

1970

History of the Southern Baptist Chaplaincy

Lawrence P. Fitzgerald

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HISTORY OF THE
SOUTHERN BAPTIST CHAPLAINCY

By

Lawrence P. Fitzgerald

NOTE: Lawrence P. Fitzgerald is the former editor of THE CHAPLAIN and THE LINK, publications of the General Commission on Chaplains, Washington, D.C. He is now retired and living in Abilene, Texas, where he continues to write and to teach journalism at Hardin - Simmons University.

REPRODUCED BY

The Chaplains Commission
Home Mission Board
Southern Baptist Convention
1350 Spring Street, N.W.
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Laurie Baumgardner

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Per our conversation today, we hope to produce an updated volume on the history of the SBC Chaplaincy in the near future.

God bless you,
Doug

Douglas L. Carver
Chaplain (Major General)
United States Army, Retired
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to

GEORGE W. CUMMINS

to

make

his

dream

come

true

BEGINNINGS

Chaplains have been around for more than 3,000 years.

Who was the first military chaplain? Many say Phinehas. This man was the son of Eleazar and the grandson of Aaron (Exodus 6:25). He went as priest with the army on a punitive expedition against the Midianites (Numbers 31: 6).

The Lord said to Moses, "Avenge the people of Israel on the Medianites; afterward you shall be gathered to your people. And Moses said to the people, "Arm men from among you for the war, that they may go against Midian, to execute the Lord's vengeance on Midian. You shall send a thousand from each of the tribes of Israel to the war." So there were provided, out of the thousands of Israel, a thousand from each tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand from each tribe, together with Phinehas the son of Eleazar the priest, with the vessels of the sanctuary and the trumpets for the alarm in his hand (Numbers 31:1-6).

Canadian Chaplain Rand calls attention to Alfred Vagts' A

History of Militarism, where the author says:

The ancient Assyrians had the earliest fighting organization of great efficiency, complete from the emperor's life guards and baggage trains to army chaplains.¹

Across the centuries chaplains have encouraged their men. In

Deuteronomy we find the law of the chaplaincy in the Hebrew army:

"When you go forth to war against your enemies, and see horses and chariots and an army larger than your own, you shall not be afraid of them; for the Lord your God is with you, who brought you up out of the land of Egypt. And when you draw near to the battle, the priest shall come forward and speak to the people, and shall say to them, 'Hear, O Israel, you draw near this day to battle against your enemies: let not your heart faint; do not fear, or tremble, or be in dread of them; for the Lord your God is he that goes with you, to fight for you against your enemies, to give you the victory (Deuteronomy 20:1-4).

From the earliest times, prayers have been offered for God's people as well as against God's enemies. Among the Yale Biographies there is a prayer attributed to Samuel Dunbar, a chaplain in the French and

Indian War. When it was reported that a hostile fleet was about to attack Boston, he prayed that the Lord would "put a bit in their mouths and jerk them about, send a strong northeast gale and dash him in pieces on Cohasset Rock."²

Rameses II of Egypt in 1296 B.C. lost the battle of Kadesh to the Hittites, but nonetheless he laid claim to victory, which, he said, was due to the war-god Menthu.³

Chaplains have been an integral part of the Roman military establishment since the fifth century.⁴

Chaplains were a significant part of the huge military forces making up the Crusades. During the Battle of Antioch (1097 A.D.) the Turks were routed and their camp plundered. One of the leaders of the Crusader forces was Peter Bartholomew. He appeared before the people with a strange story: that Saint Andrew had revealed in a dream the hiding place of the very lance wherewith the Roman soldier had pierced the side of Christ.

The Bishop thought it empty words; but the Count believed⁵ and entrusted Peter to the care of his Chaplain Raymond.

The vision of Peter Bartholomew and others, which had not abated, were again turned to ridicule, the chief among the scoffers being Robert of Normandy's Chaplain Arnulf. He was a sub-deacon, the subject of many popular songs, a tutor of the conqueror's daughter; and he eventually became king of Jerusalem.

In The History of the Chaplains Corps, United States Navy, Volume 1, Chaplain Clifford Drury points out:

Chaplains accompanied most of the exploring expeditions sent to the new world. When Francis Drake sailed around the world in his Golden Hinde in 1578-1580, Chaplain Francis Fletcher, a clergyman of the Church of England, was aboard. Chaplain Fletcher conducted the first Protestant service in the English language in what is now continental United States. The service

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was held in June 1579 on a beach located in what is known today as Drake's Bay, Marin County, California, about fifty miles north of San Francisco.

