

# *Renewal for Mission*



A History of the  
**Overseas Ministries  
Study Center**  
(1922–2000)

*by Robert T. Coote*

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# ***Renewal for Mission***

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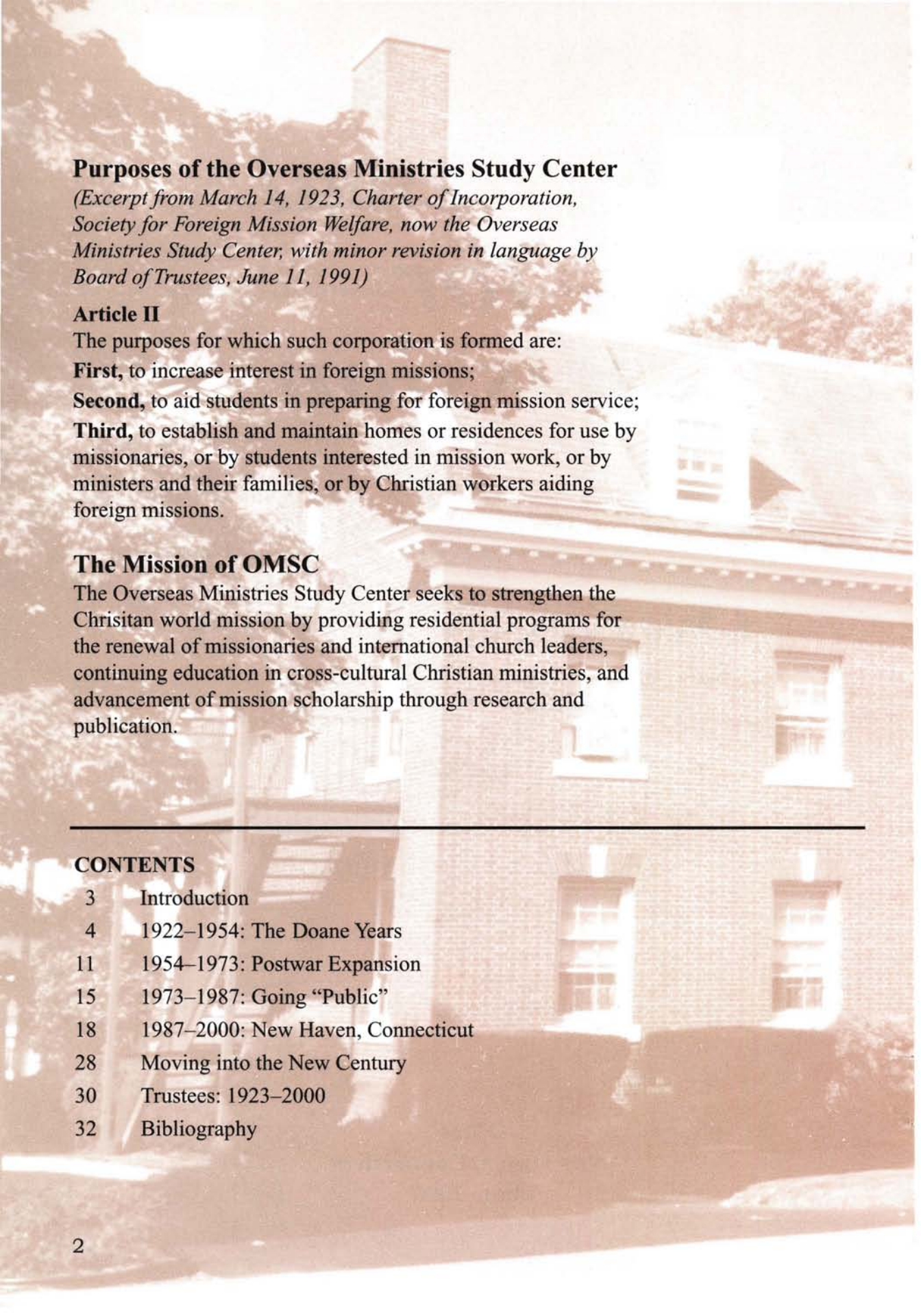
A History  
of the  
**Overseas Ministries  
Study Center**  
**(1922–2000)**

*and its contribution to the  
world Christian mission*

*by Robert T. Coote*

OMSC  
New Haven, Connecticut  
June 2000





## Purposes of the Overseas Ministries Study Center

*(Excerpt from March 14, 1923, Charter of Incorporation, Society for Foreign Mission Welfare, now the Overseas Ministries Study Center, with minor revision in language by Board of Trustees, June 11, 1991)*

### Article II

The purposes for which such corporation is formed are:

**First**, to increase interest in foreign missions;

**Second**, to aid students in preparing for foreign mission service;

**Third**, to establish and maintain homes or residences for use by missionaries, or by students interested in mission work, or by ministers and their families, or by Christian workers aiding foreign missions.

### The Mission of OMSC

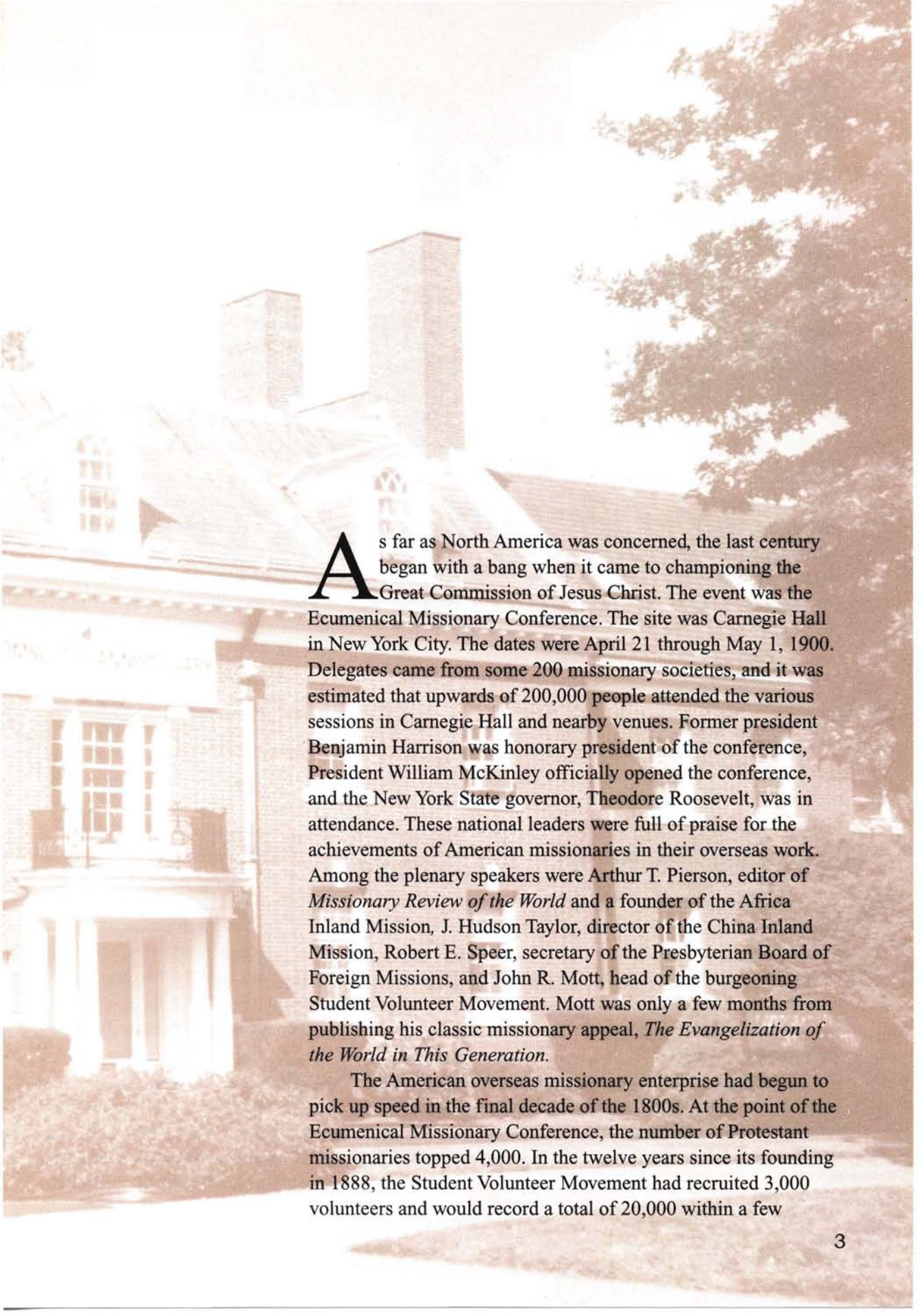
The Overseas Ministries Study Center seeks to strengthen the Christian world mission by providing residential programs for the renewal of missionaries and international church leaders, continuing education in cross-cultural Christian ministries, and advancement of mission scholarship through research and publication.

