



## BAPTIST PRESS

News Service of the Southern Baptist Convention

### NATIONAL OFFICE

SBC Executive Committee  
460 James Robertson Parkway  
Nashville, Tennessee 37219  
(615) 244-2355  
W. C. Fields, Director  
Robert J. O'Brien, News Editor  
James Lee Young, Feature Editor

### BUREAUS

**ATLANTA** Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041  
**DALLAS** Orville Scott, Chief, 103 Baptist Building, Dallas, Tex. 75201, Telephone (214) 741-1996  
**MEMPHIS** Roy Jennings, Chief, 1548 Poplar Ave., Memphis, Tenn. 38104, Telephone (901) 272-2461  
**NASHVILLE** (Baptist Sunday School Board) Gomer Lesch, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 254-5461  
**RICHMOND** Jesse C. Fletcher, Chief, 3808 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151  
**WASHINGTON** W. Barry Garrett, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

July 21, 1975

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George Sadler, Retired SBC  
Foreign Mission Exec., Dies

RICHMOND (BP)--George W. Sadler, 87, missionary and executive with the Southern Baptist Convention's Foreign Mission Board for 40 years prior to his retirement, died here July 18.

A funeral service was held July 21 at Richmond's Grace Baptist Church, with burial in Hollywood Cemetery.

Sadler, appointed as a missionary to Nigeria in 1914, later became secretary (administrative head) for Africa, Europe and the Near East. He also served as a special representative to European Baptists and acted as interim executive secretary of the board between the death of M. Theron Rankin and the election of Baker J. Cauthen.

Since retirement in 1960, he had lived here, serving as interim pastor at several churches, including Hatcher Memorial Baptist Church where he was also minister of youth and visitation. He was a member of Richmond's Grace Baptist Church.

As secretary for Africa, Europe and the Near East, Sadler directed the growth of the Southern Baptist mission commitment there from 53 missionaries stationed in seven countries to 341 missionaries in 12 countries. He directed missionaries to new work in Ghana in 1947; Southern Rhodesia, 1950; and East Africa, 1956. East Africa included stations in Dar Es Salaam and Mbeya, Tanzania, and Nairobi and Mombassa, Kenya.

A native of Laneview, Va., Sadler was a veteran of World War I. He enlisted in the Army as a private and later received a commission and served as chaplain with combat troops in France during the war and with occupational forces in Germany afterward. He won the Distinguished Service Cross, awarded by General John J. Pershing, and was recommended for the Belgian Cross.

Following his military discharge in 1919, he married Miss Annie Laurie Maynard of South Carolina. Mrs. Sadler died in 1972.

During his career, Sadler taught in various colleges, universities and seminaries and held several pastorates. When elected to the administrative staff of the Foreign Mission Board in 1939 he was also acting president of the Baptist Theological Seminary in Ruschlikon, Switzerland, during its opening session, 1949-50.

He wrote *A Century in Nigeria* (Broadman Press, 1950), a history of Southern Baptist mission work in Nigeria.

In 1960 Sadler, his late wife and other former missionaries were honored in Nigeria for their contribution to its development and preparation for self-government.

Sadler is survived by one son, George William Sadler; seven grandchildren and two great-grandchildren. His daughter, Mrs. Henrietta Kinman, preceded him in death.

The family requested that in lieu of flowers, contributions be made to the University of Richmond.

**Southwestern Completes  
DMin Accreditation Process**

FORT WORTH (BP)--Southwestern Baptist Theological Seminary here has become the first of the six Southern Baptist Convention seminaries to complete the final accreditation process with the Association of Theological Schools (ATS) on its doctor of ministry (D.Min.) degree.

All six SBC seminaries were granted preliminary accreditation by the ATS, along with about 30 theological schools in the nation, and are graduating DMin students with accredited degrees, an ATS spokesman said.

Southwestern Seminary and six other theological schools, he said, were the first seven schools to complete the ATS' final evaluation process for full accreditation.

The other six are Chicago Theological Seminary, Princeton (N. J.) Theological Seminary, Meadville/Lombard Theological School, Chicago, Union Theological Seminary at Richmond, Va., the University of Chicago Divinity School, and Graduate School of Theology, Southern California, Claremont, Calif.

The ATS said some 50 seminaries in the United States have DMin programs involving over 3,500 students. Only about 35, including all SBC seminaries, were granted preliminary accreditation for the relatively new degree program, the ATS said. Southwestern is beginning its fourth year in the DMin program.

The doctor of ministry is an advanced professional degree designed to provide ministers with opportunities to develop their professional skills for the traditional and emerging ministries of the church.

It involves one year of advanced study beyond the three-year master of divinity degree and about two years beyond the master of religious education degree, the ATS said.

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**Baptist Ministries Expand  
Despite Portugal's Turmoil**

Baptist Press  
7/ 21/75

LISBON, Portugal (BP)--In spite of political uncertainties in riot-plagued Portugal, Baptist work is continuing and expanding, according to Norma (Mrs. John M.) Herndon, Southern Baptist missionary stationed here.

A Bible correspondence course, "Who is Jesus?", introduced on the radio, the first national meeting of Portuguese Baptist groups and a nearly self-supporting book store are important steps for Southern Baptist missionaries and Portuguese Baptist nationals here, she said.

