear her. She challenged Florida Baptist women to mission service, but men were excluded from the meetings. (Martha Pope Trotter, *Faithful Servants. The Story of Florida Woman s Missionary Union. 1894-1994*, p. 58.)

13. Trotter has a well documented detailed history of Southern Baptist women on mission in Florida. She weaves the foreign mission commitment constantly with their state mission presence.

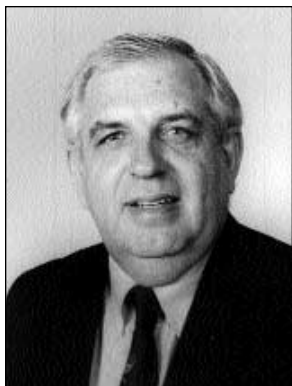
14. Mrs. A. L. Farr, Is Missions a Necessity in Florida. *Florida Baptist Witness*, March 19, 1885, Vol. 2, No. 10, p. 1.

15. This stirring mission challenge reminds us why many pastors attend WMU meetings. They come away humbled and inspired.

16. Joiner, pp. 99 and 301.

17. Joiner (p. 100), Trotter (p 59) and others report on this happy day for Florida Baptists.

18. Farr, *Florida Baptist Witness*, Vol. 2, No. 10, p. 1.



FIRST FRUITS FROM FLORIDA

Jerry M. Windsor
Secretary-Treasurer
Florida Baptist Historical Society

Samuel Cornelius Clopton (born in New Kent, Virginia, on February 7, 1816, and died in Canton, China, on July 7, 1847) is a name that should be known by every child in the Southern Baptist Convention. He was the first appointed missionary of the Foreign Mission Board of the Southern Baptist Convention and sailed for Canton, China, on June 22, 1846. In nine months he had died on the China mission field.¹

Frank J. Fowler (born in Putnam County, Florida, on November 13, 1870, and died in Buenos Aires, Argentina, November 14, 1933) is a name that should be known by every child in the Florida Baptist Convention. He was the first appointed missionary of the Foreign Mission Board of the Southern Baptist Convention who was a native Floridian. He and his wife, Daisy Cate Fowler, sailed for Argentina on October 26, 1904. He died on the mission field on November 14, 1933, in Buenos Aires, Argentina, and is buried in the British cemetery in Buenos Aires.²

There is no question that Samuel Cornelius Clopton was the first appointed Southern Baptist Foreign Missionary and there is no doubt that Frank J. Fowler was the first native Floridian appointed by the

Foreign Mission Board. However, in the case of Baptist Floridians who served abroad, there were those who preceded Dr. Fowler to the foreign mission field. Thereby hangs a mystery. Who was the first Baptist foreign missionary appointed from Florida before the appointment of Dr. Fowler in 1904?

Life gives some rather interesting crooks and turns. When I was a student at Howard College in Birmingham, Alabama, I worked for about two years at WAPI radio and television. We advertised that WAPI was the oldest radio station in Alabama and it was. It was begun in the early days of radio at the Alabama Polytechnic Institute (API) at Auburn, Alabama (later Auburn University).

Another radio station in Birmingham (WBRC) advertised that they were the oldest radio station in Birmingham and they were. This caused great consternation among radio listeners in Birmingham. They could not understand how WAPI was the oldest radio station in Alabama but not in Birmingham. The obvious answer is that WAPI moved to Birmingham from Auburn after WBRC had begun in Birmingham. With the proper information the riddle is not at all disquieting.

Florida has a similar riddle. Frank J. Fowler was the first Baptist native Floridian to be appointed by the Foreign Mission Board of the Southern Baptist Convention but not the first Baptist Florida native to be appointed to foreign missions. That distinction probably belongs to a remarkable young woman who was from Hibernia, (Clay County) Florida.

Louise Cecilia Fleming

Louise Cecilia Fleming was born in Hibernia, Clay County, Florida, on January 28, 1862, and died on June 20, 1899, at Philadelphia, Pennsylvania. She was the daughter of a slave mother, and lived in Hibernia, near Green Cove Springs, where she was born. Due to the loss of public records in a courthouse fire, little is known of the mother of Louise. However it is known that she and her mother attended Bethel Baptist Church of Jacksonville. They attended with other slaves and



Louise Lulu
Cecilia Fleming
1862-1899

slave owners. The Bethel Church was organized in 1848 with eleven whites and 145 slaves. James McDonald of the Southern Baptist Home Mission Board was the organizing pastor. By 1859 there were forty whites who were members and 250 slaves. P. R. King was pastor.³

After the Civil War in 1866, former slave owners and freed slaves were not able to worship together. Elder C. B. Simmons became the first black pastor of Bethel Baptist Church. The white members withdrew and organized First Baptist Church of Jacksonville.⁴ Through the help of a benevolent patroness, Louise was able to finish normal school and was eventually teaching in the Raleigh, North Carolina area in 1880. Louise

finished her college work at Shaw University in Raleigh and graduated as class valedictorian on May 27, 1885.

With an inclination toward service, teaching, and missions, Louise Fleming became the first African-American woman to be appointed a foreign missionary by the Women's American Baptist Foreign Missionaries Society. She was appointed in May 1886, to serve in the Congo (now Zaire).

Due to an illness while on the mission field, Louise had to return to the states for recuperation. In her own physical need, Louise realized how much the people of the Congo needed medical attention and decided to go to medical school. She became the first African-American female to attend The Woman's Medical College at Philadelphia. She graduated in 1895.

On October 2, 1895, Louise was assigned to do medical work at Irebu, in the Upper Congo. She was transferred in 1898 to the Belongi Station where she contracted the African Sleeping Sickness. She was sent back to the United States and located near the medical school in Philadelphia to recuperate. Louise died on June 20, 1899.

Upon her appointment in May 1886, Louise Fleming was probably the first Baptist foreign missionary who was a native of Florida.⁵

Frank J. Fowler

It was a stroke of calling, choice, and providence that made Frank J. Fowler the first native Floridian to be appointed for foreign mission service by the Southern Baptist Convention Foreign Mission Board on June 13, 1904. Dr. Fowler was appointed to Argentina.

According to L. B. Warren of the *Southern Baptist Witness*,⁶ Dr. Fowler was questioned closely about his calling, training, and commitment to missions. The following examination was recorded for Baptist readers in the August 4, 1904 edition of the *Southern Baptist Witness*. Dr. Fowler gladly claims his Florida roots and desires to be known as a Florida appointee.

Q. Brother Fowler, what is your age?

A. I was thirty-four in November.

Q. Will you relate to the Board the circumstances of your conversion?

A. It was during a meeting in the home church in Florida, of which my father was a deacon. The Rev. H. M. King was preaching for us. Deep conviction came upon me; I realized that I was a sinner in the sight of God and for three or four days was very unhappy. Finally peace came with my trust in Jesus Christ, and I have been supremely happy ever since.

Q. State, please, the circumstances of your call to the missionary field.

A. I always engaged in missionary work, and always was filled with the missionary spirit. When a student at Mercer University in Macon I did a great deal of missionary work with the factory people. I was then preaching, but was licensed, not ordained. Seven or eight years ago I felt that I was called to go to the Foreign Field, and since that time have had the matter under earnest and prayerful consideration.

Q. Where did you receive your collegiate and theological education?

A. At Mercer University and at The Southern Baptist Theological Seminary at Louisville. I studied two years at the latter place.

Q. Are you doctrinally in accord with the denomination?

A. Yes, in all respects fully so.

Q. Are you a firm believer in a regenerate church membership?

A. Yes, sir.

Q. Brother Fowler, do you feel that you have those qualities needful for success in the Foreign Field?

A. Well, I don't know exactly what the question embraces. I have always had a burning desire to see souls saved, and if I have any special strength it is in evangelistic work. My Sunday night services have always been entirely given to this work, and the Lord has blessed them highly.

Q. Do you think you could be content to labor on for a long time without seeing some results?

A. If you mean to ask if I have patience and perseverance in the work, I think that I have. I can labor and wait.

Q. Do you not think that this is very essential for a foreign missionary?

A. Indeed I do.

Q. And are you satisfied that you possess the quality?

A. I am satisfied that I can labor for God and wait on God.

Q. Are you married?

A. Yes, sir.

Q. Does your wife sympathize with you in this step?

A. Yes, entirely.

Q. Are your friends in sympathy with you?

A. Yes, so far as I know. Of course some say they can't see why I want to go away when there is so much to be done at home. And the church that I am serving does not see that I ought to leave them. But Mrs. Fowler is not only in sympathy with me, but for the past four or five years has had the matter under consideration herself.



Frank J. Fowler, Foreign Missionary to Argentina.

Q. Do you think, Brother Fowler, that you can get along with the other missionaries?

A. That depends on who they are and what they do. I will do the best I can. (Laughter.)

Q. The question, Brother Fowler is a pertinent one. Sometimes it has been of great import.

A. I have so far had no trouble with any of the brethren of our denomination or of other denominations. I have been able to work in harmony where sometimes others failed, and I see no reason why I cannot do so in the future.

Q. Have you ever had any experience as an accountant?

A. Yes, for a while I kept the books in a general merchandise establishment.

Q. That will doubtless be of great value to you. You believe in the Scriptures?

A. I do, as the inspired word of God.

Q. You were born in Georgia?

A. No, sir, in Florida, and I wish to go as an appointee from that state.

Dr. Willingham: We have never had an appointee from Florida on our list.

Q. Where do you wish to go?

A. Argentina

Q. Do you know any of the brethren who have gone there?

A. I know Brother Sowell personally, and Brother Cawthon by reputation.

After the examination of the candidates, Dr. Willingham conducted them to the anteroom, the Board passed upon the applications. Brother and Mrs. Fowler, Brother and Mrs. Provence, and Brother Dodd were unanimously appointed. Brother and Mrs. Fowler will go to Argentina, and thence possibly inland for the establishment of new missions. Brother Provence⁷ will go to Shanghai, where his broad learning will be devoted to our educational interests. Brother Dodd has not yet been assigned a special field.⁸

Florida Baptists have every right to be grateful to God for faithful missionaries like Louise Fleming, Adele Fales, and Frank Fowler. They are among the wonderful first fruits of Baptist work in Florida.

END NOTES

1. Samuel Cornelius Clopton. *Encyclopedia of Southern Baptists*. Vol. 1, Broadman Press. Nashville. 1958, p. 295.
2. *Golden Footprints. The Story of Frank Fowler*, by Margaret Fowler Drake, his daughter. Hendersonville, N. C., August 1984.
3. *The Missionary Journey of Louise Lulu Fleming, M.D.* (1862-1899), delivered by Joseph R. Moss, Florida Baptist Historical Society, May 4, 1996.
4. Bethel is now known as the Bethel Baptist Institutional Church in Jacksonville.
5. Adele Fales was appointed to serve in Cuba in December 1884, but she was sent out by the Home Mission Board of the Southern Baptist Convention and the State Board of Missions of the Florida Baptist Convention, not the Foreign Mission Board.
6. I refer to Frank J. Fowler as Dr. Fowler for he received an honorary doctoral degree from Mercer University.
7. Herbert Winston Provence was born in Greenville, South Carolina. He and his wife were appointed to serve in Shanghai, China, at the same time the Fowlers were appointed to serve in Argentina.
8. Florida's First Missionary, *Southern Baptist Witness*, August 4, 1904.



GOLDEN FOOTPRINTS

The Story of Frank Fowler

Margaret Fowler Drake
Daughter of Frank and
Daisy Fowler

*Lives of great men all remind us we can make our lives sublime, and
departing leave behind us footprints on the sand of time.*

—Longfellow—

Frank Fowler, the oldest of ten children of Hugh Fowler and Polly Baldwin, was born in Melrose, Florida, in 1870, on a large fruit plantation. Frank went to a little country school near Melrose and walked three miles every day to and from school. With such a large family, he always had chores to do on the farm after school each day. His sisters say that as a young man, he was very handsome with beautiful auburn hair and fair complexion. Frank loved to fish and hunt. He owned a horse and enjoyed going on fox hunts.

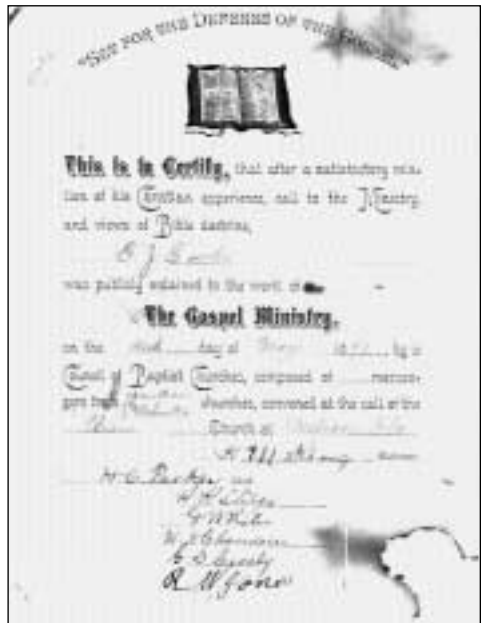
His early religious training at Eliam Baptist Church started him on the Path of his future life as a missionary. Frank was converted at sixteen years of age in November 1886, in Melrose Baptist Church. On February 28, 1892, he received his license to preach in Eliam Baptist Church from its Pastor, Reverend J. H. Crosby. During his lifetime, Frank was loved by everyone in his churches and communities because of his kindness and genial personality.

When he was a student at Mercer University, Macon, Georgia, Frank met Mattie Aiken from Barnesville, Georgia. They were married

on December 23, 1897, at Mercer University, and had one daughter, Elvie. They were a happy Christian family and were well liked at the churches he pastored in Waldo, Lake Butler, and Starke, Florida. During his pastorate at Stark, his wife died and left him alone to care for Elvie. Frank felt that his daughter should have a mother to care for her, so he sent her to Georgia to live with her grandmother. After the grandmother died, Frank sent Elvie to live with his sister, Hattie in Lake Butler. Elvie went to school there and later to college at Columbia College, Lake City, Florida. She taught at a school in Lake Butler and married Clarence Williams, but she died three years after they were married.