Other English sovereigns, following the precedent set by Queen Elizabeth, appointed chaplains to serve on the larger vessels of the British Navy. By the time of Charles I the custom seems to have been well established. Samuel Pepys, of diary fame, occupying a position in the British Government equivalent to the First Lord of the British Admiralty, was active in 1676 urging captains of His Majesty's ships to take a 'godly divine' with them. His diary shows his concern about the type of men selected.

A recent authority of Pepys writes: "It was laid down that henceforth the Secretary of the Admiralty Office was to notify the Church authorities of every ship ordered to sea that there might be a chaplain appointed to each, properly equipped with the King's warrant." 6

Major General J. F. C. Fuller, in A Military History of the Western World, Volume 1, comments:

A fact that cannot be questioned is that, from the earliest records of man to the present age, war has been man's dominant preoccupation. 7

If the clergy is to go with its people in the times of its dominant engagement, the chaplain must be there.

Herman Norton in Rebel Religion sums all this up by saying that the military minister is essential:

While no specific date marks the beginning of the tradition of the military chaplaincy, religious needs of soldiers have been met by dedicated men for a very long time, even before our country became a nation. Early chaplains--Franciscan friars, Jesuit priests, Anglican clerics, Puritan divines--served colonizing groups. And some, ironically, were missionaries to the very Indians whom their soldier-parishioners fought. 8

Another hundred years have passed since the rise of the chaplaincy tradition in America. Times have changed; methods of warfare have changed; but the tradition is more firmly established than ever. The verdict of the past hundred years is that the function of the military minister is essential and that the chaplain is here to stay. 9

Here is a brief story about a word. That word is chaplain. Where does the word chaplain come from? The answer to this question is woven around an old legend of Saint Martin of Tours (b.316-400).

Martin, a soldier, was traveling one night with a group of well-dressed companions, when they came upon an importunate beggar near a city gate at Amiens. It was a cold winter night and the poor man shivered in rags.

Others passed by the beggar as he cried out for alms. But Martin was touched with compassion. He opened his purse but found it empty. Then it was he drew his sword and with it divided his cloak. One half he gave to the beggar and the other half he kept himself.

That night Martin had a vision in which he saw Christ clothed in a half cloak. And he was so moved by the vision that he asked for baptism in the church.

The story goes that soon after this Martin of Tours gave up his military career and became a devotee of the church. In time he became a patron saint of France. Martin's cloak was kept as a sacred relic by French kings and was often carried by them into battle.

The word "chaplain" is derived from the word "chapelain." He was the officer appointed to watch over the sacred cloak (cappa or capella). The person who watched over it, the custodian, came to be called cappellanus, which became chapellain in old French and chaplain in English. The place where the relic was kept was known as the chapel. In France the military chaplain is known as the aumonier.

As we look up this word in the large dictionary, we find three meanings:

1. An ecclesiastic attached to a chapel; especially one officiating in the private chapel of a king or nobleman, or other person of wealth or distinction.
2. There are 48 clergymen of England who hold office as chaplains of the sovereigns.
3. A clergyman who occupies an official position, and performs certain religious functions, in the army or navy, in a legislative or other

body, in a charitable institution, or the like: as, the chaplains in the House of Representatives.

CHAPLAINS IN THE WAR OF REVOLUTION

Any history of the War of the Revolution is incomplete without an inclusion of the religious elements. Chaplains and clergymen played a prominent part in the revolutionary struggle. This is the theme of an old book: The Chaplains and Clergy of the Revolution by J. T. Headley (Scribner's, 1864).

However, as J. T. Headley points out, most writers sadly overlook chaplains and the church. Suppose, he asks, religion was omitted from the Crusades. That would be like trying to build a structure without laying foundations.

Arthur Carl Piepkorn writes:

Chaplains were a part of all the colonies planted in the New World, and the British colonies had them in their colonial militia. Indeed, it is the regnant constitutional doctrine that in enacting legislation pertaining to chaplains in the Continental Congress in 1775 and the Congress of the United States in 1791 were exercising their authority to "raise and support armies" and "to make rules¹ for their government and regulation of the land and naval forces.

Many of the chaplains during the French and Indian Wars, became pastors of churches. Most of them were still alive at the breaking of the Revolution, but too old to become chaplains once more. Yet they believed in the right of resistance; and they taught this to their congregations.

They were the humble pastors and from their flocks came numberless minutemen. At the battle cry that rolled over the land from Lexington to Concord, they shouldered muskets and went forth with the blessing of their pastor on their head; and his fervent prayers for their success following their footsteps.

One place in particular clergymen utilized the opportunity to set forth their view of the rights of man--that was the annual election day sermon. Thus through the pulpit they reached the masses showing

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that the design and end of true government was the protection of the rights of all.

Two examples: Gad Hitchcock of Pembroke preached on May 25, 1774 on Proverbs 29:2:

When the righteous are in authority the people rejoice, but when the wicked bear rule the people mourn.