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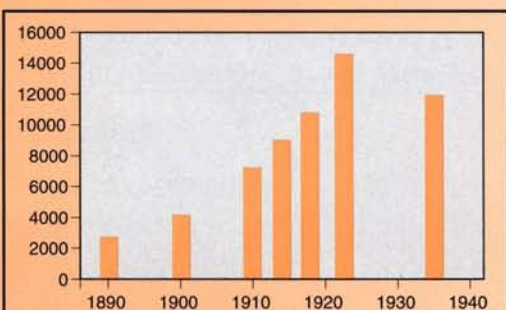




As far as North America was concerned, the last century began with a bang when it came to championing the Great Commission of Jesus Christ. The event was the Ecumenical Missionary Conference. The site was Carnegie Hall in New York City. The dates were April 21 through May 1, 1900. Delegates came from some 200 missionary societies, and it was estimated that upwards of 200,000 people attended the various sessions in Carnegie Hall and nearby venues. Former president Benjamin Harrison was honorary president of the conference, President William McKinley officially opened the conference, and the New York State governor, Theodore Roosevelt, was in attendance. These national leaders were full of praise for the achievements of American missionaries in their overseas work. Among the plenary speakers were Arthur T. Pierson, editor of *Missionary Review of the World* and a founder of the Africa Inland Mission, J. Hudson Taylor, director of the China Inland Mission, Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, and John R. Mott, head of the burgeoning Student Volunteer Movement. Mott was only a few months from publishing his classic missionary appeal, *The Evangelization of the World in This Generation*.

The American overseas missionary enterprise had begun to pick up speed in the final decade of the 1800s. At the point of the Ecumenical Missionary Conference, the number of Protestant missionaries topped 4,000. In the twelve years since its founding in 1888, the Student Volunteer Movement had recruited 3,000 volunteers and would record a total of 20,000 within a few





North American Protestant overseas missionaries peaked in 1922, several years *prior to the Great Depression*, reflecting the increasing secularization of American society and a growing uncertainty among mainline Protestants about the role of Christian missions in world history.

decades. Several “faith missions,” such as the China Inland Mission and the Africa Inland Mission, had been founded to speed the Gospel to the “inland” regions of the world.

With all of this enthusiasm and idealism behind the movement, the total number of Protestant overseas missionaries sent from North America in the first half of the century peaked in the early 1920s at 14,589. Welcome as was this degree of determination to take the Gospel to the ends of the earth, these numbers represented a growing problem on the homefront: a lack of housing for missionaries home on furlough.

The Overseas Ministries Study Center (OMSC) entered this scene in the peak year of 1922 and began to establish what would become a complex of missionary furlough apartments in

Ventnor-by-the-Sea, Absecon Island, New Jersey. Forty-five years later, the organization would introduce a program of continuing education in cross-cultural ministries. Mission research and publishing and the fostering of scholarly endeavors were added in the final decades of the twentieth century. With this full-orbed ministry, OMSC enters the twenty-first century, fully committed to continue its service to the world Christian movement.

## 1922–1954 *The Doane Years*

In 1926, when seventy-one-year-old Dr. Anna S. Kugler arrived home in the United States from her medical work in India, she was promptly hospitalized and told to send for her family. It appeared that pernicious anemia had taken her beyond the point of recovery. However, she improved enough to be transferred to the “Houses of Fellowship” in Ventnor-by-the-Sea, an isolated resort community on Absecon Island, neighbor of the famous family resort mecca of Atlantic City, New Jersey. The hostess of the Houses of Fellowship, in her report to the board of trustees later than year, wrote that Kugler had returned to her hospital in Guntur, India, and that it was to “her rest here, the air, surroundings and the *fellowship* that she gives credit for greatly aiding her recovery.”

Marguerite and Ida Doane, daughters of hymnwriter William Howard Doane (1832–1915), located their complex of missionary houses in the seaside town of Ventnor, in part for the reputed rejuvenating benefits of seaside living. The first dwelling was purchased in 1922, and as their very first guest Marguerite and Ida Doane welcomed the family of Alexander C. Hanna, a grandson of Adoniram Judson.<sup>1</sup> The Hannas were to return several times to Ventnor over a period of almost twenty years. In 1940 the minutes of the board report that the residents gathered in the spacious



living room of “Sunny Side” (a white stucco, palatial building erected in 1932 that became the social center of the complex) and that Hanna showed slides of his work. The Hannas typified the pattern for those who took advantage of the facilities offered by the Doane sisters: (1) Families came back year after year. (2) The second generation virtually grew up in Ventnor. “This is the only home we know in the United States,” said one teenager in 1939. (3) Socializing and Christian fellowship were central ingredients at the Houses of Fellowship.

Every year on February 3, the date of William Howard Doane’s birth, residents gathered in Sunny Side to sing Doane hymns and to recount the story of his life. There were weekly gatherings for prayer and for reports from the overseas fields. There was a formal tea on Thursday afternoons, at which the women were expected to appear in appropriate gowns and the men in suits. Whenever Marguerite was in town (she lived in South Orange, New

Jersey), she “received” her guests and visitors at these teas and sometimes placed at their disposal her chauffeured limousine. At the 1940 gathering in Sunny Side, Marguerite was present and shared 8-mm films of the gospel yacht she helped finance for evangelistic tours among the fishing villages of the Philippines. She had also procured for the occasion two reels from the Presbyterian mission board, “one of which gave glimpses of the [1938 International Missionary Council] Madras Conference.” As early as 1932, Dr. Charles R. Watson, president of the American University of Cairo and a member of the planning committee for the Madras conference (and whose family took its furloughs at the Houses of Fellowship), had briefed the residents on plans for the 1938 meeting,

### **Ethos of the Houses of Fellowship**

The Doanes were typical “mainline evangelicals” and members of the Northern Baptist Convention (now American Baptist Churches in the U.S.A.). The “three R’s” encapsulated mainline evangelical theology: Ruin by sin, Redemption by Christ, Regeneration by the Holy Spirit. Their evangelical orientation is reflected in William Howard Doane’s gospel hymns, still found in many Protestant hymnbooks: “To God Be the Glory,” “Tell Me the Old, Old Story,” “Take the Name of Jesus with You,” “Pass Me Not,” “Draw Me Nearer,” “More Love to Thee, O Christ,” “Rescue the Perishing,” to name only a few. The words to many Doane songs—including the favorite at OMSC, “To God Be the Glory”—were written by Fanny Crosby, the blind Methodist poet. Around the turn of the century an Ohio historian wrote, “It is doubtful if any missionary has gone forth to foreign fields during late years without taking some of [Doane’s hymns] as an indispensable part of his equipment.”

The person Marguerite seems most to have trusted in matters of theology was Curtis Lee Laws, editor of the *Watchman-Examiner*, an independent paper that helped shape Baptist opinion for more than a century and a half. In 1928 she brought Laws and his wife, Susan, onto the board of trustees of the Society for Foreign Mission Welfare (SFMW; this was the legal name for the corporation that operated the Houses of Fellowship). Laws appears to have been a key voice in



**1868–1954**

**Marguerite Treat Doane**

*It was Marguerite, the younger sister, who took the primary initiative and oversaw the operation of the Houses of Fellowship.*





**1858–1942**  
**Ida Frances Doane**

*Ida, Marguerite's senior by ten years, shared her sister's desire to memorialize their parents by means of the Ventnor furlough homes. Left: William Howard Doane and Frances Treat Doane, on their fiftieth wedding anniversary, 1907. William died in 1915, his wife, Frances, in 1923.*

keeping the Houses of Fellowship on a track of "open fellowship." This was in contrast to a proposal that might well have led to a separatist posture. The proposal was to use SFMW as the channel for supporting conservative-minded Baptist missionaries in the Philippines who had bolted from the Northern Baptist mission board over the issue of the centrality of evangelism in mission work. Instead, it appears that Marguerite Doane was encouraged to help form a new, independent Baptist agency, the Association of Baptists for Evangelism in the Orient (later, Association of Baptists for World Evangelism—ABWE), for which she became the principal financial supporter. Laws himself never inclined to separatism, but he was clear about what troubled him in some quarters of mainline denominations. The central issue, he wrote, "is the question of sin, of atonement, and of Christ's person." Again, "The issue is supernaturalism, pure and simple."