Not long after Mattie died, Frank returned to Louisville Baptist Seminary to pursue his religious studies. While there, in 1903, he was called to Trenton Street Baptist Church in Harriman, Tennessee.

Daisy Cate, a tall lovely young woman from Harriman was driving past the Trenton Street Baptist Church where services were being held by Frank Fowler, the new, young preacher. The driver asked Miss Daisy if she would like him to stop the buggy so she could attend the services. She had heard there was a fine looking young pastor there. Daisy thought that was an interesting idea, so she got down from the buggy, and entered the church house. She was indeed impressed with Reverend Fowler's kind manner, his slender white hands, and his lovely auburn hair. Miss Daisy became very active in the life of Trenton



Frank J. Fowler, Ordination Certificate
May 30, 1897



Frank J. Fowler, student at
Southern Baptist Theological
Seminary, circa 1902

Street Baptist Church and it was not long until she and the young pastor fell in love.

On October 26, 1903, Frank Fowler and Daisy Cate were married in Trenton Street Baptist Church. Daisy wore a beautiful brown taffeta dress in the latest fashion of the day and a beautiful brown broad brimmed hat to match. Both were made by a lady of the church. Frank wore a long-tailed black coat which he wore for years to come at weddings and funerals. The ladies of the church loved Daisy and decorated the church with fall flowers and prepared a lovely celebration reception for them after the ceremony.

For their honeymoon, Frank took Daisy to Nashville, Tennessee, where the state Baptist Convention was in progress. Daisy always resented being taken to a convention for her honeymoon!

For years, Daisy had a yearning to become a foreign missionary and Frank had wanted to be a missionary to Mexico ever since he was a student at Mercer University and heard Dr. Chastain tell of his experiences on the mission field in Mexico. Daisy was interested in Argentina, South America, and subtly encouraged Frank to volunteer to go there. They applied to the Baptist Foreign Mission Board to be missionaries to Argentina, and on June 13, 1904, Frank and Daisy were appointed by the Board as the first Baptist foreign missionaries to Argentina from the state of Florida.

With much excitement and enthusiasm for their new life in a foreign land, Frank and Daisy sailed for Buenos Aires, Argentina, on October 26, 1904. They were met there by Mr. and Mrs. Sidney Sowell and Mr. and Mrs. Tom Hart, two missionary couples who had preceded them. Daisy and Frank spent their first year studying the Spanish language. In order to provide a church to preach in, the Fowlers rented

an old feed store, a piano for music, and a few chairs. They spent the whole day walking miles and giving out leaflets inviting people to the service that night in their improvised church at the feed store. They made many mistakes in the language which was new to them and found new culture an adjustment, but the Argentines were very sympathetic and helpful to the new residents of their country.

Argentina was a strong Catholic country with a church on almost every corner. The first three missionary couples in Buenos Aires, the Sowell, the Hart, and the Fowler, found a Swiss Christian man, Pablo Besson, who worked very hard with the government to get religious freedom. The Catholic Church required that every person become a Catholic and all schools and hospitals be run by Catholic Bishops. Besson's greatest achievement was to get all Baptists buried in public cemeteries.

Santiago Canclini, one of my father's earliest converts was a very brilliant young national, preacher, and pastor of the First Baptist Church in Buenos Aires. He was very instrumental in securing religious freedom for the Baptist natives in Argentina. He was also president of the Baptist National Convention in all of Argentina. He was appointed as delegate to the World's Baptist Alliance which met in Atlanta, Georgia in 1938. He attended the alliance and was one of the speakers at the convention in Atlanta. As it happened very accidentally I met him in Atlanta, and I invited him to come to visit us in our home in Hendersonville, North Carolina. He came in a week or so, and when my pastor, Mr. Wall knew he was in town, he invited him to preach in our church one Sunday night. The problem was who was going to interpret for him. So, he asked me to do it. I was very nervous and scared, but the Lord was with me, and I did just fine. The church was full, and Canclini said many nice things about my father and was grateful that Frank had led him to the Lord.

The missionaries began to train the Argentine Christians by means of schools and seminaries. Mr. Sowell was the head of the large Baptist Seminary in Buenos Aires. Today, many of the fine nationals are pastors of the churches there. The primary aim of the missionaries was to turn the work over to the nationals and let them be in charge of the work.



Frank, Daisy, James and Margaret

Twenty-five years later, after months and years of building, praying, and training, Sidney Sowell and Frank Fowler were sitting on the last row of the First Baptist Church in Buenos Aires where a convention was going on. The national preachers were taking charge of the meeting and Sowell and Fowler had tears of joy running down their cheeks remembering the changes which had taken place during the previous years when the mission work began in 1904 with only a few people. They were weeping for joy and were reminded of the voice of Jesus Christ who said, Well done, thou good and faithful servant. Thou has been faithful

over few things, I will make thee ruler over many. Enter thou into the joy of the Lord. Matthew 25:21.

On October 29, 1905, the Fowlers rejoiced at the birth of their first son, James Cate. Soon after James's birth, Frank and Daisy decided to move up into a northern province, Santa Fe, and to begin pioneer work there. In 1906, the Fowlers started new work all alone. Frank made wood benches and a pulpit with his own hands and rented a very humble hall where he had his first service. Again, he walked all day prior to the meeting handing out leaflets announcing the evening services.

The following year, on May 31, 1907, Margaret was born to Daisy and Frank. Margaret was the image of her father with red hair and fair complexion. Missionary health problems were often critical since the medical care on the mission field was not of the quality of that in the United States. When James was three years old, he developed scarlet fever and almost died. When he recovered, he was left totally deaf and has been deaf all his life.

In 1911, Frank, Daisy, James, and Margaret left for their first furlough for a year's rest in the United States. Reverend Fowler

preached about Argentina in churches in Tennessee and Florida while the family visited relatives.

When they returned to Argentina in late 1911, they were assigned to Rosario. They were joined by another couple, the Tom Harts. They each started in different sections of the large city. Rosario was a very busy, large industrial city. It was very hot in the summer and dusty in winter. Frank Fowler was also an educator and realized the importance of a good education for the natives. He opened a school in the center of town with a young Christian head teacher, Jose Almuedo. He later married a Dutch girl who was a servant in the Fowler household. Jose and his wife followed the Fowlers to Mendoza later and worked in a new school there.

James and Margaret started school in Alberdi, a suburb of Rosario. It was a British school and in walking distance from a nice home Frank and Daisy had rented in Alberdi. Margaret's primary interest was in learning the piano so she could play hymns for her father in church. She learned two or three hymns, and as she progressed in her piano skills, she learned more hymns which father noted in the back of his hymn book. Margaret used to tell him not to ask for hymns not noted down in his book! Slowly, she learned all the hymns in the book and any number he asked for, she could play.

The only lie Daisy's family ever heard her tell was on March 28, 1917, the day she was expecting a new baby. Margaret was ten, and James, almost twelve. On that particular morning, she told James and Margaret they could spend the day with neighbors about a block away from their home because she and their father were going into town to do some shopping and would return on the five o'clock train. The children had a good time playing all day, but then the train came in, they did not see their parents get off. They were near the station and could see everyone who got off. Margaret cried and cried because she was afraid her parents had disappeared. The lady, who was keeping them, put them to bed in spite of protests and tears. Later that evening about ten o'clock, Frank came for them and told them he had a surprise for them. While they were walking home, Frank told them that they had a new baby brother. They never even suspected that their mother was pregnant

nor did they remember seeing their father so happy. When James and Margaret got home, they ran in to see the new little baby, Franklin Thomas. Margaret was a great help to her mother in caring for the baby because she was not well for some time after his birth.

Frank Fowler loved his family and especially his children. One day, a member of one of his churches gave him a brown pony for his children, James and Margaret—Franklin was just a baby. Daisy did not approve of the pony because its stall was just outside the kitchen window and attracted many flies. Frank soon put up a screen at the window to satisfy her complaints.

Frank would take James and Margaret down to the Parana River every afternoon to teach them to ride the little pony. Sadly for the family, the pony was struck by a train as he was grazing on the railroad siding near their house. He was not too badly injured, but Frank sent him back to the country farm where he came from until he recovered. The whole family, even Daisy, was happy when he was well enough to come home.

Reverend Fowler had to go often to Buenos Aires to business meetings. Margaret always looked forward to his return because he would bring her a new dress. On one return, he bought her a dark wine colored dress, trimmed in green satin. Many times, he brought James or Franklin carrying cases made of fine Argentine leather for their school papers.

Winter was very cold in Argentina and the homes there had no heat except a wood burning stove in the dining room. Many people suffered with frostbite on their fingers and toes during the worst winter months of June and July. Frank always wore an old black overcoat almost all the time, even to meals and to church to preach in. One winter when Frank and Daisy went to the annual mission conference in Buenos Aires, Daisy was insistent that her husband buy a new overcoat. While they were in the city, they went to one of the large stores and bought a handsome tweed overcoat for Frank even though it cost more than their budget allowed. As it happened, the store was giving away tickets for chances to win a radio. Daisy took a ticket much to Frank's disgust, and later in the day, they found that her ticket had won the radio. She was thrilled and knew that the children would be since only the very rich

had radios at that time. True to Daisy's thoughts, the children were excited beyond words when the amazing new radio arrived in the home. Frank, however, was more somber in his opinion of the contraption thinking it was worldly and his owning it would show



1923 Baptist Convention in Argentina

that they had gambled to win it! Daisy quietly put the radio away, and she and the children played it only when Frank was away.

Daisy was known for her excellent cooking and people from all over Argentina who visited the Fowlers always bragged on her delicious meals. Kitchen conveniences were rare, but this did not deter Daisy from preparing the most wonderful traditional American holiday meals, especially Christmas and Thanksgiving. One of her specialties was angel food cake which she made by whipping thirteen egg whites to stiff peaks with her dinner fork! Homemade ice cream was another favorite of the young people who gathered in their home during the summer months after church.

It was time for Frank, Daisy, and their three children to move again in 1917. This time their new home was in Mendoza, a beautiful city at the eastern foothills of the snow-covered Andes. The city was large and every street had irrigation ditches on both sides of the street which carried water from the melted snow of the Andes. The irrigation was necessary to make fertile the arid land around Mendoza. This region of Argentina was a large grape-growing land and most of the grapes were used to produce wine. Most people drank wine instead of water, but few people were ever seen to be drunk from wine. Fifty years before the Fowlers moved there, Mendoza was completely destroyed by an earthquake but by the time they arrived there, it had been rebuilt and

there were tree-lined streets and lovely parks and tall beautiful buildings. The Fowlers did much work in Mendoza and the fifteen years there were filled with happy memories.

In 1918, Frank and Daisy rejoiced as James and Margaret accepted Christ as their Savior. They went forward one Sunday evening to give their father their hands and to make their commitment to serve Jesus.

Mission work often held some exciting experiences along with all the ministering and witnessing! Frank often took one of his children to outstations where he had started work. One day, he took Margaret with him to San Rafael on a train which only had hard wooden benches. When they arrived, they went to an inn to secure lodging for the night, then they pitched their mission tent in the center of town and began their revival meeting, with Margaret playing a little portable organ. When the local police heard what was going on, they arrested Frank for holding a meeting without the proper permits. They hurried him off to jail, leaving Margaret all alone. She returned to the inn, hoping that she and her father would survive the night. To their joy, Frank was released the following morning, given the proper papers, and allowed to hold the meeting the next day. Many people were saved from the large crowd that attended.

The Fowlers often entertained dignitaries who came through Mendoza to cross the Andes. Two of them were Dr. and Mrs. George Truett. Dr. Truett was then pastor of the First Baptist Church in Dallas, Texas. It was winter, and Dr. Truett caught a bad cold. Daisy, afraid that the great Dr. Truett would develop pneumonia, rubbed his chest with salve, and sent him off to bed. Happily for everyone, he was better the next morning!

In 1918, another furlough was due, and during this rest in the United States, the Fowlers rented a house in Crossville, Tennessee, near Daisy's sister, Jodie. James entered high school and Margaret was in seventh grade. After the year of visiting and resting was ended, Daisy felt it was necessary to take a governess back to Mendoza for the children since there was not an English-speaking school there. In June 1919, Mildred Burnett, Jodie's daughter, agreed to accompany them back to Mendoza. As the Fowlers prepared to return to Mendoza, the

Foreign Mission Board notified them that it did not have funds to send them back to Argentina. The Alachua Baptist Church in Florida heard about this and collected enough money to send the Fowlers and Mildred back to Mendoza in 1919.

Travel in those days was slow and sometimes not too pleasant since the trips back and forth to South America were always on a large, slow ship. The route for this particular crossing followed the east coast of the United States, across the Gulf of Mexico, which was very rough and made the passengers seasick. Everyone enjoyed crossing the Panama Canal with its huge locks, stopping in Ecuador and Peru, and finally landing in Valparaiso, Chile. The missionary family had to cross over the high, snow-covered Andes range the next day. A huge snow plow had to precede the train which caused a lot of smoke to enter the coaches and to nearly suffocate the passengers. It took about twenty-four hours to cross the Andes on narrow gauge track. To be sure, the Fowlers were glad to see the large number of members from the Mendoza church who met them at the train station after their long return to their home.

In 1921, Mildred left the Fowlers to return to Panama to be married. This left James without any means of education. After much soul-searching, Frank and Daisy decided to send James to Locust Grove Institute in Georgia for his high school education. In another year, Daisy took Margaret to the same school, but Daisy stayed with her as a house mother for one of the boys' dorms there. The Fowlers often said that being separated from their children was, perhaps, the hardest part of being a missionary. In one of Frank's letters to the Foreign Mission Board, he told about suffering so much during the separation from his children. James never returned to Argentina because he did not serve his year in the Argentine military, and thus, he was not reissued a passport.