In 1967 the Portuguese Baptist Convention received permission to have two weekly radio broadcasts throughout the country and for many years an average of 50 letters per week have been received in response to the programs.

Southern Baptist missionaries have been answering the letters with Bibles, tracts and personal contact. One missionary, Betty (Mrs. Grayson C.) Tennison, has answered hundreds of letters and kept up regular correspondence with many who have personal problems and needs.

The publicity for the course started in March, and 564 were enrolled in the first six week period. Of the 564, 85 have completed the initial course, and 12 have completed all of the courses.

Self-support is almost a reality for the Baptist Book Store in Portugal. In 1968, Portuguese Baptists opened a book store in Lisbon to serve the evangelical community with Christian literature and to be a positive witness. The volume of sales in 1974 made self-support almost within reach.

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After depending on subsidy to remain in operation during the first years, Mrs. Herndon said the self-support "is a gratifying reality and makes feasible the future launching of publications as well as distribution of religious books."

Mrs. Herndon said the flow of pornographic and atheistic literature had increased and made a stock of secular books with a good witness difficult to maintain.

Some 1,500 Portuguese Baptists gathered in the city of Coimbra recently for the first meeting of all Baptists of Portugal. Three groups of Baptists exist in Portugal, according to Mrs. Herndon--The Portuguese Baptist Convention, with 2,600 members in 43 churches; the Association of Baptist Churches, with 750 in 15 churches; and several independent Baptist churches.

She said that although the meeting was a cooperative effort, there was no real indication that the Baptist groups may be joining forces. The high point of the gathering, which met under the theme "Baptists: Christians and Citizens," was the fellowship, she said.

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Merger, Not Integration,  
Tried by Black-White Churches

Baptist Press  
7/21/75

By Polly McNabb

CARSON, Calif. (BP)--Members of predominantly-white Central Baptist Church here were determined to minister to blacks in their racially changing community, but, try as they might, they couldn't seem to accomplish their goal.

That is, until they decided on a major experiment.

Failing in efforts to integrate, they decided to merge with a black Baptist group, with the black pastor taking leadership of the merged group and the white pastor serving in an associate role.

It's an unusual action, which followed a long process of study and has had some interesting results.

Organized in 1970, in the midst of a transitional area, Central Baptist Church, a Southern Baptist congregation, is surrounded by a 50 percent black population.

Central's pastor, Robert Bridges, and members knew they needed an integrated ministry, but found it difficult to enlist black leadership, which they knew would be needed to have the type ministry they envisioned.

They enlisted several black children, but even then it seemed that the children carried over the problems in the schools. A large attendance of one group seemed almost automatically to guarantee a small attendance of the other.

Bridges said he kept getting the advice "integrate." And while he knew it was the ideal, it was difficult to accomplish.

Finally, after much study and consultation, the church decided the answer might be to merge, rather than to integrate. But then it faced the question: "With Whom?" With several black churches interested in the experiment, Central had to decide which one was the right one.

So, more conferences, more prayer meetings, more of everything until finally a small group of blacks came into view. They had been meeting for some time as a mission in the Carson City Library and had saved some money toward the purchase of property. Their problem was finding the property. During the search their pastor, David Buggs, was advised to contact the Southern Baptist association office for help in locating property.

Thus, a mission group looking for property and a white church looking for a black group with which to merge were introduced.

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The groups held meetings and more meetings to learn about each other. The white group came to a conclusion that the black group had known all along, that Buggs, a layman before his call to preach, was "a sound and solid preacher."

By the time the two B's (Bridges and Buggs) had really got to know each other better, they decided that Buggs would be the pastor and that since he had not yet had the opportunity for the training that Bridges had had, that Bridges would be the associate in charge of the teaching and training programs.

The merged church will retain Central's incorporation, loan and name and the church building at 1641 E. Carson houses the congregation.

Bridges reports that Buggs has made him feel completely at ease with whatever program he comes up with. There has been no restraint at all. The pastor simply implements the program of the associate.

On the other hand, Buggs says that he's quite satisfied with the arrangement and has experienced no problems so far at all. He says that Bridges is a "very spiritually minded person, incomparably qualified" and that he feels honored to be working with him.

Buggs also complimented the Sunday School director, Mrs. Harriett Moine, who served in that capacity in Central. "She has done an outstanding job of making the groups feel comfortable with each other," he said.

Bridges is not yet ready to recommend this type merger as the solution for other churches in transition communities, for he believes that this is a unique situation. It could never have been done without the "deep Christian feeling that the groups have for each other," he said.

Both men believe that the two groups can learn from each other. Bridges said that the black children have a great deal to teach the whites in the matter of reverence. He said they have far fewer discipline problems than white children. Even those who come alone and from unstable home situations sit in the front and listen. Many of them, he said, already know some scripture verses, even though they don't come from church going families.

Even with the pitfalls and problems which can hamper any congregation--white, black or merged--both pastors predict growth. It should be an interesting experiment in Christian cooperation.

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Polly McNabb is associate editor of The California Southern Baptist, official news publication for The Southern Baptist General Convention of California.

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