Among Marguerite's contemporaries in the Northern Baptist Convention was Lucy Waterbury Peabody. From 1923 until her death in 1949 she served as Marguerite's vice president on the board of the SFMW. (Peabody's son-in-law, Dr. Raphael Thomas, was the leader of the dissident Baptist missionaries in the Philippines.) In 1931 Lucy drafted a promotional brochure for the furlough center entitled "A Message to Fellow Missionaries." In her 1936 book *A Wider World for Women*, she touted her friend Marguerite Doane and the missionary furlough homes in Ventnor:

[Our missionaries] give up home, and often return after many years to find the family gone and the old landmarks removed [and] they have no money to spend for rent in suitable quarters. . . . These beautiful apartments by the sea, growing year by year, have taken form until there are now fifteen





*William Howard Doane and Fanny Crosby at the Doane summer home in Watch Hill, Rhode Island. (Photo reproduced from front cover of Christian Endeavor World, January 25, 1912.) Below: Lucy Peabody (left) and Marguerite Doane at the Houses of Fellowship, 1931. The two women were prime movers in the founding of the Association of Baptists for World Evangelization.*



available for missionary families and women missionaries quite as much in need. . . . Health is restored, families are reunited, courage comes back in this House of Fellowship. (p. 100)

In 1927, after failing to persuade the Baptist mission board to accommodate her son-in-law's evangelistic priorities, Peabody severed all ties with the denomination. Marguerite, however, reflecting Laws's own denominational loyalty, kept her ties with the Northern Baptists in tact. (No doubt it was Peabody who proposed adding missionary-sending to the purposes of the SFMW, in order to secure on-going support for her son-in-law's ministry.)

Lucy and another friend of Marguerite, Helen Barrett Montgomery, were both present at the Ecumenical Missionary Conference of 1900. On that occasion, together with other women mission leaders, they formed the Central Committee on the United Study of Foreign Missions. Over a period of almost four decades, most of it under Peabody's leadership, the committee published numerous books on missions, with some 4 million copies being distributed. The committee also organized training for thousands of women throughout the United States to teach the importance of the Christian world mission and to undergird overseas missions in their home churches. Montgomery, who in 1920 became the first woman president of a national Protestant denomination (Northern Baptist Convention), was a charter member of the Houses of Fellowship. Copies of some of her titles, written for the Central Committee, were inscribed to Marguerite Doane and found in the library of Sunny Side in Ventnor.

Marguerite herself was active in the Woman's American Baptist Foreign Mission Society (WABFMS). In 1927, at the height of the three-year anti-Christian movement in China, she wrote in the *Bulletin* of the society's Atlantic District, "Why is not the command, 'Go ye into all the



world and preach the Gospel to every creature,' backed up at home with [greater financial support]? . . . Are you doing your part; am I doing mine? Are *we to blame for the unrest* in the Foreign Lands today because the influence of Jesus has been slow in reaching the hearts of men everywhere?" She had a special interest in medical work and evangelism among leprosy patients. In the 1930s and 1940s (until the war in the Pacific interfered), she channeled through the SFMW an average of \$1,500 a year to a leprosarium in Santa Barbara, Philippines.<sup>2</sup> The pastor-teacher there, Alberto Franco, had been sponsored for theological training in the States by Marguerite in the 1920s and had contracted the disease himself in the course of his ministry.

Marguerite did not limit the channels of her philanthropy to the SFMW and ABWE. Private gifts made possible the establishment of the Doane Evangelistic Institute in Iloilo, Philippines; the Doane Dormitory for Girls in Manila; and a missionary rest home in Baguio in the highlands of Luzon. She gave generously to Lucy Peabody's campaign in the 1920s that raised several millions to establish Christian schools of higher learning in Asia. Along with her role as the major supporter of the SFMW and ABWE, plus numerous other outlets for her philanthropy, Marguerite carried on with her denominational interests. Howard Bach, longtime pastor of St. John's By-the-Sea Reformed Episcopal Church in Ventnor, and a member of the SFMW board, remembered the WABFMS as being her "pet project." In the 1930s she served as financial secretary of WABFMS, and her colleagues on the board spoke of her as the Fairy Godmother because of her generous gifts in times of special need. She evidenced little concern for theological issues—in fact, she guided the SFMW without the benefit of any written doctrinal statement. Her concern was a pragmatic one—how to advance the cause of Christ in overseas lands.



*Christmas 1927 at the Houses of Fellowship.*





*Charles R. Watson (above, center) and his family in Ventnor, 1932. Watson was President of the American University of Cairo and a member of the planning committee for the 1938 International Missionary Council conference in Madras, India. Right: Marguerite with Mabel Seymour, the on-site hostess.*



## **Rest and Hospitality**

Whenever Marguerite was not in town, she was represented at the Houses of Fellowship by Mabel Seymour, the year-round resident hostess. Seymour hailed from Philadelphia, where her family was active in the leadership of one of the more prominent churches of the Northern Baptist Convention, the Church of the Evangel in the suburb of Narberth. Seymour welcomed new arrivals, saw to their basic needs and comforts, presided at social affairs, and shared many of the joys and disappointments of the families in residence. She kept track of birthdays and each year mailed out hundreds of Christmas and birthday cards to former guests stationed all over the world. Current residents received Easter greetings, and their children were surprised with birthday and Valentine gifts. Halloween, Christmas, and other parties marked the year. Newly arriving guests even found a first day's supply of food on hand in the apartment kitchens. This "tender loving care" created a sense of family, and it is no wonder that many missionary families thought of Ventnor as their only real home in the United States.

The year 1940 is a good year for showing the typical profile of the missionary community in the Houses of Fellowship. The minutes of the annual meeting of the SFMW board for that year report thirty apartment assignments made to senior missionaries (twenty years or more of service on the field) and fifty assignments to less senior missionaries. Mainline Protestant denominations were generously represented, along with some from conservative evangelical agencies such as China Inland Mission and the South Africa General Mission. In sum, over the period of the first twenty-five years, 1923–1948, the number of adult missionaries who spent a vacation or furlough at the Houses of Fellowship was almost 3,400. Children of the missionaries, plus other adult



residents such as pastors and their families, totaled another 2,000. Still additional were some 2,000 visitors—friends and relatives who doubled up with the regular residents for a few days or a few weeks.

All categories taken together totaled some 7,400 persons in the first quarter-century of the operation of the Houses of Fellowship. They represented 106 mission agencies and denominational boards, 97 fields, and 443 overseas stations. By 1987, when the organization relocated to New Haven, Connecticut, more than 20,000 adults and children had spent one or more furloughs at Ventnor, in the Houses of Fellowship by the sea.

Sprinkled among the North American majority during the years before World War II was a respectable representation of international Christian leaders. One was the well-known medical doctor Mary Stone (Shih Mei-yu). A graduate of the University of Michigan Medical School in 1896, she had founded a hospital in her home city of Kiukiang. By 1926, when she spent time at the Houses of Fellowship, she had also played major roles in founding the Chinese Missionary Society, the Bethel Hospital in Shanghai, and the Bethel Mission of China. Other women medical doctors in the first years of the Houses of Fellowship included Dr. Mary Carleton (Sing-Gin) of China, Dr. Ah Ma Bunna of Burma, and Dr. Potheri Paru from India. Academic leaders included

Dr. James K. Chung, from Korea, Dr. Yugoro Chiba, president of the Baptist Theological Seminary in Tokyo, and Professor Genshiro Koriyama, also from Japan. These joined the throng of missionaries, pastors, and Christian workers that found rest and renewal by the sea, just as Marguerite and Ida Doane had envisioned.

In November 1949 Marguerite, now eighty-one years of age, chaired her final SFMW board meeting. Soon after, she became confined to her home in northern New Jersey. Mabel Seymour recorded that the Houses of Fellowship were feeling a “loneliness that nothing can cure.” Finally, Mr. Conover English, for many years Marguerite’s legal counsel and a member of the SFMW board since 1938, called a meeting for November 19, 1952. That meeting expanded the number of trustees and began to lay the groundwork for a new era.



*Many children of missionary families recalled Ventnor as their only home in America. Below: Dr. Mary Stone, founder of Bethel Hospital, Shanghai, and the Bethel Mission of China.*



# 1954–1973

## *Postwar Expansion*

**The postwar years** saw major expansion, first in physical facilities and second in programs. From sixteen apartment units offered in the 1930s, the site grew until it offered thirty-eight units (everything from one-bedroom to four-bedroom apartments), virtually filling a city block. Marguerite seems to have anticipated this expansion, for she began buying neighboring properties in the mid-1930s, using them to house her private guests. Upon her death, these properties came under the control of the SFMW.