Hitchcock called attention to the suffering of the people under oppressive rulers. He challenged:

Society is cut from its moorings, and hate and consternation reign on every side, and all because the wicked bear rule. King George may say the evils that produce this state of things are imaginary, but I tell you; and I tell the tyrant to his face, it is because the wicked bear rule. 2

In 1774, Dr. Langdon of Harvard preached on the text:

And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city (Isaiah 1:26).

Langdon's sermon came after blood had already flowed at Lexington and Concord.

The election day sermons showed in what perfect harmony the pulses of the clergy and the people beat. Headley wrote:

The rebellion in New England rested on the pulpit--received its strongest impulse, indeed its moral character from it. 3

From the pulpit came the strong language:

Any people, when cruelly oppressed, have a right to throw off the yoke and be free. 4

King and Parliament have assumed to tax us without our consent... But if they have the right to take our properties from us without our consent, we must be wholly at their mercy for food and raiment, and we know, by sad experience, that their tender mercies are cruel...

Our towns have been burned; our brethren have been slain; our vessels have been taken; our goods have been spoiled. 5

In these sermons and in their action, the clergy performed the most active and important part in the education of New England for the revolution. Note one of their prayers:

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Lord, raise a dreadful tempest and affright them, and let thy tremendous storms make them quake with fear, and pursue them with thine arrow, till they are brought to see that God is with us of a truth, and fighteth for us, and so return to their own lands, and covered with shame and confusion, and humble themselves before thee, and seek to appease thine anger by a bitter repentance for their murderous designs.

The appointment of clergymen to official positions in the army and navy, under designation of chaplains, is a custom of long standing. ⁶

Washington in the French and Indian Wars had more than once requested the Governor of Virginia to allow him a chaplain for his regiment. Deeply gratified was he that the New England colonies were supplying chaplains.

On August 15, 1775, Washington reported fifteen chaplains who performed service for 23 regiments; while 29 regiments were without chaplains. ⁷

Late in December in 1775, Washington wrote the Continental Congress:

I have long had it in my mind to mention it to Congress, that frequent applications have been made to me respecting the chaplains' pay, which is too small to encourage men of abilities. Some of them who have left their flocks are obliged to pay the parson acting for them more than they receive. I need not point out the great utility of gentlemen, whose lives and conversation are unexceptional, being employed in that service in this army.

One is the advancement of their pay; the other, that one chaplain be appointed to two regiments. This last, I think, can be done without inconvenience. I beg leave to recommend this matter to Congress, whose sentiments hereon I shall impatiently expect. ⁸

At first the chaplains were not numerous. On May 25, 1775, a

Provincial of Massachusetts reported:

Whereas it has been represented to this Congress that several ministers of the religious assemblies within this Colony have expressed their willingness to attend the army in the capacity of chaplains, as they may be directed by the Congress, therefore:

Resolved, That it be and is hereby recommended to the ministers of the several religious assemblies within the Colony that, with the leave of their congregations, they attend said army in their several towns to the number of thirteen at one time, during the time the army shall be encamped, and that they make known their resolution to the Congress thereon, or to the committee of safety as soon as may be.

Washington did not let anything divert his mind from the importance

of having a full supply of chaplains. And Congress immediately adopted his views.

On July 9, 1776, Washington wrote:

The honorable Continental Congress having been pleased to allow a chaplain to each regiment, with the pay of thirty-three and one-third dollars per month, the colonels or commanding officers of each regiment are directed to procure chaplains--accordingly persons of good character and exemplary lives--to see that all inferior officers and soldiers pay them a suitable respect, and attend carefully upon religious exercises. The blessings and protection of Heaven are at all times necessary, but especially is it in times of public distress and danger. The General hopes and trusts that every officer and man will endeavor so to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country.

Many clergymen were appointed chaplains due to their outside influence. They were bold and active patriots and they stirred up rebellion; furthermore, they encouraged the weak and the timid by example, by teaching, and by a heroism and lofty trust in the righteousness of the cause they vindicated.

Honeywell in Chaplains of the United States Army writes:

What appears to have been the first instance in the English colonies of settled civilian pastors being selected officially to serve as military chaplains in an emergency was in the spring of 1637. The occasion was the calling of the first general court of the Colony of Connecticut. There shall be an offensive war against the Pequots...A draft of 90 men were were ordered to go on this expedition...John Mason was in command and Samuel Stone of Hartford, 35 years old, was named the chaplain....

In most parts of the country, the loyalist clergy and those who advocated nonresistance to British policy were a distinct minority...

That is to say, most clergymen were in active support of the Revolution. "It was said of Cleaveland that he preached his whole parish into the army, then went himself"... 9

This is not unusual. Clergymen and other colonists had come to America--many of them--to escape some form of restriction upon their political, economic, social or religious freedom.