The Fowlers did, indeed, have reason to feel proud of their three children. James went on to be graduated from Mercer University in 1927. He went into the Business world, and for many years made a fine Christian accountant in Canton, North Carolina. All these years he has been very dedicated to his church. On the same night that James graduated, Frank received a Doctor of Divinity degree and Vice

President of the United States, McAdoo, received a Doctor of Law Degree. Margaret attended Bethel Junior College and in 1928, was graduated from Bessie Tift College in Forsythe, Georgia. Franklin later attended Medical School at Vanderbilt University and became a doctor. The three children were helped financially with their education by the Margaret Fund, a scholarship fund which was and still is available to missionary children and made possible by Baptist Women of the South. Franklin followed in his parents' footsteps and he became a pioneer medical missionary to Paraguay, for eleven years, establishing the first Baptist hospital there. Then spent two years in Mexico Medical Hospital in Guadalajara. He is at present Medical Consultant for the Foreign Mission Board at Richmond, Virginia.

Frank was also an educator, and in 1918 he started a mission school in Mendoza, with first grade through fifth grade. When I returned to Mendoza in 1928, he gave me a job as teacher of the third grade, and the next year he asked me to teach first grade in Spanish. About this time I began teaching English to rich professionals at a Business College in Mendoza. From this college I was able to get many private English pupils to teach in our home. After my father died in 1933, Daisy brought Franklin and me back to the States, where for sixteen years I have taught Spanish in Hendersonville, North Carolina.

After James and Margaret graduated from college, Daisy took Franklin back to Mendoza. Margaret returned in 1928, on the S. S. Vestris and taught in a kindergarten British school there for six years and helped her Father by playing the organ for the church services and doing youth work. She had not been in Mendoza long when news was broadcast that President elect, Herbert Hoover, was to sail down the Pacific Ocean and cross the Andes to Mendoza on the narrow gauge railroad. Margaret was eager to see the President when he arrived. The wives of the diplomats of Mendoza had a large bouquet of flowers to present to Mrs. Hoover, but she could not even say Thank you, in Spanish, so Margaret volunteered to interpret for her. Shortly after, the President-elect appeared on the platform and asked Margaret to interpret for him, also. Hoover asked Margaret what she was doing in that God-forsaken country and invited her to return with them to New York

where she belonged! The group of newspaper men with Hoover tried to carry her onto the train in a joking manner, but soon released her when they heard her little brother yelling at them to let her go!

About this time, Daisy began suffering with arthritis and she tried every doctor in Mendoza, but no one was able to relieve her pain. Frank decided to take her to the British Hospital in Buenos Aires to see if she could find help. While they were there, Frank had to have emergency surgery for kidney stones. Eighteen days later, Frank died from complications of that surgery, on November 14, 1933.

At Frank Fowler's funeral, one of his missionary co-workers gave the following tribute: He was one of the sweetest spirited men we have ever known. No wonder the people of Argentina loved him. We can hear him say, I would rather go back and preach the gospel to my people in Argentina than go anywhere else on earth. His family, relatives, and church join us in saying the words of Jesus Christ, Well done, thou good and faithful servant. Thou has been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of the Lord. Matthew 25:21. He was buried in the British Cemetery in Buenos Aires.

The work of Frank Fowler extended throughout Argentina. During his lifetime, he was instrumental in beginning sixty-seven churches in Argentina, and nine others in the Andean district. The total membership of these churches was 4,703. The members contributed over \$24,000 to mission work, and during his last year on the field, he had 401 baptisms.

Nearly a year after Frank died, Daisy took Franklin and Margaret to Harriman, Tennessee, leaving their beloved Argentina behind. Franklin finished high school, and Margaret taught Spanish for several years.

In 1936, Daisy moved to Asheville, North Carolina, where she thought the cool air might give her some relief from her arthritis. However, the years only added more suffering to her life, and she was never able to recover from the crippling disease. She died in a nursing home in Asheville in 1953.

In the summer of 1943, the Baptist women of Florida launched a campaign at the Florida Baptist Assembly to raise money to build a church building in Godoy Cruz, Mendoza, Argentina, in memory of

Florida Baptist Convention, Inc.

C. M. BRITTAIN, Exec. Sec., Treas.
 204 N. W. 11th St., JACKSONVILLE, FLORIDA

January 8, 1934

Mrs. Daisy Kate Fowler,
 Calle Cerros 212,
 Rosay Cruz,
 Mendoza, Argentina, South America.

Dear Sister Fowler:

Yours of December 21st has just reached my office. I was shocked and grieved when I learned of your dear husband's death shortly after it had occurred. My first notice came to me as I got it from the daily press. I appreciate your writing me the particulars of his going.

As soon as I learned of Brother Fowler's death I wrote a brief notice for the Witness, a clipping of which I will enclose.

I was also invited to deliver a memorial address in the Lake Butler church on December 17th. I was glad to be present and have a part in that service. There were many other guests who joined us in the service, and many friends came from a distance to do honor to the memory of our beloved brother. I am enclosing an outline of the address which I delivered on that occasion. There were so many fine things that could have been said, but, of course, the service had to come within the limits of a reasonable time for such gatherings. It was easy to speak about one whose life has been so blessed of the Lord and consecrated to His service.

My heart goes out to you and the friends down there who had learned to know him and to love him. Those who have been won to Christ through his ministry I am sure must be deeply grieved. Our hearts go out to you and the other loved ones in deepest sympathy. As you and he have ministered to others in times of sorrow and grief, so now must you look to the same Saviour and Redeemer who has ministered to sad hearts down through the ages, and who is ever present with us today.

I trust the work in Argentina will not be allowed to suffer. Brother Fowler planted his life there and I sincerely trust and pray that the results of his labors will go on to a rich fruition as the years come and go.

I thank you for writing the letter and sending me the small picture which is such a splendid likeness of him. We shall always cherish his memory.

May God's blessings rest upon you and the children, and all the loved ones.

CMB:ES
 Encl.

Yours sincerely,
C. M. Brittain
 Secretary

Frank Fowler. Their efforts were successful, and the lovely building facing the main street in Godoy Cruz was inaugurated on October 23, 1948. Many missionaries and other dignitaries from the country came for the event. Dr. Franklin Fowler and his wife came from Paraguay. Other visitors of honor were the Ministers of Economy, Public Works, the Chief of Police, and the Consul of Uruguay in Mendoza. The sanctuary was filled with people who had known and loved Frank and wanted to honor

him with this splendid building made possible by the ladies of Florida.

The Baptist mission work in Argentina owes so much to the persistent and untiring efforts of the Frank Fowlers. Early mission work in unknown lands prospered only because of the work of the Fowlers and others like them. Many people have followed in their footsteps to leave their marks on the sand of time.

Letter to Daisy Fowler from C. M. Brittain, Exec. Sec.-
 Treas. of the Florida Baptist Convention, January 8, 1934.



FRANK FOWLER: APOSTLE OF LOVE

Mark A. Rathel
Associate Professor
The Baptist College of Florida

Answered Prayer for a Florida Missionary

The State Board of Missions report to the 1899 Florida Baptist Convention states, We look forward to the time when Florida and Stetson University will be represented in the foreign field, may it not be long we have to look! ¹ God's answer to the prayer, Frank J. Fowler, attended that annual session and answered the call to international missions within five years.

Florida Baptists developed slowly in comparison with neighboring states Baptist conventions in terms of leadership. Florida Baptists, having only three associations and no state convention, failed to send a representative to the formation of the Southern Baptist Convention in May 1845. Furthermore, early Florida Baptists lacked the legendary leaders of sister conventions. No Florida Baptist leader exhibited the visionary convention dream of W. B. Johnson of South Carolina; the organizational influence of Jesse Mercer of Georgia; the parliamentary skill of Georgia's P. H. Mell; or the missionary statesmanship of I. T. Tichenor of Alabama.²

Florida was a Baptist mission field throughout most of the nineteenth century. This unique contextual factor explains Florida's delayed entry into the mission enterprise. The Baptist women of Florida

founded the Woman s Missionary Union of the Florida Baptist Convention in 1894, several years after the SBC auxiliary and sister state conventions organized women s work. The Foreign Mission Board of the Southern Baptist Convention appointed Frank James Fowler, the first native Florida Baptist foreign missionary, and his Tennessee wife Daisy on July 18, 1904 to the new mission field of Argentina.³ Florida s first missionary received appointment fifty-nine years after the formation of the Southern Baptist Convention and fifty years after the establishment of the Florida Baptist Convention.

Early Life of Frank Fowler

The Fowler family settled in Virginia prior to the Revolutionary War. The family gradually migrated south to North Carolina and South Carolina before some family members settled in Melrose, Florida, around 1850. Frank J. Fowler was the oldest of ten children born into a devout Baptist family on November 13, 1870. His parents, Hugh J. Fowler and Mary (Polly) B. Fowler, faithfully served the Lord in the quarter-time Eliam Baptist Church. Hugh and his brother served as deacons and actively participated in the Santa Fe Baptist Association. The Fowler family lived on a large orange plantation and operated a small merchant store.

Frank came to a personal relationship with Christ when he was sixteen years old during revival services conducted by Rev. H. M. King of Gainesville in November 1886. The local postmaster invited Fowler to visit him prior to the revival service and talked to the young man about salvation.⁴ During his appointment interview before the Foreign Mission Board, Fowler described his conversion experience. Deep conviction came upon me: I realized that I was a sinner in the sight of God and for three or four days was very unhappy. Finally, peace came with my trust in Jesus Christ, and I have been supremely happy ever since.⁵

Despite the fact that Fowler s pastor, H. M. King, served as one of the original trustees of DeLand University, later named the John B. Stetson University, Fowler attended Mercer University in Macon, Georgia, and earned his Bachelor of Arts degree. During his student

days at Mercer, Frank and his brother Thomas received a telegram from their father requesting the young men to come home because a devastating freeze destroyed the family's fruit plantation. Despite the family reversal of fortunes, Frank steadfastly refused to quit. Well, said Frank, the Lord sent me up here, and He'll just have to help me stay, for I'm staying.⁶

During his student days at Mercer in the 1890s, Fowler experienced a call to foreign missions. As Dr. James G. Chastain shared his missionary experiences in Mexico with the Mercer students, Frank received a missionary impulse toward foreign missions.⁷ Frank regularly preached in his student days and according to his appointment testimony did a great deal of missionary work among the factory people.⁸ During one summer vacation, the Santa Fe Baptist Association employed Fowler as a summer missionary. (Santa Fe minutes)

In addition to his missionary impulse, Fowler met his first wife during his Mercer days, Mattie Aiken from Barnesville, Georgia. After Frank completed one year at Southern Baptist Theological Seminary, the couple married on the campus of Mercer University on December 23, 1897. In 1901, the couple celebrated the birth of their daughter Elvey.⁹ Tragically, Mattie died during Frank's pastorate at Starke, Florida. Because of her health, Elvey never traveled to Argentina with her father and stepmother. After the death of her maternal grandmother, the Foreign Mission Board assisted Frank in the care of his daughter. For a brief period, Elvey lived at the Margaret Home in Greenville, South Carolina, a home for the children of missionaries. As well, the Board authorized annual payments to Frank's sister Hattie for the care of Elvey. Elvey attended Columbia College, Lake City, Florida, and taught school in Lake Butler. She died in 1922 after three years of marriage to Clarence Williams.¹⁰

Fowler's Early Ministry

After their December 1897 marriage, Fowler began serving as a pastor in the Santa Fe Baptist Association. Fowler served the Waldo, New Hope, Orange Height, LaCrosse, Lake Butler, and Starke churches.

Fowler's churches experienced significant growth in missions-giving and baptisms.

Between 1898 and 1902, Fowler served the following positions in the Santa Fe Baptist Association: Temperance Campaign Committee, Associational Clerk, Education Commission, Deceased Ministers/Deacons Committee, and the Missions Committee. The Association annually elected him to serve as a delegate to the Florida Baptist Convention and Southern Baptist Convention.¹¹ He preached three associational sermons from the Biblical texts: John 14:14; Jeremiah 8, and 1 Corinthians 3:9. In 1900, Fowler received \$50 from the Florida Baptist Convention for his mission work. At the associational meeting, he reported that he worked full-time November-April and part-time April-October. Fowler reported that he traveled 800 miles, preached 80 sermons, attended 60 prayer meetings, delivered 100 religious talks, baptized 21, restored 12, distributed 300 tracts, and collected \$60.39 for missions.¹²

In the fall of 1902 the recent widower Frank Fowler returned to The Southern Baptist Theological Seminary. Fowler remained at Southern Seminary for an additional year; however, he left the seminary without graduating.

In 1903 Frank became the pastor of Trenton Street Baptist Church in Harriman, Tennessee. On October 26, 1903, Frank married church member Daisy M. Cate. The romantic Frank took Daisy to the Tennessee Baptist Convention for their honeymoon.¹³

When asked about his qualifications for missionary service by the FMB candidate examiners, Fowler responded that his greatest ministerial strength was in the area of evangelism. I have always had a burning desire to see souls saved, and if I have any especial [sic] strength it is in evangelistic work. My Sunday night services have always been entirely given to this work, and the Lord has blessed them highly.¹⁵ The statistical record of the churches Fowler served as pastor support his modest claim. In the eighteen months prior to his Foreign Mission Board candidate examination, Fowler baptized 105 individuals into the church membership of Trenton Street Baptist Church.

Come Over Here : The Missionary Call

From the time that Frank Fowler heard Dr. Chastain speak about missions in Mexico, whenever he envisioned God's call to missions he thought of Mexico. Daisy, however, desired to serve on the new field of Argentina. Daisy's choice appears to be the wiser choice in light of contextual factors in Mexico and Argentina.¹⁵ The Mexican contextual factors involved missionary strife and revolution; the Argentine contextual factors included Frank's seminary relationship with the earliest missionaries appointed to Argentina. In addition, the early Southern Baptist missionaries benefitted from the victory achieved by Baptist leaders in the cause of religious freedom in Argentina.¹⁶

Southern Baptists entered the new field of Argentina in 1903. Because of indebtedness Southern Baptists had not entered a new mission field in a decade. The impetus for Argentine missions came from two of Frank Fowler's seminary classmates, Dr.