By the 1950s there was evidence of a growing need for housing. Consider:

- In the mid-1930s the North American Protestant overseas missionary community numbered around 12,000. Mainline denominations sponsored the majority of these missionaries.
- By 1954, the year of Marguerite's death, the total had increased to 18,000, and the conservative evangelical contingent was now equal in number to the mainline.
- Within the next decade the total number of Protestant overseas missionaries from North America would nearly double again.

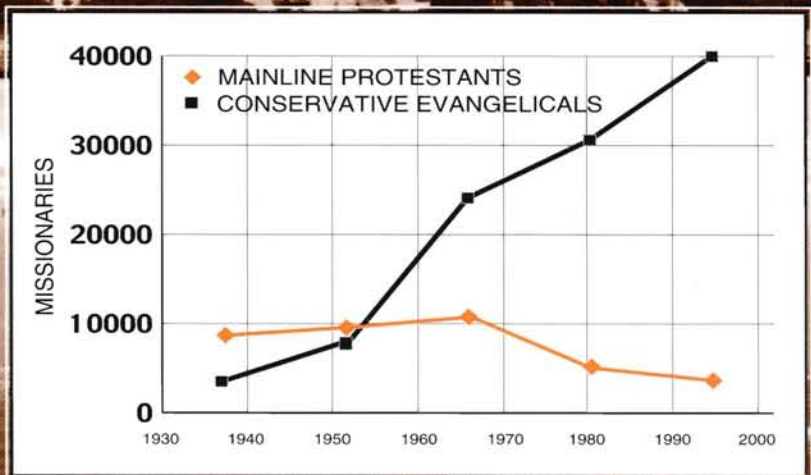
This surge in overseas mission effort by North Americans must be traced to conservative evangelicals rather than to mainline Protestants, whose ranks grew only slightly after World War II, peaking at about 10,000 in 1968. Thereafter mainline numbers steadily declined until today they number only about 3,000. Meanwhile, the number of conservative evangelical missionaries steadily increased, so that today they total about 40,000.

The provision of furlough housing at Ventnor was ideal for this new generation of missionaries. To begin with, the Houses of Fellowship did not charge for rent or maintenance; this was underwritten by Marguerite's largesse. And in 1953 the trustees made it more ideal by eliminating charges for utilities and breakage. Many evangelical missionaries were sponsored by "faith missions," which meant that during furloughs in the United States each missionary was required to raise his or her own support by extensive deputation speaking. The provision of furlough housing, fully furnished and without charge, was equivalent to a substantial contribution toward the missionary's support.

In addition, the local community and the school system were very congenial for families with children. Soon after Marguerite's death the board added to the staff a full-time director to run youth programs. A new administration building included not only offices and a library but also recreation rooms and a gymnasium. The young people of the Houses of Fellowship competed successfully in basketball tournaments, formed choirs that sang in local churches, and participated in regular Bible studies and social programs. Furnished, comfortable housing, healthy environment for children, the white sandy beaches of the Atlantic Ocean just a block away—who could ask for more?

By the mid-1960s apartments were being assigned at a ratio of fourteen assignments to missionaries from evangelical agencies (particularly agencies associated with the Interdenomina-









tional Foreign Mission Association) to every one assignment to missionaries from historic mainline agencies. This resulted in a polarization in the resident community, a division that Marguerite Doane certainly would not have approved. The trustees felt obliged to post in each apartment unit the following "Principles of Fellowship":

The Doanes, founders, sponsors and developers of the Houses of Fellowship, were devout Christians. They practiced Christian stewardship of time, talents and substance. They joined in the prayer that around the world they all might be one. They would deplore as untrue to their Master any feeling that one disciple, properly having strong beliefs in his denomination and creed, should in any way believe himself by reason thereof to be more closely in harmony with God's will and purpose than another disciple seeking in his particular though different way to fulfill Christ's command to His followers.

The Members and Board of Trustees of the Society for Foreign Mission Welfare share this conviction of the Doanes. It is the policy of the Houses of Fellowship, and we remind all comers, that emphases on any minor differences in our approach to God's truth are to be submerged as we practice our conviction of equality in God's sight.

### **Scholarships and Special Aid**

Marguerite Doane had once raised the possibility of awarding scholarships for the education of the college-age children of the missionary residents. It fell to the reorganized board after her death to pursue this idea. Between 1954 and 1965 nearly a score of scholarships were awarded, Wheaton College, Illinois, being the school of preference. Toward the end of the 1960s the postgraduate missiological studies of several evangelicals who eventually rose to major leadership roles in their respective agencies were subsidized by grants. In addition, grants were made to

various institutions and mission agencies, among them the International Missionary Council, Wycliffe Bible Translators, Stony Point Missionary Orientation Center, and the Missionary Research Library. By 1967 grants totaling almost \$37,000 had been made to evangelical students and institutions, and another \$20,000 had been directed to overseas students and ecumenical projects. On top of all this, the administration budgeted an annual amount to meet special situations among the residents, especially in event of medical emergencies.

### **1967: Continuing Education for Mission**

In the fall of 1967 arrivals at the Houses of Fellowship were presented with a new form of assistance for their overseas ministries: a series of classes on biblical, theological, and cross-cultural topics. They also learned that the name of their corporate benefactor was now the Overseas Ministries Study Center—

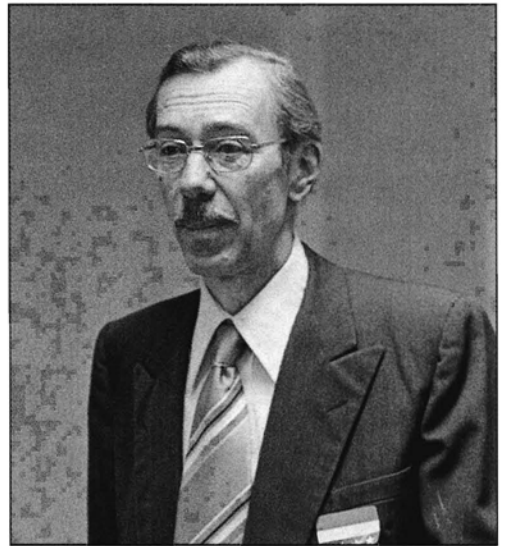
“OMSC.” Residents were encouraged to sign up for at least half of these classes. The speakers included some of the most respected names in the world of missions: Bible translator Eugene Nida, China Inland Mission director Arthur Glasser, InterVarsity Christian Fellowship evangelist Eric Fife, Yale University’s missions historian Kenneth Scott Latourette, and United Methodist mission board secretary Eugene Stockwell.

Like every other benefit at the Ventnor furlough center, this new feature was offered without charge. Nevertheless, it was not universally seen in a favorable light. In addition to the reluctance of some to return to the classroom as adults, there was the problem of how to participate in the new program and still have time for the deputation on which their support depended. One senior evangelical mission executive confessed to the author of this history that every time he left his Ventnor apartment for another tour of churches, he would “duck his head” and hope management was not looking.

But the OMSC administration persevered, adjusted the program to make it less demanding, and gradually won over the majority of the residents. By 1971–72 the average enrollment in the classes reached thirty-four.

One missionary wrote, “When we learned that there would be a series of studies this term we were greatly disappointed. The last thing we wanted was to return to school. Our disappointment soon gave way when we attended the very first class. This was no burden, but a fellowship in learning.”

Another wrote, “This has been the best furlough we have ever had. The accommodations here are so lovely, and it is great to have the opportunity to study and have intellectual stimulation.” Another: “The lecturers you have here and the content of the courses are far superior to anything we had in Bible School.” And another: “This has been the first time since leaving formal training in 1941 that I have had the privilege of studying in this way. I am very thankful for all who have helped to make it so enjoyable.”



*Charles W. Forman, mission professor at Yale University Divinity School and an OMSC trustee from 1978 to 2000, lecturing in Ventnor.*



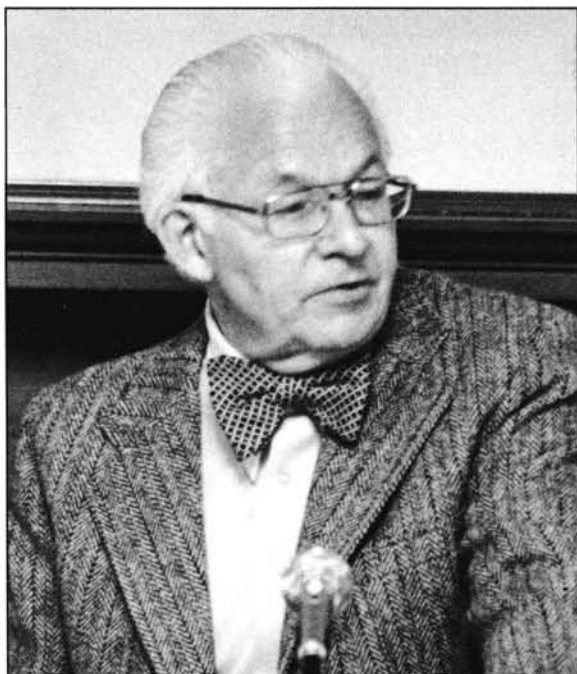
## 1973–1987

### Going “Public”

In 1973 the board engaged Dr. R. Pierce Beaver as director. This step reflected recommendations that had come out of an institutional self-study, for which the trustees had engaged the outside expertise of Dr. John Coventry Smith, the retired executive of the Presbyterian Church U.S.A. mission board, and Dr. Jack F. Shepherd of the Christian & Missionary Alliance Jaffray School of Missions, in Nyack, New York. They advised, “Broader contact with other types of missionaries is needed. . . . If the Center is to fulfill expectations, it must both share and learn in a wider circle.”