Sydney Sowell and Reverend Joseph Hart. When Sowell and Hart requested appointment to Argentina, FMB Corresponding Secretary R. J. Willingham responded, "Boys, don't you know that our Board has no work in Argentina? Why don't you apply to go to some field where we are working?"¹⁷ When the FMB refused to appoint them to Argentina, SBTS students and faculty raised \$1,000 for Argentina missions and the FMB acquiesced. Hart recounts,



Passport Photo of Frank, Daisy, James, Margaret, and Franklin. The only photo available of the whole family together.

What the Seminary did had such a stimulating effect on our churches that the board closed the year without debt and telegraphed Sowell to come to Savannah, where the convention was meeting. He was there appointed in May 1903, and sailed September 23, 1903, as the first missionary of the Southern Baptist Convention to Argentina.¹⁸

The next year the Fowlers joined the Sowells, the Harts, and the Cawthons, the former pastor of Ancient City Baptist Church in St. Augustine, in the new mission. The new missionaries in Argentina lived in the home of Swiss transplant Dr. Pablo Beeson who arrived in Argentina in 1881. Beeson almost single-handedly won the religious freedom battle. As a result of the victory, the aged Beeson said to the missionaries, Boys, the door is opened for you. Go and take the land for Jesus.¹⁹

Missionary Service in Argentina

The career of Frank and Daisy Fowler may be divided into four periods corresponding to the four geographical locales in which they ministered.

Buenos Aires (1904-1905)

At the time, the Foreign Mission Board provided neither orientation nor language study for new missionaries. In fact, for the Fowlers, the entire missionary appointment process progressed quickly from application to appointment to departure. Frank Fowler applied for missionary service June 13, 1904; the Fowlers received appointment July 17; and departed for Argentina October 26, 1904. From August-October 1904, the Fowlers lived in Melrose and made themselves available to talk about missions in local churches in the Santa Fe Baptist Association. Newly arrived missionaries received a mentoring relationship from the experienced missionaries. When the Fowlers arrived in the new field of Argentina, however, all the missionaries were novices.

Because of the lack of language study, Frank never developed adeptness in the Spanish language. Although the following incident is

undated, the story illustrates the difficulty Fowler had with language. Mr. Fowler liked to tell on himself the story of how he went to a fishing village to preach and in his enthusiasm he confused the words pescador which means fisherman, and pecador which means sinner. He told the group of fishermen, that pescadors could not enter into the Kingdom.²⁰

In Buenos Aires, all the missionary couples cooperated in the formation of First Baptist Church. The missionaries rented space in an old feed store, bought used furniture, and practiced door-to-door visitation to start the church. In addition, Fowler assisted King Cawthon in the establishment of Constitution Baptist Church and assisted Sowell in the establishment of Once Baptist Church.

Santa Fe (1906-1910)

A great door, and effective, is open to us and there are many adversaries, wrote J. L. Hart in the 1907 Report of the Argentine Mission.²¹ Hart identified Romanism and the exorbitant financial costs as the two primary adversaries. Yet, the Fowlers faced head-on the adversary of Romanism as they pioneered mission work in the city of Santa Fe, the headquarters of the Jesuits. The economic situation entailed a four-month period before Fowler located an affordable hall for a meeting location. In Santa Fe, Fowler succeeded where previous evangelicals failed. In 1908 Fowler, serving in the role of mission secretary, wrote, We came here a little over eighteen months ago against the protest of quite a number of Christian workers. This is headquarters for the Jesuit company. Several other workers have tried to open work here, but on account of persecution had to abandon it.²² This Baptist success in Santa Fe functioned as a constant source of amazement for other evangelical groups.²³

The Fowlers mission service progressed in several significant areas in their Santa Fe ministry. First, as with all the missionary couples in Argentina, they emphasized personal work. The work in Argentina continues to be largely personal—that is to say, very few attend the public services who are not first cultivated by some worker.²⁴ Second, the Fowlers successfully adapted American methods into Argentine

culture, specifically; they experienced success using B.Y.P.U. in a ministry to young people. Third, the Fowlers quickly recruited, employed, and trained native Argentines for Christian work. Frank taught theology, church history, hermeneutics, and homiletics to Argentine workers. Fourth, they successfully reached out to prominent families. We have been blessed by seeing whole families baptized at one time. In the work of Santa Fe we have some of the best families. Several own their own homes and are patrons of their own businesses.²⁵ Fifth, because of church starts in outstations, Fowler led the Argentine Baptists to form an association in 1908.

In the early twentieth century, missionaries returned to the United States for furlough in ten-year intervals. Older missionaries and the FMB regarded missionaries unable to complete a ten-year term as weak.²⁶ Yet, after six years, Frank Fowler requested and received a furlough from the FMB. Perhaps this early furlough portended the medical problems the Fowlers later developed in Argentina. Yet, the Fowlers regarded furloughs as interruptions to their missionary work.²⁷ During their first furlough the missionary work experienced several setbacks. The church at Santa Fe entered into a difficult time because of the lack of peace and harmony. In addition, an Argentine Christian worker employed by Frank Fowler led a new church in Parana to separate itself from Southern Baptist missionaries.²⁸

Rosario (1911-1917)

When the Fowlers returned from furlough, they relocated to Rosario. Frank utilized creative missions methods in the large industrial city. Fowler was one of the first missionaries to use transparencies using a gas illuminated projector.²⁹ During the summers, he used a large tent for revival services. The Fowlers started a Christian school with an Argentine headmaster which enrolled sixty-five students. They located a colony of German Baptists and requested the FMB to send a German-speaking missionary to establish a school for the colonists. Daisy Fowler effectively reached out to the women. In 1915, fourteen women out of a class of fifteen testified to a personal relation with Christ.³⁰

Mendoza (1917-1933)³¹

The Fowlers most productive ministry occurred in the pioneer mission of Mendoza in the Andean region of Argentina. In Mendoza, the Fowlers were the only American family. Despite the remoteness of their Andean location, the Fowlers entertained dignitaries such as Dr. George Truett, pastor of First Baptist Church of Dallas, Texas, and President-elect Herbert Hoover.

Fowler started nine churches and numerous mission stations in Mendoza. He again started a school for children. On one occasion, the authorities arrested him for holding a revival meeting without the proper permits. He spent the night in jail and his only trip companion, his young daughter Margaret, feared her father would not survive the night as she returned by herself to the inn.³²

The greatest difficulty the Fowlers faced up until the point their health failed related to the education of their children in Mendoza. After a furlough in 1919, Daisy s niece, Miss Mildred Burnett, returned with the Fowlers to assist in the education of the Fowler children. The FMB paid Miss Burnett s travel expenses to Argentina; however, they did not



(front row) Daisy and Frank Fowler
(back row) 1928 Mendoza School Faculty

pay her a salary. When Miss Burnett left Argentina two years later, Daisy accompanied their two oldest children to the Locust Grove Institute in Georgia. For a period of time, Daisy served as a housemother for one of the boys' dorms.³³ The youngest son, Franklin, enrolled at the Methodist American High School in Buenos Aires when he reached adolescence.³⁴ In a request for another early furlough, Frank confessed that the lengthy separation from his children affected his nerves.³⁵ The FMB granted the Fowlers a furlough in 1927. Frank completed additional class work at Mercer University and received a Doctor of Divinity from the school.³⁶ The furlough provided an opportunity for Frank to be with his family. His eldest son, James, graduated from Mercer University during the Georgia furlough. His daughter Margaret graduated from Tift College in Georgia the year after her parents returned to Argentina from furlough. Upon graduation, Margaret returned to Argentina and taught in the mission school established by her father and supported herself teaching children from wealthy British families.

As Frank Fowler poured his life for the Argentine people, they responded by affectionately calling him Don Francisco, Apostle of Love.³⁷ Frank's daughter Margaret summarized his effectiveness as a missionary. During his lifetime, he was instrumental in beginning sixty-seven churches in Argentina, and nine others in the Andean district. The total membership of these churches was 4,703. The members contributed \$24,000 to mission work, and during his last year on the field, he had 401 baptisms.³⁸

Suffering Much at the Hands of Doctors

The Fowler family experienced great hardship in terms of their health in service to the beloved Argentine people. In a letter to Associate Secretary Dr. T. B. Ray, Fowler claimed that we have suffered much from the doctors.³⁹ No doubt, the health problems the Fowler family experienced on the mission field combined with the inadequate health care they received from doctors influenced the youngest son, Dr. Franklin Fowler, to become Southern Baptist's first medical missionary to South America in 1947.⁴⁰

When the oldest son, James, was three years old, he developed scarlet fever and suffered total deafness as a result of the illness. Despite his deafness, James became a successful accountant in North Carolina.

Daisy Fowler suffered from rheumatoid arthritis. The FMB approved an expenditure of \$100 for Daisy to take a trip to the mountains for rest.⁴¹ The arid desert region of the Andean region of Argentina may have influenced the decision to relocate to the pioneering area of Mendoza the following year. For a lengthy time after the birth of Franklin the subsequent year, daughter Margaret took care of her young sibling because of her mother's health. Two years after a return from furlough, the FMB granted permission for Daisy to return to the United States for health reasons.⁴²

As well, Frank Fowler experienced numerous health problems on the mission field. In 1924, the FMB paid \$400 to pay for Fowler's hospital expenses. In so doing, the Argentina committee reported, We would express to Brother Fowler the hope that he will be able to recuperate in Argentina and not have to incur the expense of returning to North America.⁴³

In the fall of 1933, Frank Fowler took Daisy to the British hospital in Buenos Aires in hope of finding relief from her arthritic pain. He developed a prostate problem and underwent minor surgery. Daisy and Frank shared adjoining rooms. As a result of mistakes made by the medical team, Frank Fowler died of a blood clot in November 1933.⁴⁴ At that time in Argentina, the law required burial to take place within twenty-four hours. Franklin Fowler, at the age of 16, made all the arrangements for his father's funeral. Because of his mother's hospital stay and his sister remaining in Mendoza, young Franklin was the only family member at his father's funeral.⁴⁵ Frank Fowler, Florida's first Foreign Mission Board missionary, is buried in the British cemetery in Buenos Aires, Argentina.

Unfortunately, conflicting reports exist concerning the date of Frank Fowler's death. In 1933, the *Florida Baptist Witness* reported the date of his death as November 15.⁴⁶ In 1984, the *Witness* reported his death date as November 14.⁴⁷ Dr. Franklin Fowler stated that his father died on his birthday, November 13.⁴⁸

Daisy Fowler remained as a missionary in Argentina until her retirement in 1936. Approximately ten days after her husband's death, the Foreign Mission Board established a pension plan for retiring missionaries; the plan, however, did not take effect until January 1934. Under the revised 1936 retirement agreement, Daisy Fowler qualified for the title Emeritus Missionary. Thus, Daisy Fowler became one of the first missionaries to retire from the Foreign Mission Board.⁴⁹ Since Daisy served over thirty years with the Foreign Mission Board, William Estep includes her in his Honor Roll of Missionaries serving thirty years or longer.⁵⁰ After her retirement, Daisy was bedridden and suffered intense pain which she bore with Christian grace.⁵¹

Holding the Ropes in Florida

The Baptist women of Florida, both in terms of individual churches and the Woman's Missionary Union, supported the Fowlers in tangible ways. First, when the Fowlers received FMB appointment, the Florida WMU committed \$1,422.75 to underwrite the support of the Fowlers in Brazil.⁵² When the FMB lacked the funds to send the Fowler's back to Argentina after their 1919 furlough, the Alachua Baptist Church collected enough money to send the Fowlers back to the mission field and send Miss Burnett as the children's teacher.⁵³ At the completion of the Fowler's 1927 furlough, the FMB, due to Southern Baptist Convention indebtedness and treasurer malfeasance, announced that furloughing missionaries would be unable to return to the fields unless the FMB received assurance that churches or individuals underwrote the transportation costs and one year salary. Florida Baptists underwrote the Fowlers return to the mission field.⁵⁴ When Frank Fowler died, the Florida W.M.U. sent a Christmas present of \$6.35 to Daisy Fowler. The ailing missionary used the funds to purchase a grave marker for her husband.⁵⁵

In 1939, Louise Smith, Florida W.M.U. Corresponding Secretary, toured South America on a leave of absence. Through unforeseen circumstances, she visited Mendoza, Argentina, and the Godoy Cruz Baptist Church, established by Frank Fowler. Smith left Mendoza with

an adobe brick made of mud and straw from the church Fowler built. The brick symbolized a vision Smith developed for Florida Baptists to build a church as a memorial to Florida's first missionary. Smith perceived the Godoy Cruz adobe structure a hindrance to missions with numerous beautiful Catholic churches in Mendoza. In 1943 she requested Florida W.M.U. to raise \$15,000 for the construction of a worthy structure in Mendoza. Florida women raised in excess of \$18,000 and the Foreign Mission Board erected a new memorial church building in 1948.⁵⁶

Conclusion

Since Frank Fowler's appointment as a FMB missionary, 489 Floridians have served in international missions. Currently, 151 Floridians serve under appointment of the International Mission Board of the Southern Baptist Convention. Florida, our time in history is now. Throughout the nineteenth century, Florida was a mission field for Baptists. Today, Florida retains this unique mission status. An increasing number of Floridians, however, are answering God's call to missions. Frank Fowler's evangelistic zeal, creative missionary methodology, and steadfastness in the midst of difficult circumstances provide a model for Floridians answering the call to missions in the twenty-first century.

ENDNOTES

1. *Florida Baptist Convention Annual Minutes* 1899, 33.

2. W. B. Johnson strongly influenced the original constitution of the Southern Baptist Convention. Jesse Mercer sacrificed for the cause of theological education. P. H. Mell earned the nickname Prince of Parliamentarians as Southern Baptists elected him convention president on fifteen occasions. Baptist scholars credit Tichenor with salvaging the Home Mission Board and saving the Southern Baptist Convention as he stressed denominational loyalty.

3. In 1900 Mary Taylor of Tampa became the first Florida missionary when the Home Mission Board appointed Taylor a missionary to Cuba. Taylor received her training at the Baptist Missionary Training School in Chicago. My research, up to this point, has revealed no details about this school. I assume that the school functioned as a department of Baptist-founded, Rockefeller-financed University of Chicago. (Prior to the founding of the Women s Missionary Training School in Louisville, Kentucky, in 1907, women could not receive academic credit at a theological institution in Southern Baptist life.) Taylor resigned from the Home Mission Board in 1902 due to poor health, but later served among the Cubans in Tampa with Florida WMU funding. The Foreign Mission Board appointed Rev. and Mrs. King Cawthon of Atlanta, Georgia, to Buenos Aires, Argentina. Cawthon resigned a fifteen month pastorate at Ancient City Baptist Church in St. Augustine, Florida, to briefly serve the Foreign Mission Board (1903-1907). Cawthon started the Constitution Baptist Church, the first Argentine church organized under the auspices of the Foreign Mission Board.

4. Elizabeth Provenance, *Gods Troubadours*. (Jacksonville, FL: Women s Missionary Union, 1951), 2.

5. L. B. Warren, Florida s First Missionary. *Southern Baptist Witness* (August 4, 1904), 6.

6. Provenance, 1. Florida citrus growers suffered devastating losses due to freezes in 1894-1895.

7. Ibid, 2. Approximately two years later God began to deal with a young Daisy Cate, the future Mrs. Fowler, about missions service.

8. Ibid.

9. The parents may have named Elvey Fowler after Frank's great-grandmother Elvy (d. 1882). Margaret Fowler, daughter of Frank and Daisy Fowler, spelled the name of her father's first child as Elvie. Margaret Fowler Drake, *Golden Footprints: The Story of Frank Fowler* (privately published), 1. The Fowler family tree spells her name Elvey.

10. Columbia College (1907-1918) was a school begun by the Florida Baptist Convention during a period of tensions with Stetson University. Although Columbia College developed a quality faculty, the inadequacy of financial support from Florida Baptists contributed to the closure of the college.

11. Prior to 1931 Baptist Associations and mission societies elected delegates to convention meetings. The practice changed in 1931 when the SBC decided as a result of Landmark conflicts in Arkansas to change the constitution whereby churches alone send messengers.

12. Martha Pope Trotter, *Faithful Servants: The Story of Florida Woman's Missionary Union, 1894-1994*. (Jacksonville, FL: Florida Woman's Missionary Union, 1984), 59.

13. Drake, 2.

14. Florida's First Missionary.

15. As a result of personal conflicts between Baptist missionaries in Mexico, the Foreign Mission Board experienced the resignation of two-thirds of the missionary force in Mexico shortly before the dawn of the twentieth century. Before the mission in Mexico recovered, political revolution curtailed missionary work. William Estep briefly recounted the conflict in *Whole Gospel-Whole World: The Foreign Mission Board*

of the Southern Baptist Convention 1845-1995. (Nashville, TN: Broadman and Holman Publishers, 1994), 174-75.

16. Ibid, 168.

17. Joseph L. Hart, *Gospel Triumphs in Argentina and Chile*. (Richmond, VA: Foreign Mission Board, 1925), 106.

18. Ibid, 107. FMB Corresponding Secretary, R. J. Willingham, played matchmaker when he encouraged Sowell to visit the legendary missionary family the Bagby s in Brazil. Sowell later married Emily Bagby.

19. Ibid, 127.

20. Provenance, 3.

21. *Foreign Mission Board Minutes*, 16 May 1907.

22. Ibid, 14 May 1908.

23. Ibid, 13 May 1908.

24. Ibid, 11 May 1910.

25. Ibid, 16 May 1907. The church has been particularly fortunate in the class of people it has been able to reach. Ibid, 11 May 1910.

26. Oral Interview with Dr. Franklin Fowler, conducted by Dr. Jerry Windsor, 29 June 2002. Dr. Fowler is the son of Frank and Daisy Fowler. He served as a missionary in Paraguay before becoming the first medical consultant employed by the FMB in Richmond.

27. Reflections on Father (Frank James Fowler). Written reflection by Dr. Franklin Fowler, 29 June 2002.

28. *Foreign Mission Board Minutes*, 11 May 1911.

29. Franklin Fowler, Reflections on Father.

30. The FMB minutes describe the methods used by the Fowlers in Rosario. *Foreign Mission Board Minutes*, 12 May 1915.

31. The Florida Baptist Historical Society possesses less information about this period of Fowler's ministry.

32. Drake, 8.

33. Ibid.

34. Fowler, Reflections of Father.

35. Letter to Dr. T. B. Ray, Associate Secretary of the Foreign Mission Board. Dated 1 January 1926. In addition to separation from his children, Fowler cited the number of recent church starts, the suffering at the hands of doctors, and the greater difficulty of work in Mendoza in comparison with Buenos Aires as factors in his request.

36. Normally, the Doctor of Divinity is an honorary degree. An article in the *Florida Baptist Witness* celebrating the 80th anniversary of his appointment by the FMB states that during the 1927 furlough Fowler completed graduate studies at Mercer University and received the D.D. Florida's First Foreign Missionary. *Florida Baptist Witness*, (July 19, 1984), 12.

37. Franklin Fowler, Reflections on Father.

38. Drake, 11.

39. Letter 1 January 1926.

40. In the recounting of a memorial service for Frank Fowler held at Lake Butler in December 1933, the *Florida Baptist Witness* states the pastor of Lake Butler celebrated the presence of Franklin Fowler at the memorial service. Further, the article on Fowler's memorial service states that the sixteen year old felt God had called him into ministry.

Frank Fowler Memorial Service. *Florida Baptist Witness* (December 21, 1933), 2. Franklin Fowler does not remember being present at his father's Florida memorial service. Windsor Oral Interview.

41. *Foreign Mission Board Minutes*, 6 January 1916.

42. Ibid, 10 November 1921. The language of the FMB is interesting at this point. That Mrs. F. J. Fowler be given permission to

return to the United States, *only* on the ground that her health urgently requires such a course and the Mission does *for this reason* favor her return (italics added). The strong language implies other reasons beneath the surface. This return of Daisy Fowler for health reasons coincides with the entrance of the Fowler children into high school in Locust Grove, Georgia.

43. Ibid, 18 June 1924. In the 14 October 1925 *Foreign Mission Board Minutes*, the Board approved the following resolution: That in response to the request of the Argentine mission for furlough for Rev. and Mrs. F. J. Fowler, we express the hope that the progress shown in the improvements in health of Brother Fowler will so increase that it will not be necessary for him to bring his family home during 1926.

44. Windsor Oral Interview. Dr. Fowler specifically identifies two mistakes the medical team committed during the treatment of his father: the operation before the stabilization of the patient and the over two-week confinement to the hospital bed.

45. Ibid.

46. Frank Fowler Memorial Service.

47. Florida's First Foreign Missionary. Margaret agrees with this date, Drake, 11.

48. Windsor Oral Interview.

49. For a discussion of the Foreign Mission Board retirement program and the title Emeritus Missionary, see Estep, 234. No doubt, the absence of a retirement plan explains some of the forty and fifty year tenures of early Southern Baptist missionary pioneers.

50. Estep, 403. Dr. Franklin Fowler served the FMB 37 years as a missionary and medical consultant in Richmond.

51. In Memoriam: Daisy Cate Fowler. *The Commission* (May 1953), 26.

52. Women's Missionary Union Report. *Florida Baptist*

Convention Annual Minutes 1905, 102. The 1906 minutes correctly place the Fowlers in Argentina. *Florida Baptist Convention Annual Minutes 1906*, 56.

53. Drake, 8.

54. Trotter, 96. According to William Estep, FMB treasurer George Sanders stole \$103,722.38 from the Board in 1927. Estep, 208.

55. Messages from Our Florida Foreign Missionaries. *Florida Baptist Witness* (March 22, 1934), 8. The *Witness* published a thank you letter from Daisy to Mrs. H. C. Peelman, Florida W.M.U. Corresponding Secretary. In her letter to Peelman, Daisy Fowler states that she had been in poor health for two years. She planned to move to Buenos Aires with Margaret. Margaret planned to teach in Franklin s Methodist high school. Further, Daisy said she would be in Buenos Aires until she is able to travel. This researcher concludes that after the death of Frank, Daisy remained in Argentina until she reached the age of 65 and qualified for the new FMB retirement program. Her missionary service, however, was significantly curtailed after 1932 due to her poor health.

56. Martha Trotter describes in detail the project to build a memorial church in memory of Dr. Frank Fowler in chapter five of *Faithful Servants*.



THEY WERE MY STUDENTS

Helen E. Falls
Professor of Missions
New Orleans Baptist Theological
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Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee, commanded God to Abraham in Genesis 12:1-3.

At seventy-five years of age Abraham was being commanded to travel four hundred miles from his country, his kindred, and his father's house. In that day the only real peace and security a man knew was that afforded by his family circle. Vs. 4 simply says, *So Abram went.*

Hundreds of years later multitudes of young people have answered the same call from God and have become ministers, educators, musicians, and missionaries. Florida Baptists have supported many of them through the years as they have gone to the far corners of the earth.

During World War I a young minister with his wife and three children responded to a call to leave his pastorate in Texas and move to Kissimmee, Florida, where he became pastor of the Baptist Church. The youngest child was a daughter, only four weeks old, when the move was made. The parents were very missionary-minded and even in the difficult days of adjustment the father often left the family to help promote the Seventy-Five Million Campaign for education and missionary purposes.

As the years passed the little daughter felt a call to missionary service, but when she was ready to be appointed by the Foreign Mission Board the United States was involved in World War II and the door was closed. However, God opened another door which led to State Woman s Missionary Union work and eventually to use her training as a teacher to become a professor of missions at New Orleans Baptist Theological Seminary. There she was privileged to teach many Floridians who answered the call to serve overseas. Below are some of those.

Miami was the birthplace for Helen Masters on November 1, 1922. She was educated at Stetson and then received a nursing degree from Southern Baptist Hospital in New Orleans. Later she became a certified nurse/midwife from the Maternity Center in New York City.

Helen was appointed a missionary nurse to Nigeria in 1950. She served in several places but for many years at the Baptist Welfare Center which specialized in maternity care and child health. Before her retirement, a new midwifery school was opened in Nigeria, and she taught there.

Because of the constant demand for medical care in Nigeria, she once said that her relaxation was seeing a mother laugh and her hobby was trying to get to bed before anyone could stop her. It was necessary for her to take medical retirement in 1981, but she continued to promote missions as missionary-in-residence for the Florida Baptist Convention urging Baptists to support anything related to missions. She died on August 18, 1984.

Nita McCullough was born in Jasper on July 19, 1922, but she considered Lee to be her hometown. She graduated from Florida State University and received a master of religious education degree from New Orleans Baptist Seminary. Also she earned a specialist in education degree from George Peabody College in Nashville, Tennessee. She was an assistant in the library at the Seminary.

Nita taught in Florida for seven years and in the summer was a missionary for the Home Mission Board. She was appointed in 1953 to be a junior high teacher in Abeokuta, Nigeria, where she stayed for nine years. Later she was a faculty member of the Baptist Women s College,

a teacher training school, and as an adviser for a Baptist association in the area. She retired in 1988 and died in 1991.

In 1959 Nancy Yarbrough was appointed to Nigeria. She was born in Cocoa, October 18, 1927, and was educated at Stetson University and later studied at Southern Baptist Theological Seminary where she met and married James Yarbrough, a Georgian.

At first the Yarbroughs taught in a pastors school and later transferred to Zaria where James was to produce literature in the Hausa language. Nancy was involved in home and church work but she also worked with a cassette ministry for the blind and taught religion in a local school. They resigned in 1983.

Charles Lawhon was born August 18, 1925 in Avon Park. He was educated at Florida Southern College and Temple Baptist Theological Seminary. Bettye was born in Lakeland, February 25, 1929, and studied at Stetson and Florida Southern. Both of them studied at New Orleans Seminary and were appointed in 1960 for general evangelism in the Philippines. They resigned in 1970.

Palatka was the birthplace of James Foster on June 21, 1931, but he considers South Carolina his home state. He graduated from Wingate College and Carson-Newman and received his theology degree from New Orleans Seminary. He was pastor of several churches in South Carolina before he and his wife, Sylvia, an Oklahoman, were appointed to Ghana in December 1962.

For six years James was administrator of a Baptist pastors school and later an evangelist and business manager for the Ghana Baptist Mission. From 1973 to 1976 he was pastor of an English-language church in Madrid, Spain, and then transferred to Germany where he was pastor of the International Baptist Church (English language) in Hamburg, Germany, until his retirement in 1995. He also served as pastor of the Berlin church for 10 years.

Donald H. Redmon was born in Panama City, December 2, 1933. He graduated from Mississippi College and received the master of divinity from New Orleans Seminary. While in college, he worked at the Mississippi School for the Deaf in Jackson. Before appointment he served as a teacher and a pastor in Florida. He and his wife, Jo Nell Eubanks, a Mississippian, were appointed to Costa Rica in 1963. He



Drs. Charlotte and J. T. Owens
Missionaries to Mexico

was first a church planter and later business manager and treasurer for the Costa Rica Baptist Mission. They retired in 1998.

J. T. (James Thomas) Owens was born in Chipley, August 2, 1930. He graduated from Stetson University and then served five years in the United States Air Force before studying at Southern Baptist Theological Seminary from which he received a Master of Music. Charlotte was born in Orlando on August 13, 1930. She attended Stetson and graduated with both a bachelor s and a master s degree in music from Southern Baptist Theological Seminary. They were appointed in 1963 to a music ministry in Mexico.

There are excellent reports of their work in Mexico, teaching, choir ministry, special conferences, music institutes, recitals. In 1978 both Charlotte and J. T. were awarded Doctor of Music degrees from New Orleans Seminary. They resigned in 1979.