Beaver took as his goals (1) to restore a degree of mainline/evangelical balance to the community; (2) to extend the benefits of the Center to at least a few non-Western persons (such as Marguerite had done a generation earlier); and (3) to give the OMSC study program national recognition. As a widely respected missiologist and educator, recently retired from the faculty of the University of Chicago Divinity School, with a commitment to mainline evangelicalism, Beaver

was ideal for the task set before him. OMSC began publicizing its lecture programs in national Christian magazines. Soon OMSC residents who had enrolled in the classes found themselves sitting with other missionar-



Vernon Grounds (left), *Conservative Baptist Seminary, Denver*, and Emilio Castro, *World Council of Churches*, address one of the May Consultations in the series “*The Future of the Missionary Enterprise*.”







*May Consultation, 1982: Disarming stereotypes with a barbeque.*

ies and mission executives from around the country, as the latter signed up for particular topics and lecturers that attracted their interests. At its peak in the early 1980s, in the course of an academic year the study program enrolled more than 800, more than half from outside the immediate furloughing residential missionary community.

One of Beaver's major efforts came to be known as the May Consultations. These were large gatherings that included mission leaders from the historic denominations, from conservative evangelical agencies, and from selected Roman Catholic mission orders. There were five conferences in the series: 1974, 1976, 1977, 1978, and 1982. These gatherings featured internationally known leaders such as Bishop Lesslie Newbigin and Emilio Castro of the World Council of Churches Commission on World Mission and Evangelism; Waldron Scott, secretary of the World Evangelical Fellowship; Jack Robinson, director of Missionary Internship; Ted Ward, mentor of scores of evangelical missionaries in their doctoral programs at Michigan State University; and René Padilla and Samuel Escobar, both rising spokespersons for Latin American evangelicals. Under the rubric "The Future of the Missionary Enterprise," the meetings addressed topics such as the relationship of community development and evangelism, liberation theology, and mission under authoritarian governments. On at least one occasion, the event caught the attention of *The New York Times*.



*R. Pierce Beaver*

A special effort was made to enlist Bible study leaders that evangelicals trusted—persons



such as Vernon Grounds of Conservative Baptist Seminary in Denver and Samuel Escobar of the International Fellowship of Evangelical Students. An evening barbeque in the expansive interior courtyard of the Center's facilities contributed to the goal of building bridges and dismantling stereotypes.

No one would claim 100 percent success. Occasionally a critical account of these gatherings appeared in evangelical publications. And from the other end of the religious spectrum, a participant once challenged Pierce Beaver publicly to drop the designation "Lord" for Jesus and use a more egalitarian metaphor such as "brother." Beaver promptly countered, "If Jesus is not *Lord*, we have no mission."



Gerald H. Anderson in  
1998 photo

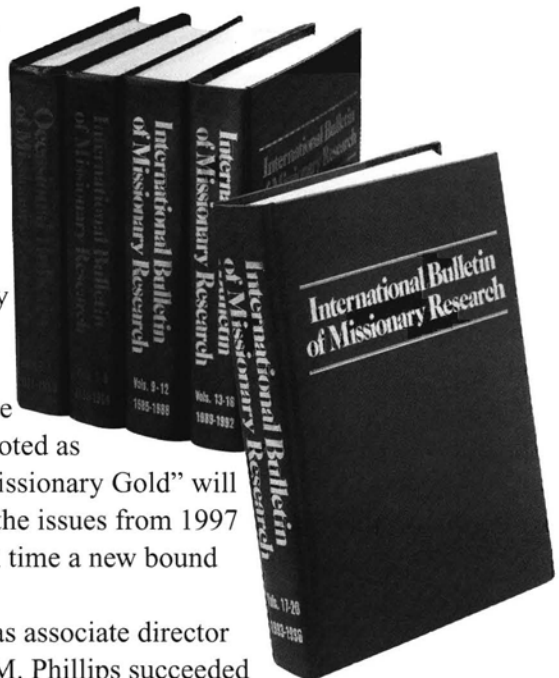
Beaver had come to OMSC as the first step in a transition, and one of his principal assignments was to recruit someone to take his place. Dr. Gerald H. Anderson, a mid-career missionary educator and church historian, recently returned from ten years in the Philippines under the Methodist Board of Global Ministries, had been invited to speak at the very first May Consultation in 1974. (His contribution to the proceedings was to challenge the then-current call for a moratorium on the sending of missionaries from the West.) Upon arriving at the center, he was immediately taken aside by Beaver who asked if he would be interested in a job. In August 1974 Anderson joined Beaver, having accepted the trustees' invitation to become associate director.

### 1977—*International Bulletin of Missionary Research*

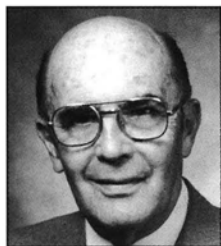
Beaver retired from OMSC in the summer of 1976, and the trustees appointed Anderson as the new director. One of Anderson's first goals was to revive the old *Occasional Bulletin from the Missionary Research Library*. This publication had been launched by Beaver in 1950, when he was director of the Missionary Research Library in New York City, prior to his fifteen-year service as missions professor at the University of Chicago Divinity School. The first issue of the new *Occasional Bulletin of Missionary Research* came out in January 1977. By reviving the *Bulletin*, OMSC entered the public arena with a full-blown academic contribution to the world Christian mission.

Despite the name, the publication would henceforth be a regular quarterly journal. In January 1981 the title was amended accordingly, and it became the *International Bulletin of Missionary Research*. Every four years, after sixteen issues have been issued, a bound volume is produced and promoted as "Missionary Gold." The sixth bound volume of "Missionary Gold" will come out at the end of the current year, containing the issues from 1997 through 2000. Several hundred copies are sold each time a new bound volume is released.

Dr. Norman Horner joined Anderson in 1976 as associate director and associate editor of the *Bulletin*, and Dr. James M. Phillips succeeded



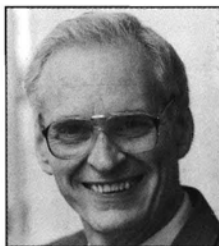




*Horner*



*Phillips*



*Coote*



*Dilg*



*Bonk*

Horner upon the latter's retirement in 1983. Both men were former Presbyterian missionaries (Horner in West Africa and the Middle East, and Phillips in Korea and Japan), with strong credentials in theological/missiological education. Robert T. Coote joined the staff as a short-term researcher in the fall of 1980 and was ultimately confirmed for a regular staff position as assistant to the director for research and planning. In 1983 Eugenia N. Dilg was appointed business manager. When Phillips reached retirement in 1997, the trustees invited Dr. Jonathan J. Bonk to become associate director. Bonk was a former missionary in Ethiopia and for twenty-four years a professor of missions at Providence Theological School in Winnepeg, Manitoba. Upon Anderson's retirement in June 2000, Bonk was appointed OMSC director.

## *1987–2000*

### *New Haven, Connecticut*

**In the early 1980s** OMSC conducted surveys of a number of evangelical agencies to learn more about the furlough patterns of evangelical missionaries. The evidence indicated that growing numbers of evangelical missionaries were pursuing advanced educational degrees during their furloughs, and therefore they needed to find furlough housing within traveling distance of the schools where they were doing their work. Others were locating in the immediate community of one of their supporting churches; in fact, more and more congregations were providing furlough housing precisely so they could benefit from their own missionaries' fellowship and ministry when the missionaries were home on furlough. Still other missionaries were buying their own homes, living in them during their furloughs, and renting them out between furloughs. These factors helped to explain why, during the 1970s, the year-long level of occupancy of the Ventnor furlough apartments was gradually but steadily declining. Clearly, "breathing in the salt air" and taking long walks on Ventnor's sandy beaches in order to restore health was no longer the primary need of returning missionaries.