Clearwater was the birthplace on February 16, 1922, of Frank J. Baker. He earned degrees from Baylor, Southwestern Seminary, and a master s of divinity from New Orleans Seminary. He served in the

United States Army and later as pastor of several Texas churches. He was an announcer/producer for radio and television in four different states. He and his wife, Margaret, a Texan, were appointed as missionaries to Korea in 1964. He was business/manager teacher at the Korea Christian Academy. He was in Zambia for eight years as church developer and director of Baptist Communications. In 1980 they transferred to South Africa where he served as mass media coordinator. Both of them have used their musical talent in every assignment.

William Porter Bill May was born in Miami, January 24, 1931. He studied briefly in the School of Business at the University of Miami. Then he was drafted into the United States Army and was sent to Germany. Later he graduated from Union University in Jackson, Tennessee. He served in several churches before studying at New Orleans where he graduated in 1963. He and his wife, Marilyn, were appointed to Equador in 1965. They resigned in November 1973.

Plant City was the birthplace for Robert Burney on March 17, 1933. Shortly after his birth it was discovered that he had damage to the motor area of his brain resulting in a partial paralysis of his right limbs. He had difficulty making physical adjustments in school but by high school he had made complete adjustment. He graduated from Carson-Newman College and entered New Orleans Seminary in the fall. As part of his field mission assignment he went on an all-day Sunday mission trip and it was there that he met Edith Bleckley whom he later married. At Seminary Bob worked at several jobs including being a bus boy in the cafeteria. During his Th.D. study he worked under the Home Mission Board as a teacher-missionary at Union Baptist Seminary, a school for National Baptists. That also included working with local Negro Baptist churches.

Edith, a Georgian, graduated from Tift College and also received a Master s of Education from Mercer University. While working on the Doctor of Religious Education degree, she was assistant director of the laboratory school at the Seminary. They were appointed to Nigeria in 1967 and took two small children with them. He was professor of Greek and New Testament at the Nigerian Baptist Seminary until his retirement in 1996. Mrs. Burney also taught and worked with the

children as she had done in New Orleans.

Thomas W. Graham was born on September 13, 1935, in Tampa but considers Fort Myers his hometown. He graduated from Stetson University with a degree in business administration. At New Orleans Seminary he received both a bachelor and master s of church music. He served as minister of music in several churches. Dot, a South Carolinian, also studied childhood education at New Orleans Seminary. A trip to Japan with the Seminary quartet during the 1963 New Life Crusade led Tom to his commitment to foreign missions. They were appointed in 1967 to a music ministry in Japan.

Billy F. Cruce was born in Perry on January 22, 1940. He was strongly influenced by his father who had studied at New Orleans Seminary. His sermon on a Sunday night during Billy s first year at Florida State University led to his making his profession of faith. Later he graduated from Howard College (now Samford University). It was through the influence of two missionary couples on furlough that he and Janice sought appointment. They were appointed to general evangelism in Uganda in 1969. They resigned in January 1976.

Mr. and Mrs. C. W. McClelland served almost thirty years in Africa. He was born in Eaton Park on October 19, 1933, and Vertie was born in Deland on September 21, 1937. C. W. graduated from Tennessee Temple University and Vertie studied there. He served in the U.S. Army and as a pastor and teacher in Alabama. Both of them studied at New Orleans Seminary where C. W. earned two degrees. While they were in New Orleans, Vertie was certified as a licensed practical nurse. They were appointed in 1969 for evangelism in Rhodesia. He described their ministry as covering an area 150 miles long and 60 miles wide. In 1979 they transferred to Bophuthatswana where he was a church developer. In 1988 they transferred to South Africa where C. W. was coordinator for Theological Education by Extension. They retired in 1996.

Clyde Roberts was born in Perry on February 19, 1935. He was educated at Florida State University and graduated from New Orleans Seminary in 1965. He had experience as a school teacher and pastor serving a suburban church in New Orleans for six years. He and Elizabeth who was born in Broad Branch, August 13, 1934, were

appointed in 1970 for general evangelism in Mexico. Elizabeth also graduated from Florida State and studied at New Orleans Seminary. She was a teacher in several places in Florida and Louisiana. She was appointed to home and church evangelism.

November 17, 1938 was the birth date for Oliver Harper in Apalachicola. His wife, Virginia, was an Alabamian. Oliver graduated from Samford University and the University of Miami School of Medicine with an M.D. degree. Later in preparation for missionary service he studied at New Orleans Baptist Seminary. He served as chief of the outpatient clinic at the U.S. Public Health Service Hospital in Savannah, Georgia, and then practiced medicine in Crestview. He was appointed as an internist in 1970 to serve at the Baptist Hospital at Kediri, Indonesia. Virginia home schooled the children along with another missionary wife. She also was involved in outreach evangelism. They resigned in June 1984.

Both Raymond and Jewell Gaskins are Floridians. He born in Alachua on February 25, 1936, and she in Palatka on November 18, 1937. They graduated from Valdosta State College and then from New Orleans Seminary. They were appointed to Benin, West Africa, in 1973 for field evangelism.

Deland was the birthplace of Roberta Ann Crissey on July 16, 1946. She graduated from Blue Mountain College and received a master s of religious education degree from New Orleans Seminary in 1970. During her time in New Orleans she was Program Coordinator for St. Mark s Community Center and also taught in the pre-kindergarten at a local Baptist church. Robbie, as she was known, was appointed to Brazil in 1974 to be a promoter of religious education and a camp director. She served in Equatorial Brazil until her resignation in 1981.

Winston W. McNeil was born in Jacksonville on September 13, 1944. He graduated from Carson-Newman College and New Orleans Seminary. In 1977 he was appointed to Colombia for general evangelism.

Ocala was the birthplace for Keith Lathrop on December 16, 1941. His wife, Gail, was born in Crescent City on November 1, 1943. He was educated at Central Florida Junior College and Berry College and received a master s degree from Louisiana State University. Gail

graduated from Saint John s River Junior College and Florida Southern College. Both of them studied at New Orleans Seminary. Keith taught math at Brevard College in North Carolina and Gail was a high school teacher prior to their appointment to Liberia in 1976. They were appointed as secondary school teachers. They resigned in 1980.

Nancy Palmer was born in Jacksonville on November 26, 1932. She graduated from Hardin-Simmons University and New Orleans Seminary. She taught second grade in Jacksonville and was director of children s work and kindergarten for First Baptist Church in Pompano Beach. In 1960 she went to Papua, New Guinea, to work with the Wycliffe Bible Translators. On a leave of absence from there she renewed a friendship with Robert Martin and they were married in 1971. They went to New Guinea in 1974 as short-term workers with Wycliffe. Robert, a North Carolinian, graduated from Carson-Newman College, New Orleans Seminary, and Southeastern Seminary. They were appointed to Liberia in 1978 where he worked in evangelism and she in church and home.

Linda McNabb (Mrs. Donald) Johnson was born in Miami on May 25, 1947. She graduated from Miami-Dade Community College and Florida State University and has a master s degree in religious education from New Orleans Seminary. She was a BSU summer missionary in Florida and a caseworker with the Florida Division of Children and Family Services. She and her husband, Donald, born in New Jersey, were appointed in 1979 to serve in Peru. She works with the Department of Christian Education and in the Department of Women s Mission Organizations of the Peru Baptist Convention. Since 1986 she and her husband have had the administration of the Baptist Book Store in Peru. Don has music degrees from Stetson and New Orleans Seminary. He served as a minister of music in Illinois for five years before their appointment. He is a music promoter.

Coral Gables was the birthplace for Debra Weber on October 16, 1952, but she considers Tampa as her hometown. She graduated from East Tennessee State University and has a master of church music degree from New Orleans Seminary. Later she earned a D.Min. from New Orleans. She was a summer missionary with the Home Mission

Board. She was very interested in journalism as a career and worked as a reporter for two different newspapers for five years. While at the Seminary she was the choirmaster at the Chinese Presbyterian Church. She was appointed in 1980 to teach music at Taiwan Baptist Theological Seminary.

Ronald J. Reynolds considers Port St. Lucie as his hometown though he was born in Fort Lauderdale on May 15, 1953. He served in the United States Navy and as a Home Mission Board summer missionary. He also served as a staff member in two Louisiana Baptist churches. Cynthia DeVane was born in Vero Beach on July 12, 1955. She married Ron while he was in the Navy and they lived in Japan. Later both of them studied at Louisiana College and New Orleans Seminary. They were appointed in 1982 to Japan for evangelism and church planting. They are now team leaders for new fields in Japan. Ron uses his hobby of golf to meet people at Japanese driving ranges as an evangelistic opportunity. He reports that one in ten males in Japan plays golf! Cynthia uses her interest in volley ball and karate as her special skill in work and witness.

Christopher W. Wilkinson was born in McIntosh on February 26, 1952. He considers Gainesville his hometown. He graduated from Santa Fe Community College, Stetson University, and has a master s from New Orleans Seminary. He served as a youth director for two different churches in Florida, as a summer missionary for the Home Mission Board and as a journeyman in Liberia for the Foreign Mission Board. He and his wife, Gwendle, a Tennessean, were appointed in 1982 to West Africa.

These thirty-two persons born in Florida were appointed to eighteen different countries, but several served in five additional ones. Counting spouses who were not Floridians, there were forty-four total persons appointed between 1950 and 1982.

FBC/IMB Missionaries from Florida

(This list includes career missionaries, journeymen, missionary associates, ISC, CSI, and special project workers who listed Florida as their home state in directory information. This list was compiled by Jerry Mae Windsor, Jan Cunningham, and Melissa Campbell.)

Abbott, Denise	Thailand	Brackin, John & Ann	Costa Rica
Acton, David & Chanelle	Western Europe	Brasington, Victoria	
Alley, Gary	Togo	(Mrs. J. Bryan)	Colombia
Anderson, Bob & Betty	Nigeria	Bridges, Julian	Mexico
Andrews, Melissa Smith	Western South America	Brothers, Mary Catherine	Nigeria
Angel, Wayne & Otella	Venezuela	Brown, Edward L.	Tanzania
Annis, James B.	Ghana	Brown, Janice E.	
Arnold, Harold	Panama	(Mrs. Thomas)	Angola
Arnold, John & Debbie	Western South America	Brown, Harry R., Jr.	Eritrea
Atkinson, Dale	Venezuela	Brown, Phillip B.	Caribbean Basin
Atkinson, Lloyd H.	Chile	Brummitt, Gregory	Central & Eastern Europe
Babb, Susan	Philippines	Brunson, Patrick	Eastern Africa
Baggott, Frank & Faye	Hong Kong	Buckingham, Susan	Japan
Baker, Frank & Margaret	South Africa	Burkhalter, William & Joyce	Bangladesh
Bales, Frank Jackson	Korea	Burney, Bob	Nigeria
Ballantyne, John & Marjorie	Spain	Burns, Jason Michael	Middle America
Ballard, Sue	Paraguay	Bush, Harry & Barbara	Indonesia
Ballenger, Isam E. Dick	Germany	Bush, Troy	Central & Eastern Europe
Banks, Allison & Sue	Yemen	Butler, Lucius	Western Pacific
Banks, Mary	Mid East & N. Africa	Caldwell, Brenda Carmichael	Equatorial Brazil
Barger, Deborah	Dominican Republic	Carroll, Betty (Mrs. G. Webster)	Uganda
Baumgardner, Stephens & Paula	Nicaragua	Chambless, Lorena	
Beal, Richard	Venezuela	(Mrs. V. Walton, Jr.)	Chile/Mexico
Beck, Fred	Indonesia	Chandler, James	Taiwan
Blair, Cora H. (Mrs. Martin)	Argentina	Charlton, Paul	Brazil
Blair, Ralph	Ecuador	Clark, Dorothy (Mrs. Gene. A.)	Japan
Blythe, Matthew & Kim	E. South America	Clary, Vesta Hall	Philippines
Bonnell, Dutton & Marilyn	Benin	Cleaver, Connie	Argentina
Booth, Larry & Linda	Colombia	Clement, Barbara	Venezuela
Boyd, Claudia	Costa Rica	Clendenen, Michael	Taiwan
		Clifton, Gary Wilson	The Caribbean Basin
		Cochran, Anna-May	E. Indonesia

Coltea, Ionel	Central & Eastern Europe	Fleites, Noel & Maria	Middle America
Cone, David	Middle America	Fletcher, Jack & Freda	Kenya
Conner, Marie	Taiwan	Fletcher, Tyretta (Terri)	Philippines
Cook, Fred & Melba	Mexico	Flournoy, H. Marshall & LaVerne	Brazil
Cooper, Amanda	N. Africa & Middle East	Forbes, William	Kenya
Cowart, Mixon	Kenya	Ford, Bob & Marsha	Scotland
Cowley, Audrey (Mrs. Wm. A.)	Nigeria	Ford, Charles S. Ford	Nigeria
Crane, Elaine	Malaysia	Ford, Jack & Charlotte	Gaza
Crawford, Donald, Jr.		Fortner, Robyn	Philippines
& Lori	CSI-Central	Foster, James Edward	Ghana
Crawford, Linda	Brazil	Foster, Jan	Nigeria
Creech, Robert		Fowler, Frank James	Argentina
& Linda	E. South America	Gamage, Al	Philippines/Korea
Crissey, Roberta Ann	South America	Garcia, Charles	S.E. Asia & Oceania
Cruce, Billy Francis	Uganda	Gaskin, Kenneth & Jewell	West Africa
Dakin, Paul	Japan	Gaventa, W. C. & Alice	Nigeria
Daniels, David & Lynda	Uruguay	Geiger, William	Chile
Darden, Tina	W. South America	Gellerstedt, Gloria	
Davis, Durward	Germany	(Mrs. J. Robert)	Western Pacific
Davis, Frances E. H.	Venezuela	Gentry, Melvin & Mary Lou	Indonesia
(Mrs. Charles W.)		George, Nancy	Asia
Davis, Fred & Deborah	Japan	Goodman, Susan Goodroe	
Davis, Gail		(Mrs. Michael)	Japan/Western Europe
(Mrs. T. Ron)	Southern Africa	Graham, Thomas	Japan
Davis, Ronald E.	North Brazil	Grant, Worth & Kathryn	Hong Kong
Dean, Marjorie	Ivory Coast	Gray, Rufus F.	China
Delfosse, Sarah	Western So. America	Gray, William F. & Shirley	North Africa
Desmond, Laura	Kenya	Green, Sarah	Western Europe
DeVault, Coy		Greene, Gloria	South Africa
& Mary Jane	Eastern South America	Griffin, Steve	Zambia
Dickman, Jean	Yemen/Gaza	Griffin, Timothy & Jill	SE Asia/Oceania
Dillon, Donna	Nigeria	Groce, Suzanne	Ethiopia
Dubberly, Gene	Uruguay	Groseclose, David	Israel
DuCharme, Peggy R.	Western Europe	Guess, William & Barbara	Germany
Dudley, Dwight	Japan/Okinawa	Gunter, Ronald L., Sr.	
Duke, William H., Jr.	Thailand	& Cynthia	Romania
Eager, Harriet W.		Hagewood, Bill	Dominican Republic
(Mrs. James B.)	Nicaragua	Harlan, Dean	Venezuela
Eaton, Kay	Uganda	Harmon, Wade & Janie	Caribbean Basin
Elliott, Dorothy	Japan	Harms, David	Honduras
Fannin, Ron	Zimbabwe	Harnage, Betty	Mexicon
Farrow, Lisa	Western Pacific	Harper, Melody	SE Asia/Oceania
		Harper, Oliver	Indonesia

Harrison, Debbie	South Korea	Johnson, Linda	Peru
Hart, Joyce	Nigeria	Jolly, Judith	Costa Rica
Harvey, Ernest & Jan	Portugal/Brazil	Jones, Jenny	
Hathcock, Gary & Evelyn	Guyana	(Mrs. Jerry)	Western Europe
Hause, David & Martha	Norway	Jordan, Eduardo	
Haylock, Arthur	Dominican	& Guadalupe	Western So. America
	Republic/Honduras	Jukes, Herb	Bahamas
Hebb, John & Pauline	Mexico	Kennedy, D. Lynn	West Africa
Heiland, Melissa G.		Kimbrough, Clint	Brazil
(Mrs. Kenneth D.)	Peru	Kirkland, Don	Zimbabwe
Hendrick, Joanne		Kirkland, Margaret L.	
(Mrs. Robert M.)	Argentina	(Mrs. Marshall)	Brazil
Hellinger, Richard & Frances	India	Kitron, Marshall	Western So. America
Heyman, Art & Mary	Liberia	Klutz, Lisa	Caribbean Basin
Hickman, William & Jane	Paraguay	Knapp, Doug & Evelyn	Tanzania
Highfill, Richard & Ann	Macao	Knight, Joyce Eliz.	
Hill, Patrick Henry	Nigeria	(Mrs. Howard C.)	Argentina
Hills, Donna F.		Kunz, Frederick	Zimbabwe/Argentina
(Mrs. Hugh Kenneth)	Niger Republic	Ladd, Ruth Sims	
Hines, Eugene	Japan	(Mrs. Thomas)	Bermuda
Hinson, Jan	Japan	Lanier, Sue Wilson	
Hoenicke, Carsten H.	Mali	(Mrs. Gene E.)	Netherlands Antilles
Holloway, Linda	Japan	Larimer, Betty	Nigeria
Holth, William	Windward Islands	Lathrop, Keith & Gail	Liberia
Hooper, Gregory & Sara Rudd	Ecuador	Lawhon, Charles H.	
Horton, Frances	Japan	& Bettye Timmons	Philippines
Houghton, Mark	Caribbean Basin	Lawrence, Heather Price	
Howard, Paul	Liberia/Zimbabwe	(Mrs. Wm. J.)	Uruguay
Hughes, Todd	West Africa	Leach, Barbara (Mrs. Tom)	Eastern Africa
Hunsucker, Jimmy L.	Hong Kong	Lewis, Wm. Estal, Jr.	
Hunter, Hal & Esther	Japan	& Nina B. Allen	E. Africa
Hurst, Alice (Mrs. Harold)	Honduras	Ligon, Dorothy Jean	
Izzard, Kenneth A.	Ukraine	(Mrs. Wm. T.)	Spain
Ingram, Larry & Shirley	Hong Kong	Long, Valda	Nigeria
Jackson, John	Eastern South America	Longbottom, Samuel Jr.	Hawaii/Taiwan
Jackson, Katherine S.		Lopez, Mike	Taiwan
(Mrs. Randy)	Argentina	Lyons, Melodie	
Jackson, Tom	Korea	(Mrs. Alan)	Middle America
Johns, Sandra	CSI - UK	Lyons, Phillip E.	West Africa
Johnson, Hope H.		MacLean, Stacy	Northern Africa &
(Mrs. Michael L.)	Thailand		Middle East
Johnson, Lee Ann Moore	Central &	Maddox, Wayne and Dorothy	Japan
	Eastern Europe	Martin, Mindy	Hong Kong

Martin, Nancy	Liberia	Moss, Clay J.	Romania
Mason, June	Zimbabwe	Mosteller, Paul	Thailand
Mason, Edwin & Violet	U.S.S.R.	Musen, Denise B.	
Mason, Michelle (Mrs. Clark)	Western Pacific	(Mrs. Steven L.)	Philippines
Masters, Helen	Nigeria	Needham, Bob & Dot	Ghana
Mathewson, Paula	Rhodesia	Neill, Sharon Cook (Mrs. J. Steven)	Tanzania
Mathis, Mark L.	Southern Africa	Newton, Joseph A.	Spain
Matthews, Jack B. & Lois Ware	Argentina	Nickerson, Victor & Janice	Eastern South America
May, Emory & Carol	Southeast Asia & Oceania	Norton, Nancy (Mrs. John)	Japan
May, William & Marilyn	Ecuador	Nunez, Alcides & Miriam	Western South America
McCall, Elsie	West Africa	Oliver, Edward Lee	Japan
McCall, John & Joy	The Caribbean Basin	Oliver, Edith D. (Mrs. Benjamin)	Brazil
McClelland, Charles & Vertie	Bophuthatswana	Osbrink, Lawrence L.	Senegal
McCrary, Mark & Bev	East Asia	Owens, J. T. & Charlotte	Mexico
McDaniel, Phyllis	Liberia	Owens, Myrtice (Mrs. Carlos)	Tanganyika
McDonald, Grant & Myra	Colombia	Owens, Timothy & Jill	Southeast Asia & Oceania
McCullough, Nita	Nigeria	Owings, Timothy L.	Brazil
McEachin, Tom & Mary Blair	Taiwan	Parham, Robert & JoAnn	Nigeria
McLain, Barbara	Middle America	Parker, Franklin Calvin	Japan
McNeil, Winston	Colombia	Parrish, Pauline	Chile
McTyre, Maurine	Chile	Patterson, Carol Ann	Guam
Mehaffey, Beth Hammje (Mrs. David)	Central & E. Europe	Patterson, A. Scott & Ione Geiger	Nigeria
Mehserle, Jim, Jr.	Brazil	Pemble, Peggy	Brazil
Merck, Barbara (Mrs. Dan)	Thailand	Perkins, John	France
Miller, Charles & Bobbie	Philippines	Peterson, Penny Lynn	Argentina
Mills, Dottson & Betty	Jamaica/Argentina	Pfeiffer, Faye	Central & Eastern Europe
Milstead, C. Grady	Argentina	Pham, Long & Mary	Philippines
Mines, Donald Eugene	Argentina	Phipps, Richard & Barbara	Western Pacific
Minnich, Daniel & Mary Agnes	East Asia	Pinder, Robert H. & Cynthia J. Hagood	Argentina
Minton, Melissa	Eastern Africa	Pitts, Dorothy	Middle America
Mixson, Dan	Indonesia	Powell, Arthur James & Harriet	Lebanon
Moffett, Andrew	Western South America	Preedy, Paul	West Africa
Moore, Cecil & Marie	Chile	Pritchard, James & Missy	Eastern South America
Moore, Martha	Western Europe		
Morris, Barry Noland	Thailand		
Moseley, Bill	Brazil		
Moses, Ed	Nigeria		

Proctor, Kathleen(Mrs. Brian)	South Korea	Smith, Reed	Central & Eastern Europe
Purvis, Ray	Korea	Smith, Robert Lee	
Poe, Thomas	Ghana	& Barbara A. Richards	Indonesia
Quarles, Charles	Eastern Europe	Smith, Sara Lou	E. & So. Africa
Quimby, H. Reginald	Spain	Smith, Shirley	Hong Kong
Redmon, Don	Costa Rica	Smith, Hoke, Jr.	Colombia
Redmon, Hugh	Venezuela	Smith, Rita	Liberia
Reeves, Elizabeth	Argentina	Smothers, Eulene	Paraguay
Reno, Betty	West Africa	Snell, Nancy	Bermuda
Reynolds, Helen	Belgium	Snow, James O. & Joy	Caribbean Basin
Reynolds, Ron & Cindy	Japan	Sommerkamp, Theo	Switzerland
Rhodes, Linda	Korea	Southerland, David	Belgium
Rice, H. Warren	Indonesia	Sparkman, Louise	Nigeria
Rice, James L.	Uganda	Springer, Kathrine D.	
Ridings, Wm. D. & Annetta	Japan	(Mrs. Timothy)	Central & E. Europe
Ritchie, Louis	U.S.S.R.	Stallworth, Tom & Brenda	Austria
Roach, Susan (Mrs. Steven)	West Africa	Stanford, Carolyn	
Robbins, Mark	Ecuador	(Mrs. James)	Costa Rica
Roberts, Clyde & Beth	Mexico	Starr, Barton	Hong Kong
Roberts, David	Zambia	Stedall, David & Lourdes	East Asia
Roberts, Robert & Brenda	Panama	Steege, Bill	South Africa
Rogers, David C.	Spain	Stella, Anthony & Mary Virginia	Korea
Routh, Walter Andrew, Jr.	Vietnam	Stephenson, Bob	
Runion, Susan		& Jamie	SE Asia & Oceania
(Mrs. Paul)	Caribbean Basin	Stertz, Eda Catherine Klarer	
Sands, Charles & Betty	Korea	(Mrs. James)	Germany
Sanford, Fred	Dahomey	Stimson, Norma	
Schmid, William	Hong Kong	(Mrs. Gayle)	Western Europe
Schmidt, Becky	Tanzania	Stubble, Harland, Jr.	Nigeria
Schulz, Carol		Swann, Beverly (Mrs. Roger)	Tanzania
(Mrs. Clyde)	Eastern South America	Swicegood, Audrey	Brazil
Sellers, Bob	Indonesia	Tapp, Judith (Mrs. C. Gary)	Gaza
Sharp, Jeff	Hong Kong	Tate, Mi	Asia
Shelton, Laura	Argentina	Tattrie, Crystal	Uruguay
Shepard, Sam	Portugal	Taylor, Deanne (Mrs. Samuel)	Central & Eastern Europe
Shepherd, Billy & Laura	Guyana		
Sherouse, Neil, Jr.	Japan	Taylor, Ethel Fay	Hong Kong/China/Indonesia
Shirling, Becky	Korea		
Sinks, Cheryl	Paraguay	Tcherneshoff, Peter J.	Brazil
Smith, Carolyn	Brazil	Terry, Lulie Sparkman	
Smith, Christopher	Western Europe	(Mrs. A.J. Terry)	Brazil
Smith, Lori (Mrs. Christopher)	Southeast Asia & Oceania	Tharpe, Wilma W.	
		(Mrs. B. Terry)	S. Rhodesia

Tiefel, James	Central & Eastern Europe	Wills, Russell & Nadine	Mexico
Tisdale, Stephanie	West Africa	Wilson, Elizabeth	
Touchton, Anne	Peru	(Mrs. George)	Hong Kong
Truex, Aubrey	South Africa	Wood, David & Tamara Miles	Niger
Turlington, Henry	China/Philippines/ India/Iran	Wood, Mary	Republic Southern Africa
Turner, Donna	Brazil	Worth, Kathryn Grant	Japan
Valerius, Erling C.	Brazil	Wyckoff, Art & Shirl	Brazil
Vaughn, Beverly Ballard	Senegal	Yarbrough, Nancy	Nigeria
Wales, Beverly	Honduras	Yeast, Mark & Linda	Venezuela
Walker, Catherine	Indonesia		
Walker, Ernest & Pauline	Germany		
Walker, Graham & Jeanne	Singapore		
Walker, Jeanne	Argentina		
Waller, Kathy (Mrs. Terry)	Western South America		
Warren, Billy	Colombia		
Wash, Richard F.	East Asia		
Watkins, Doug & Janet	Eastern South America		
Watkins, Linda (Mrs. Kenneth)	Paraguay		
Watson, Elizabeth	Hong Kong		
Weber, Debbie	Taiwan		
Weeks, Laura	Eastern South America		
Weirich, Michael & Donna	Ecuador		
Welch, David	East Asia		
Wells, Tom & Jennifer	Korea		
Wheeler, Annette	Honduras		
Wheeler, John & Kay	Switzerland		
Whipple, Seth & Denise	West Africa		
Whirley, Carlton	Nigeria		
White, Richard W., Jr.	Central Europe		
Wickham, Nancy	Gaza		
Wilkinson, Chris	Liberia		
Wilkinson, Jennifer	Equatorial Guinea		
Willett, Fayrene N. (Mrs. Terry L.)	Ireland		
Williams, Cecil & Aline	Tanzania		
Williams, Evelyn	Central & Eastern Europe		
Williams, Sylvia	Botswana		
Williams, Sylvia (Mrs. Joe)	Jordan		