After an exhaustive four-year study, the administration and the trustees became convinced that it was time to exchange Ventnor's "splendid isolation" for something more cosmopolitan, a venue that could offer academic opportunities, resources for mission research, and social and cultural enrichment. After visits to four potential sites, the trustees voted in 1985 to relocate to New Haven, Connecticut. A major factor in the decision was proximity to Yale University Divinity School's Day Missions Library, thought by many to be the premier missions research library in the world.



Initially the search for suitable property did not go well. One day, at the urging of OMSC's director Gerald Anderson, trustee Charles Forman checked with the officials of the St. Mary's parochial school at 490 Prospect Street. The gentleman at the other end of the phone line was greatly startled, as was Dr. Forman, for the St. Mary's school board only the previous evening had decided to close the school and sell the property. The two parties took this most unusual coincidence as an affirmation of divine providence. The 9,000 square foot Georgian home, built in 1911, which had served for more than thirty years as the teaching sisters' convent and worship center, became the offices and conference facility for OMSC's programs. There was also space for eight guest rooms. In the parochial school building, the original classrooms, cafeteria, library, and offices were reconfigured to become eleven apartments, ranging in size from efficiencies to three bedrooms.



*1987-88: The first year's residents in New Haven included Sr. Mary Motte, F.M.M. (front, third from left). Motte joined the OMSC Board of Trustees in 1991.*



### **Lesslie Newbigin's Inaugural Address**

Monday, October 5, 1987—the day set for the inauguration of OMSC's new facilities. The carpeting was barely down and the paint barely dry. An unexpected snow and ice storm on Sunday turned the festival tent on the lawn inside out, but Monday morning brought sunshine. The featured speaker for the occasion was Bishop Lesslie Newbigin, former missionary in India and secretary of the World Council of Churches' Commission on World Mission and Evangelism. His theme, "The Enduring Validity of Cross-Cultural Mission," affirmed the missionary calling of Christ's church, and in so doing it also affirmed the contribution of study centers such as

OMSC. "Whatever may or may not have been the sins of our missionary predecessors, . . . the commission to disciple all the nations stands at the center of the church's mandate, and a church that forgets this, or marginalizes it, forfeits the right to the titles 'catholic' and 'apostolic.' . . . The truth is," Newbigin continued, "that the Gospel escapes domestication, retains its proper strangeness, its power to question us, only when we are faithful to its universal, supranational, supracultural nature. . . . The contemporary embarrassment about the missionary movement of the previous century is not, as we like to think, evidence that we have become more humble. It is, I fear, much more clearly evidence of a shift in belief. It is evidence that we are less ready to affirm the uniqueness, the centrality, the decisiveness of Jesus Christ as universal Lord and Savior, the Way by following whom the world is to find its true goal, the Truth by which every other claim to



truth is to be tested, the Life in whom alone life in its fullness is to be found.”

Dr. David Bosch of South Africa opened the first week of the fall study program with a seminar entitled “Biblical Paradigms for Mission Today.” Dr. Paul Hiebert, Fuller Seminary School of World Mission, took up the challenge of missionary response to popular religion. Later in that academic year, Fr. Jose Marins and his team from Latin America conducted a workshop on Base Christian Communities. Dr. Alan Neely, then from Southeastern Baptist Seminary and later on the faculty of Princeton Theological Seminary, led residents in working through case studies on the topic “When Christians Meet Other Faiths.” There was a workshop in the spring of 1988 on community-based primary health care, another on spirituality for mission, and another on urban mission, with Dr. Roger Greenway and Dr. John Perkins. OMSC’s first academic year in New Haven, after a full schedule of almost weekly classes between the beginning of September and the end of April, ended with one of North America’s deans of mission history, Dr. William Richey Hogg, Perkins School of Theology, Southern Methodist University, Dallas, lecturing on the theme “History’s Lessons for Tomorrow’s Mission.”

### **January Term Mission Seminars for Students**

A strong program from OMSC’s later years in Ventnor remains strong today: the January survey courses on the world Christian mission. These programs are cosponsored by thirty or more seminaries across North America. By arrangement with their schools, students receive credit for the programs they participate in at OMSC.

Faculty members from the cosponsoring schools often share in the presentations, along with

*January 2000, Student Seminars on World Mission, held at Mercy Center, Madison, Connecticut. Long Island Sound is in the background. On the day of the photograph, Sr. Janet Carroll, M.M., director of the U.S. Catholic China Bureau, brought an inspiring and informative report on the Protestant and Catholic churches of China.*



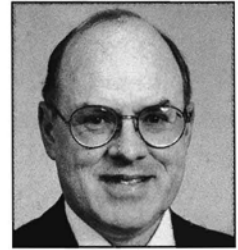
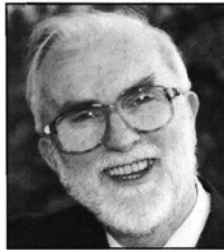


selected outside experts in various aspects of Christian mission. OMSC's own missionary and international Christian leaders mix with the students, giving the entire experience a flavor of authenticity and immediacy.

The January seminars are the most heavily attended of all OMSC's programs. So much so that for part of the month the program is held at Mercy Center of Madison, a Catholic retreat center twenty miles east of New Haven. OMSC senior staff and residents literally move into the Mercy Center for the peak weeks of the month. It is an outstanding time of intergenerational, intercultural, and interdenominational exchange. Christ's church in microcosm!

### Senior Mission Scholars in Residence

The new setting made possible a strategic innovation, namely, inviting senior mission leaders and scholars to spend an academic semester at OMSC. They are able to receive appointment as Research Fellows at Yale Divinity School and use the Day Missions Library and the other academic resources of Yale University to advance their current scholarly work. They provide leadership in some of the seminar programs for OMSC residents, and in addition they are available for guidance regarding questions and mission research projects that residents may bring to them. In the spring of 1988 Professor Andrew Walls became OMSC's first Senior Mission Scholar. There have been more than a score since then, constituting a virtual Who's Who in contemporary mission scholarship.



*Senior Mission Scholars (selected): From upper left: Andrew F. Walls (1988); Tite Tiénou (1990); Gary B. McGee (1992), Mary Motte, F.M.M. (1995); Paul Pierson (1998); Canon Diana Witts (2000).*

### The "Third Church" Has Arrived

In 1976 Catholic missiologist Walbert Bühlmann coined the term "Third Church" to describe the body of non-Western Christians who soon would make up the clear majority of the world church. More than twenty years before Bühlmann used the term, Pierce Beaver wrote in an early issue of his *Occasional Bulletin*, "I have little doubt that it is out of the battle of the young churches with their environment that there will eventually come . . . the seeds of spiritual revival which will renew the vitality of the Western churches . . . and make Christianity a mighty force in shaping the emerging world community."

These words are being fulfilled in our time. And what is true of the world church as a whole is fully reflected in regard to Christian missionaries—more and more are sent from and supported by non-Western churches. And they are serving the Lord of the church in virtually every corner of the globe. In very recent years non-Western missionaries and church leaders have constituted a majority in the OMSC resident community. They have come to New Haven for the opportunities

offered at OMSC: continuing education in cross-cultural ministries, affordable furlough housing, and fellowship in an international company of missionaries and church leaders—in short, rest and renewal for mission.

At the beginning of the new century, the churches of Korea have become especially noteworthy for their decisive engagement in the Christian world mission. Korean missionaries on furlough at OMSC in recent years have served in Japan, Philippines, Indonesia, Kazakhstan, Russia, Turkey, Ethiopia, Kenya, Chile, Peru, Colombia, and the United States. Reports about OMSC as a place for furloughing missionaries gets passed on by word of mouth. In 1993–94 Rev. Sung Min Suh, a Korean missionary in Indonesia, furloughed at OMSC. His family passed the word along to the Gustavo Hurs, missionaries in Chile. The Hurs came in 1994–95 and alerted their friends, the Yoon-Il Hwangs, Korean missionaries in Peru. The Hwangs came in 1995–96 and in turn told their friends the Wuidong Kims, Korean missionaries in Colombia, who completed a year of furlough at OMSC in 1997.

Since the mid-1980s American Baptist International Ministries and OMSC have worked together to sponsor church leaders from Myanmar (Burma) for study at OMSC. So far over fifty individuals from Myanmar have been in residence at OMSC. Their deep appreciation for what they have gained has resulted in the formation of an OMSC alumni association that sponsors periodic gatherings to perpetuate the fellowship and learning in Myanmar.