Pictures of 84 Current FBC/IMB Missionaries from Florida



David Acton
Western
Europe



Melissa Andrews
Western South
America



Debbie Arnold
Western South
America



John Arnold
Western South
America



Richard Beal
The Caribbean
Basin



Kim Blythe
Eastern South
America



Matthew Blythe
Eastern South
America



Claudia Boyd
Western South
America



Patrick Brunson
Eastern Africa



Troy Bush
Central &
Eastern Europe



Brenda Caldwell
Eastern South
America



James Chandler
East Asia



Gary Clifton
The Caribbean
Basin



David Cone
Middle
America



Fred J. Cook
Middle
America



Melba Cook
Middle
America



Elaine Crane
West Pacific



Robert Creech
Eastern South
America



David Daniels
Eastern South
America



Lynda Daniels
Eastern South
America



Gail Davis
Southern
Africa



Ronnie Davis
Southern Africa



Gene Dubberly
Eastern South
America



Peggy
DuCharme
Western Europe



Harriet Eager
Middle
America



Janelle Ganey
Eastern South
America



Charles Garcia
Southeast Asia
& Oceania



Gloria Gellerstedt
Western Pacific



Susan Goodman
Western Europe



Cynthia Gunter
Central &
Eastern Europe



Janie Harmon
The Caribbean
Basin



Wade Harmon
The Caribbean
Basin



David Harms
Middle
America



Ken Izzard
Central &
Eastern Europe



Kathy Jackson
Western South
America



Lee Ann
Johnson
Southern Africa



Jenny Jones
Western
Europe



Lynn Kennedy
West Africa



Rick Kunz
Western South
America



Heather Lawrence
Eastern South
America



Melodie Lyons
Middle
America



Phillip Lyons
West Africa



Mark Mathis
Southern
Africa



Beverly
McCrary
East Asia



Mark McCrary
East Asia



Grady Milkstead
Western South
America



Daniel
Minnich
East Asia



Mary Agnes
Minnich
East Asia



Martha Moore
Western Europe



Janice Nickerson
Eastern South
America



Victor Nickerson
Eastern South
America



Nancy Norton
Western Pacific



Alcides Nunez
Western South
America



Miriam Nunez
Western South
America



Timothy Owens
Southeast Asia &
Oceania



Barbara Phipps
Western
Pacific



Richard Phipps
Western
Pacific



James Pritchard
Eastern South
America



Melissa Pritchard
Eastern South
America



Charles Quarles
Central &
Eastern Europe



Cynthia
Reynolds
Western Pacific



Ron Reynolds
Western
Pacific



Susan Roach
West Africa



Connie Rodgers
The Caribbean
Basin



David Rodgers
The Caribbean
Basin



Carol Schulz
Eastern South
America



Laura Shelton
Western South
America



Christopher Smith
Southeast Asia &
Oceania



Eulene Smothers
Eastern South
America



James Snow
The Caribbean
Basin



Joy Snow
The Caribbean
Basin



Norma Stimson
Western
Europe



Deanne Taylor
Central &
Eastern Europe



James Tiefel
Central &
Eastern Europe



Katherine Waller
Western South
America



Richard Wash
East Asia



Douglas Watkins
Eastern South
America



Janet Watkins
Eastern South
America



Linda Watkins
Eastern South
America



David Welch
East Asia



Robert L.
White



Fayrene Willett
Western Europe



David Wood
West Africa



Tamara Wood
West Africa

Book Reviews

Speaking with Bold Assurance: How to Become a Persuasive Communicator.

By Bert Decker and Hershael W. York. Nashville: Broadman & Holman, 2001, 184 pp. \$14.99, paper.

The authors provide a simple and very practical approach to communicating the word of God with great confidence. The book seeks to lay out the necessary course of action for success in teaching the Bible and speaking about Christ.

The book consists of thirty-one brief chapters, most of which are no longer than five pages. The Nine Behavioral Skills and the Decker Grid System, both adapted from Decker's *You've Got to Be Believed to Be Heard*, form the core of the book. An important issue the authors bring out is the continual need for feedback in speaking. The only way to improve is to practice and modify where needed. The book's style and format make for an engaging reading—with graphs and sidebars inserted throughout the work. These tools are most

certainly employed in order to enhance communication with the reader. Thus, when all is said and done, the authors practice what they teach!

One area of critique is that the emphasis appears to be on the speaker's style rather than on both substance and style. Christian communicators who simply focus upon wrapping the package might be in danger of delivering an empty box!

Communication is a life-long learning process. Moreover, since virtually everyone speaks in a public setting to somebody else, everyone is a public speaker. This book will help its readers learn to speak more confidently concerning Jesus Christ and is thus beneficial for every Christian communicator.

*Reviewed by Joel Breidenbaugh
Doctoral Student, Southern Baptist Theological Seminary*

1, 2, 3 John. The New American Commentary, vol. 38.

By Daniel L. Akin. Nashville: Broadman & Holman, 2001, 296 pp., \$29.99.

Akin's treatment of the Johannine epistles exemplifies both scholarship and practicality. The NAC series is becoming well-known throughout the evangelical world, and this particular commentary stands out in the series and shines brightly among its peers in the contributions to the Johannine letters.

Among the introductory issues, Akin sheds light on the theology of the epistles. Akin's background in teaching systematic theology is a strong contribution to this work. His handling of the text is clear and thorough, offering extensive footnotes and bibliographic information to aid the reader in his research. A goldmine of wisdom into John's use of verb tenses is found throughout, but Akin's discussion of the present tense and habitual sinning in 1 John 3:6f on pages 143-51 is especially informative. Furthermore, the sections on propitiation (253-65) and the antichrist (267-70) are enlightening, while welcoming false teachers into your home (271-72) is extremely practical in confronting cults who come knocking at your door.

One unique feature of Akin's work is the set of homiletical outlines in one of the appendixes. These outlines are text-driven and many are application-oriented, highlighting the truth of John's message.

Ultimately, in accordance with John's letters, Akin blends well the issues of exegesis, theology, and ministry. These first century letters still speak to the

twenty-first century church. This commentary is a must read for every pastor, teacher, and student desiring to learn more about the Johannine epistles.

*Reviewed by Joel Breidenbaugh
Doctoral Student, Southern Baptist Theological Seminary*

A Hill on Which to Die: One Southern Baptist's Journey.

By Paul Pressler. Nashville: Broadman & Holman, 2002, 362 pp. \$9.99, paper.

Judge Paul Pressler provides a first-hand account of the struggle within the Southern Baptist Convention since the late 1970s. His efforts and involvement in the conservative resurgence are detailed and clarified for his readers.

Pressler begins by noting his upbringing and education—commenting specifically on his high view of Scripture and his participation in evangelistic and missionary endeavors. These chapters set the stage for his treatment of the shift within Southern Baptist politics. This change was necessary because the institutional leadership had some major theological differences with the majority of Southern Baptists. The debate centered around the nature of Scripture, and thus became, a hill on which to die.

Pressler's contribution is valuable for Southern Baptists, because so many were unaware of the exact nature of the problems within the SBC. Although firsthand accounts are susceptible to signs of bias, Pressler is able to set the record straight on several issues, including the lack of any organizational structure among the conservatives. It would benefit readers, however, if Pressler would have done a better job at documenting his research. Others would be able to check his sources and make a more-informed judgment regarding his account. All in all, this book is extremely important and should be required reading for every Baptist history class in each of the convention's seminaries.

*Reviewed by Joel Breidenbaugh
Doctoral Student, Southern Baptist Theological Seminary*

Why I Am a Baptist

Edited by Tom J. Nettles and Russell D. Moore. Nashville: Broadman & Holman, 2001, 257 pp. \$14.99, paper.

The editors offer this book on Baptist identity as a response to Cecil Stanton, Jr. and his work by the same title. Since the latter work focuses upon Baptists as having a sociological commonality, Nettles and Moore are not saying that being Baptist is anything less than a sociological phenomenon, but, unlike some, [they] insist it is much more than that (xvi-xvii).

Twenty-three current Baptists contribute to this work along with excerpts from three Baptists of the 18th and 19th centuries. The chapters are grouped under categories of Baptist leaders, missionaries, pastors, mothers, professors, and evangelical leaders. These writers help identify Baptist distinctiveness in line with historic Baptist doctrine and polity. The distinctiveness of Baptists include biblical authority, confessionalism, a regenerate church membership, believer's baptism by immersion, the autonomy of the local church, religious liberty, the priesthood of all believers, the separation of church and state, and a notion of soul competency.

Since the editors clearly want to show readers that all common Baptists have biblical convictions, they could strengthen their argument by adding two more sections—one on Baptist laymen and a broader treatment on Baptist women, including those who are not spouses of Baptist leaders. This critique aside, however, readers are still left with a very strong case for the theological and biblical commonalities shared by Baptists.

*Reviewed by Joel Breidenbaugh
Doctoral Student, Southern Baptist Theological Seminary*

Polity: Biblical Arguments on How to Conduct Church Life.

Edited by Mark E. Dever. Washington, DC: Center for Church Reform, 2001.

This book is comprised of ten works published from 1697 to 1874 concerning Baptist ecclesiology. Although church life is the general theme of each work, the specific nuance of church discipline is the focal aspect of the book.

Three introductory essays handle the pastor, Baptist churches, and church discipline, respectively. These chapters highlight the word of God as the

foundation for church ordinances and practices. The historical reprints trace the doctrine of church discipline among Baptist preachers and associations. As Baptists began to define themselves clearly by the middle of the 17th century, their understanding of biblical ecclesiology emerged. Ultimately, a Baptist church has been identified as a local and independent body of baptized believers covenanting together around biblical doctrine and practice—often in the form of a confession of faith. Whenever offenses came to the covenant, discipline was practiced in order to maintain unity and purity within the church.

What this book argues for is desperately needed in the 21st century Baptist church. Baptists who view themselves as part of God's family in Christ should realize the need to stand for the truth in love, even when disciplinary measures must be taken. Therefore, in order for Baptists to remain a people of the Book, discipline must not be neglected.

*Reviewed by Joel Breidenbaugh
Doctoral Student, Southern Baptist Theological Seminary*

Send the Light: Lottie Moon's Letters and Other Writings.

Edited by Keith Harper, Macon, Ga.: Mercer University Press, 2002.

Charlotte Digges Lottie Moon has long been a symbol of sacrifice and determination in Southern Baptist life. Unfortunately, common knowledge of Lottie Moon among the average Southern Baptist does not often extend beyond the fact that that she ministered in China in the late nineteenth century and an annual Christmas offering to support foreign missions is collected in her name. However, Keith Harper's *Send the Light* will remedy this dilemma as it gives readers valuable insight into Lottie Moon's life and ministry.

The purpose of the book is not to be another Lottie Moon biography but to present Moon in her own words with minimal editorial intrusion. (1) Harper fulfills this purpose skillfully. Moon's letters are the centerpiece of the work and are arranged into four categories, which include: (1) Letters written to Foreign Mission Board presidents H. A. Tupper and (2) R. J. Willingham, (3) Articles written for the Foreign Mission Journal, and (4) Letters written to family and friends.

This compilation is not exhaustive—other of Moon's letters exist—yet it is a judicious and perceptive collection through which readers can learn more about the personality and character of Lottie Moon. For example, readers will learn

of Moon's tenacity evidenced in her consistent pleas to the Foreign Mission Board to send more missionaries to help in her evangelistic efforts. Moon often appeared frustrated that Southern Baptists did not fully appreciate the enormity of the task of winning China to faith in Christ. Also, the book illuminates the many shifts in Moon's attitude towards the Chinese people—from a hint of condescension to deep compassion. Furthermore, readers will delight in knowing of Moon's meticulous reporting of missionary activities, whether they be ministerial, marital, or financial. Moon was diligent in describing the work of missionaries in China as well as the conditions in which they ministered. Harper includes a series of photographs of the Chinese countryside and of local villagers which lends an added dimension to the vivid descriptions in Moon's letters. Harper also prefaces each category of letters with a brief introductory page to give the reader a basic understanding of the names of people, places, and organizations to which Moon refers.

Send the Light is in a class all by itself because it is the only collection of its kind concerning Lottie Moon. It is a thoughtful representation which adds clarity to any prior discussion of Moon and her famed China ministry. Serious researchers as well as casual readers will find this book interesting and informative. Other pertinent works have been written on Moon, yet *Send the Light* is sure to stimulate further dialogue because it presents Moon's thoughts and character in the most valuable perspective—her own.

Reviewed by Alex Kinchen
Doctoral Student, Southeastern Baptist Theological Seminary

A Life and Practice in the Early Church: A Documentary Reader

By Steven McKinion, New York: New York University Press, 2001.

The early church fathers have been dead for some time. However, they have certainly not been silenced. Steven McKinion's work, *Life and Practice in the Early Church* allows the early fathers to be heard once again, in their own words. These fathers speak through McKinion's carefully crafted collection of primary source materials which address pertinent issues in both the theology and practice of the church—past and present.

This collection is not haphazard or random. McKinion has chosen writings of recognized thinkers from the first to the fifth centuries C. E. During this time period, many developments in the early church took place which have had

bearing on the church of the modern era, making the book timely and relevant. The other criteria McKinion has established is that the writings in the book are those readily accessible in English translations, both in printed and digital form.(1-2) Though not exhaustive, the collection of writings is evidence of the overall perspective of the patristic writers in various elements of church life.

Whether readers are experienced theologians, seasoned pastors, or simply interested in the opinions of the patristic fathers, this book is a vital tool. The subjects discussed include the practice of baptism, worship, preaching, evangelism, the Eucharist, and church offices. McKinion presents, through the fathers own words, not only how each discipline is carried out but why as well. The impact of this work is monumental in theological thought and current church practice. Pastors and church members alike are challenged as to why they participate in the church ordinances as they do. Theologians, teachers, and students are also given information to debate such topics as whether or not church practice guides belief or vice versa.

McKinion s work is a worthwhile read for anyone interested in theology, church history and practice, and how it affects modern thought and worship. The book is stimulating and provocative and will challenge readers of all levels. The diverse selection of topics and writers will reach an equally diverse audience and be invaluable in the classroom, the pulpit, and the church pew.

Reviewed by Alex Kinchen

Doctoral Student, Southeastern Baptist Theological Seminary

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