The Burmese and the Koreans are representative of nations and ethnic groups from all over the world that have come together in New Haven since 1987 to share their experience and hard-earned wisdom with one another. From Nigeria, Dr. Yusufu Turaki of the Evangelical Church of West Africa, wrote, “I enjoyed the intellectual and spiritual freedom to develop a broader perspective of the world Christian mission. OMSC is uniquely capable of facilitating renewal for mission in an international context.” As Rev. David Van Bik of the Chin Baptist Convention came to the end of his furlough at OMSC, he wrote, “I am returning to [Myanmar] with broader vision and greater dedication, thanks to my experience at OMSC.” Erlinda Caringal and her husband, Romeo, both medical doctors from the Philippines,







*September 23, 1999: The OMSC community assembles for picture taking. During the week Dr. Gerald Anderson conducted a seminar on the theme "Mission at the Turn of the Century." In addition to the residents who attended, nonresidents from as far away as Arizona and Great Britain traveled to New Haven for the seminar. A score of nations are represented in the photograph.*





*Alan and Zelda Jansen came to OMSC from Capetown, South Africa, where Alan served at the Cape Evangelical Bible Institute. Alan was impressed—and pleasantly surprised—by the candor he found among senior mission executives attending a weekend event at OMSC.*

came to OMSC in the late 1980s and received further medical training while in New Haven. They then worked for several years in Zambia, before returning to OMSC on another furlough and registering for still more medical training. Twins were born while they were at OMSC on their second furlough. The Caringals are now working in Nepal. Linda writes, “OMSC is where I found rest in body, in mind, and in spirit through renewal of my relationship to God and reaffirming of

my missionary calling.” Barry Owen, an American working in Taiwan with CB International (formerly Conservative Baptist Foreign Mission Society), summarized his family’s experience at OMSC as follows: “The seminars gave us a superb overview of what is happening in missions. Living in Doane Hall was a wonderful experience in itself, with our international brothers and sisters helping to keep us on our ‘cross-cultural’ toes. I do not believe one could find a better place to spend a year of home assignment.”

### **An Unprecedented Program for Mission Research**

In 1992 the Pew Charitable Trusts of Philadelphia tapped Dr. Anderson and OMSC to coordinate and administer what was called the Research Enablement Program. Over a period of six years the REP made 110 grants, with a total value of approximately \$1.6 million. A little less than half of these grants went for postdoctoral research projects. Thirty-three grants went to doctoral candidates to support their international, cross-cultural research. Most of the remaining grants were designated for scholarly consultations on world Christianity. Nearly fifty books were published by 1999, all representing outcomes of the grant projects. A similar number of monographs appeared in scholarly journals. Particularly noteworthy is the fact that the vast majority of the grant recipients were working in the context of secular universities rather than in Christian institutions. This pointed to a key goal of the REP program: to encourage the academic world at large to take seriously the impact of the world Christian movement and to approach the subject with an integrative, multidisciplinary perspective and analysis.

A feature of the program that received much attention and praise was the annual REP Colloquium, held in Nashville, Tennessee, in May of each year. All scholars receiving grants during the preceding year gathered in Nashville to share their projects and receive comments and evaluation from members of the Review and Selection Committee and from specially invited senior scholars with missiological expertise and established academic reputations.

A particularly ground-breaking project was a consultation held in 1996 at the University of





*REP Annual Colloquium: At the end of May every year, for six years, scholars from around the world converged on the Scarritt-Bennett Center in Nashville, Tennessee, to review and critique current REP projects (about twenty per year), and to suggest further academic work on the impact of Christianity in world history. About 40 percent of the grants were made to non-Western scholars, 14 percent were awarded to women.*

Beijing that brought together ten scholars from the People's Republic of China and ten scholars from North America to exchange papers and discuss "Chinese-Western Philosophy and Religious Studies." A record for sheer physical effort was set by L. R. Bawla, general secretary of the Presbyterian Church of Myanmar, who traveled for three days to attend the 1996 colloquium in Nashville; in the months prior to the colloquium he was obliged to make several daylong trips by bus to Yangon in order to secure a visa. Dr. Matthews Ojo, lecturer in church history at Obafemi Awolowo University, Ile-Ife, Nigeria, illustrated just how much can be accomplished on a relatively modest award: his grant of \$10,000 covered living expenses for six months and the cost of lengthy field research trips to six other African nations.

Dr. Dana Robert, professor of international mission, Boston University School of Theology, described one of the long-term benefits of the REP project as a whole and of the colloquia in particular: "REP has created a network of scholars around the world whose insights have been broadened by the Nashville colloquia." Dr. Richard H. Elphick, professor of history, Wesleyan University, Middletown, Connecticut, stated "REP made me aware of numerous dimensions of this field [world Christianity] that were unfamiliar to me, particularly in introducing me to missiology. As a result of REP, I am resolved to devote the rest of my scholarly life to the study of world Christianity."

### **Advancing Mission Scholarship: Book Publication**

OMSC's senior staff published four books during the decade of the 1990s. Two of them were compilations from the pages of the *International Bulletin of Missionary Research*. Eerdmans and OMSC copublished the first of these in 1990, *Mission in the 1990s*, with essays by mission leaders as diverse as Emilio Castro of the World Council of Churches and Grant McClung of the Church of God (Cleveland, Tennessee). Next to come off the press was *Toward the 21st Century in Christian Mission* (Eerdmans, 1993), a Festschrift for Gerald Anderson, edited by his OMSC colleagues James M. Phillips and Robert T. Coote. This volume is being widely used in theological schools and col-



leges to give an academic-level introduction to the progress and ongoing issues of the world Christian mission. In 1994 Orbis Books released *Mission Legacies*, containing seventy-five biographical essays on leading figures of the past two centuries in Christian mission. These originally appeared in the *International Bulletin*, over a period of seventeen years. As of June 2000, *Mission Legacies* is in its fifth printing.

The most recent major publication associated with the OMSC senior staff is the fruit of Gerald Anderson's lifelong commitment to the scholarly understanding and documentation of the world Christian mission. Titled *Biographical Dictionary of Christian Missions*, it was

published in 1997 by Simon & Schuster Macmillan. Its nearly 850 pages carry sketches of the lives of 2,400 individuals, from the first century through the twentieth, representing the full spectrum of the Christian traditions. The subjects selected were deemed to have played significant and formative roles in mission. In January 1998 Anderson had the privilege of personally presenting a copy of the *Dictionary* to Pope John Paul II. A paperback edition, produced by Eerdmans, came off the press in 1999.



Gerald Anderson, Willi Henkel, O.M.I. (member of the Dictionary Advisory Board), and Robert Coote, Assistant Editor for the project, present an autographed copy to Pope John Paul II.



June 3, 1998: Board President J. Martin Bailey helps OMSC residents with the groundbreaking.

### June 1999: Dedication of Great Commission Hall

The closing years of the 1990s saw an extraordinary amount of celebration. A Seventy-Fifth Anniversary Banquet was held October 3, 1997, with Gustav Niebuhr, religion editor of *The New York Times*, the featured speaker. The following year, on Wednesday, June 3, 1998, groundbreaking for a new residential building took place; Dr. David Rambo, president of the Christian & Missionary Alliance Seminary, Nyack, New York, brought remarks. A year later, dedication of the new building, Great Commission Hall, was viewed as another occasion for a banquet. The speaker on Friday evening, June 11, 1999, was Dr. James Laney, former president of Emory University, Atlanta, and former U.S. ambassador to Korea. The next morning Dr. Samuel Moffett, former missionary in Korea and professor of missions emeritus, Princeton





*Given the relative positions of Doane Hall and Great Commission Hall, placed either side of a long, narrow courtyard, the architect has a more complete view of the building than the photographer! The architect for the project was Felix Drury.*

Theological Seminary, and former member of the OMSC Board of Trustees, bought the dedicatory address for Great Commission Hall, focusing on the holistic dimensions of Christ's Great Commission.

The decision to add more residential units on the New Haven property was taken as a result of a 1993–94 trustee study regarding the future of the center. This decision reflected the fact that year by year the OMSC administration, for lack of space, was turning away increasing numbers of applicants. Great Commission Hall received its first occupants in the fall of 1999; it was filled to capacity most of the past year and is fully booked for the coming year.



*Dedication, June 12, 1999: OMSC Trustees gathered at the front entrance of the new residential building. Left to right: Ronald G. Taylor, Elizabeth B. Brown, Charles W. Forman, Gerald H. Anderson, Margaret S. Larom, J. Martin Bailey, Ki Chun Lee, Jonathan J. Bonk, and Donald F. Herbst.*



# Moving into the New Century

**The year 2000** saw the retirement of Gerald Anderson after twenty-six years with OMSC. Jonathan Bonk, who had served as associate director since July 1997, was appointed by the Board of Trustees as OMSC's new director and editor of the *IBMR* (beginning July 1). Robert Coote was appointed associate director, responsible for directing and coordinating OMSC's study program; he became associate editor of the *IBMR*. Eugenia Dilg continued as Business Manager.

In 1997 when Dr. Bonk joined the OMC staff, one of the visions he brought with him was the *Dictionary of African Christian Biography (DACB)*. The *DACB* contains biographical accounts of African Christian leaders, evangelists, and lay workers chiefly responsible for laying the foundations and advancing the growth of Christian communities in Africa. The format chosen is a non-proprietary digital electronic database (rather than a printed publication). It is an international undertaking, with the contributors primarily being persons within African networks, such as academic and denominational associations, although information from persons living outside of Africa is also welcome. The *DACB* is intended to do for the African church what the book of Acts did for the early church, namely, record the principal events and founding actors before the

information is lost to history.

In February 2000 Bonk and Andrew Walls helped to inaugurate the Frumentius Lectures in African Church History, held in Addis Ababa and hosted by the Ethiopian Graduate School of Theology. The conference attracted participants from Orthodox, Catholic, Lutheran, Pentecostal, Baptist, Mennonite, and nonaffiliated church communities. Bonk and Walls were particularly pleased to be granted an audience with Abuna Paulos, patriarch of the Ethiopian Orthodox Church, and they were happy



*Bonk and Walls use a laptop computer to introduce the Abuna Paulos to the on-line version of the DACB.*

to demonstrate for him the *DACB*. OMSC is aiding this project through its Project Luke Fellowships, given to qualified African scholars to enable them to come into residence at OMSC, where they participate in seminars related to African church history and receive training for gathering historical information through oral history, building church archives, and related skills. While in residence, Project Luke scholars undertake to compile a number of the biographical sketches that will be entered into the *DACB* database.



### **Mission Executives Study Group**

One of the longest running programs of OMSC (from 1975) is the Study Group on Contemporary Mission Issues. Members are drawn from a broad range of evangelical and main-line agencies; membership numbers about one hundred. The twice-a-year weekend meetings are by invitation, and the proceedings are not publicized. Members find that the candid and unadvertised meetings are unusually helpful in the study of difficult issues confronted by those engaged in cross-cultural Christian mission. Gerald Anderson frequently asserts that the Mission Executives Study Group, though little known by the general Christian public, is among the most valuable activities of OMSC.

On April 29, 2000, at its spring weekend meeting, the group honored Dr. Anderson and his wife, Joanne, with statements of appreciation, both spoken and written. Sixty letters of tribute were presented in a bound volume. The authors represented mission agencies and institutions from one end of North America to the other (both United States and Canada), and from Study Group members who come to the meetings from the United Kingdom. Paul Pierson of Fuller Seminary, Pasadena, California, expressed the feelings of many when he wrote, "The Study Group has been an enriching experience . . . one of the best examples of genuine ecumenism. I am one among many from diverse mission agencies and denominational traditions who have been stretched and challenged by your ministry."

The twenty-six years of Gerald Anderson's leadership of OMSC was celebrated June 9, 2000, when the Board of Trustees sponsored a gala event at the New Haven Law Club, with more than 130 guests—Anderson family members, friends, OMSC trustees and staff members, and colleagues in mission and academia. Dr. Robert A. Seiple, United States Ambassador-at-Large for International Religious Freedom, addressed the gathering on the theme "How beautiful are the feet of those who bring glad tidings." Seiple's insights, honed by eleven years as president of World Vision International and his more recent work in international human rights issues, would have resonated with the thousands of missionaries and international church leaders who have benefited from the hospitality and programs of OMSC over most of a century.

Dr. Bonk—OMSC's new director—expresses his vision in these words: "I am well aware that the present grows out of the past, and that the past 'presses hard' on the future. As incoming director, I am delighted to be part of a ministry with such an excellent reputation. I am committed to making sure that our programs and services will continue to engage constructively with Christian mission as it is, wherever it is, and that OMSC's international reputation will continue to be merited, to the glory of God."



*The Andersons cut the cake presented by the Mission Executives Study Group, April 29, 2000.*

## Chronology of OMSC Trustee service (shaded, 1923 founding Board Members)

	1920	1930	1940	19
Marguerite T. Doane . . . . .				
Ida F. Doane . . . . .			1923-1942	
George W. Doane . . . . .	1923-1928			
James C. Brewster . . . . .	1923-1931			
Harry E. Almberg . . . . .			1923-1943	
Edna M. Harrison . . . . .				
Charles Harrison . . . . .	1923-1932			
Lucy W. Peabody . . . . .			1923-1949	
Bertha S. Gauger . . . . .				
Curtis Lee Laws . . . . .		1928-1938		
Conover English . . . . .				
John Binns . . . . .				
Lawrence J. MacGregor . . . . .				
Alice M. Bell . . . . .				
Luther Gotwald . . . . .				
Howard C. Bach . . . . .				
Woodruff J. English . . . . .				
Gordon Boyd . . . . .				
George W. Carpenter . . . . .				
Marjorie D. Roberts . . . . .				
Herbert O. Muenstermann . . . . .				
James F. Hopewell . . . . .				
Charles W. Anderson . . . . .				
G. Linwood Barney . . . . .				
Julius B. Poppinga . . . . .				
Alice Wimer . . . . .				
Edwin P. McCausland . . . . .				
R. Park Johnson . . . . .				
John L. Butler . . . . .				
Lyman C. Ogilby . . . . .				
Louise Paw . . . . .				
Charles W. Forman . . . . .				
Pearl Lee Walker-McNeil . . . . .				
J. Martin Bailey . . . . .				
Paul A. Becker . . . . .				
Ruth Woodcock . . . . .				
Samuel H. Moffett . . . . .				
Samuel Escobar . . . . .				
Donald F. Herbst . . . . .				
William R. Cunitz . . . . .				
Mary M. Motte . . . . .				
Ralph Reavis . . . . .				
Paul G. Hiebert . . . . .				
David E. Schroeder . . . . .				
R. Donald MacDougall . . . . .				
Paula J. Waters . . . . .				
Seth O. Asare . . . . .				
Elizabeth B. Brown . . . . .				
Margaret S. Laron . . . . .				
Ki Chun Lee . . . . .				
Ronald G. Taylor . . . . .				
James M. Schaffer . . . . .				
David L. Rambo . . . . .				
Robert N. Schmalz . . . . .				



"Sunny Side," 1932



One block from beach



# es, 1923–2000

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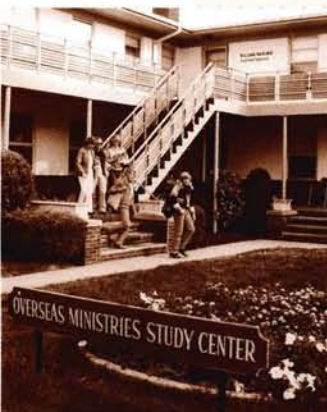
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Expansion, 1950–1960s



New Haven, 1987–

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## Notes

1. In *Six Decades of Renewal for Mission*, A. C. Hana was identified as "Ames C. Hanna," based on a later reference in the Minutes of the Board of Trustees of the Society for Foreign Mission Welfare. However, the grandson of Adoniram Judson is correctly identified in Joan J. Brumberg, *Mission for Life: The Story of the Family of Adoniram Judson; The Dramatic Events of the First American Foreign Mission, and the Course of Evangelical Religion in the Nineteenth Century* (1980) as Alexander C. Hanna.
2. In *Six Decades of Renewal for Mission* the leper colony where Alberto Franco served was identified as being on Culion Island, site of a major leper colony. However, the Minutes identify Franco's place of service as Santa Barbara, a community northwest of Iloilo on Panay Island.

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\_\_\_\_\_, "No East or West: Celebrating Seventy-five Years of the Overseas Ministries Study Center," *International Bulletin of Missionary Research* 21, no. 3 (July 1997), pp. 98–103.

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Norman A. Maring, "Conservative but Progressive," in *What God Hath Wrought*, ed. Gilbert L. Guffin (Judson Press, 1960). Also see an unpublished monograph by Maring, "Eastern Seminary's Evangelical Stance" (1971). Maring describes the religious and theological ethos of mainline evangelicals of Marguerite Doane's generation.

Lucy W. Peabody, *A Wider World for Women* (Fleming H. Revell, 1936).

Elsie Singmaster, *A Cloud of Witnesses* (Central Committee on the United Study of Foreign Missions, 1930). A popular account of Asian women who were followers of Christ with unusually high achievement in their chosen medical and educational professions, and who represented the fruit of Christian mission. Marguerite Doane joined other philanthropists in generously supporting Christian missions and education in Asia, and she evidently was pleased to host at the furlough homes in Ventnor some of the persons whose stories appear in *A Cloud of Witnesses*.