In Rebel Religion by Herman Norton we find these facts:

179 chaplains served officially during the Revolutionary War...

July 29, 1775: Continental Congress adopted a resolution embodying the legal origin of the Corps of Chaplains.

John Hurt on the date March 4, 1791 became the first chaplain in the Army of the United States. He was an Episcopalian.

The Revolutionary War Records show three chaplains killed; two wounded; more than 10 captured; one drowned in a prison escape attempt; and eight claimed by natural death.

The chaplaincy was revitalized in 1838. On July 5, 1838, Congress increased the military establishment and specified 20 chaplaincy posts.

About 100 chaplains served officially between the days of John Hurt and 1861. 10

Where did the 179 chaplains of the Revolutionary War come from?

Honeywell lists them:

Massachusetts	42
Connecticut	38
Pennsylvania	22
Virginia	15
New Hampshire	13
New Jersey	12
New York	8
North Carolina	5
Georgia	4
Rhode Island	4
Delaware	3
South Carolina	3
Maryland	2
Canada	1
Uncertain	7
	<hr/>
	179
	11

What were the denominations of those fighting the war? An enumeration of religious organizations shows 3,105 congregations in the thirteen colonies in 1775. These included 658 Congregational; 543 Presbyterian; 498 Baptists; 480 Anglican; 395 Quaker; 291 German and Dutch Reformed; 151 Lutheran; 50 Catholic; a few Jewish groups; the beginning of the Methodist movement and a few others. 12

Many clergymen ministered to the troops without formal appointment, for longer or shorter periods. Some were appointed by the governors;

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others were chosen by brigade officers; others by field officers and captains; some by the legislatures. Later, the Continental Congress appointed chaplains.

What was their pay? Massachusetts, Connecticut and New Hampshire legislatures paid their chaplains six pounds a month at the outset; by 1777 they were paying ten pounds with a higher rate for brigade chaplains. In that year Delaware paid chaplains \$40.

What was the date of the origin of the chaplaincy? Honeywell tells us:

On 29 July 1775 Congress adopted a scale of pay for the army. Chaplains were allowed \$20 a month, the amount authorized for captains. As this is the earliest national legislation known to recognize the chaplaincy in the Army of the United States, the date has been established officially as that of the origin of the Federal chaplaincy. 13

The British were aware of the tremendous influence of the clergy in the Colonies. A chaplain when taken prisoner would usually be treated with courtesy. But some of the British were not so kind. Once they had laid their hands on an American chaplain who had opposed the British, then it was rough going. They were treated with barbarous severity. They hated the chaplains for the influence they bore. They hated them for their obstinacy and courage they infused in the "rebels." So they violated all the rules of war among civilized men in order to inflict punishment upon them.

In 1774 the Tory governor of Massachusetts refused the request of the Assembly to appoint a fast, "for," said he, "the request was only to give an opportunity for sedition to flow from the pulpit." 14

Headley's book, mentioned earlier gives brief biographical sketches of 74 chaplains and clergymen who were distinguished for their patriotism and who stand in the days of the Revolution and after as representatives of those who "fed the fires of liberty and sustained the courage of the people."

These were men of learning and culture; they were looked up to for advice and counsel; whose praise was not only in all the churches, but throughout the land for their integrity, ability and love of country.

A few quotes from these men or a penetrating word about what they did will give an understanding of the work of the chaplains during the war of the Revolution:

1. Were it not that my nerves are unstrung, and my limbs enfeebled with age, on such a call as you have, I think I should willingly quit the desk, put on my priestly garments, buckle on the harness, and, with trumpet in hand, hasten to the battle.

--Joseph Fish of Massachusetts at age 76

2. You see him stooping over the couch of the wounded; nursing the sick; aiding the destitute and suffering.

--Spoken of Dr. Nathan Strong of Connecticut

3. He sent four sons into the army, only one of whom lived to hear the anthems of peace that rolled over the liberated land.

--Dr. Samuel McClintock of New Hampshire

4. When an unusual number of his parishoners were drafted into the army, in order to encourage them, he shouldered his knapsack, and accompanied them as a common soldier on their campaign.

--Dr. Latta of Pennsylvania

5. He prayed with soldiers at Bunker Hill, then seized a musket and fought valiantly to the close of battle.

--John Martin

6. Was accustomed to make his parish visits with a musket on his shoulder, to protect himself from the tories who had sworn to hang him, and kept his garret full of gunpowder, for the use of his parishoners in case of attack.

--Nathaniel Barlett of Pennsylvania

7. At two o'clock at night, peal after peal from the belfry called the excited inhabitants together. The pastor was already there. His people had already been taught that resistance to tyranny was obedience to God. The pastor said: "From this day will be dated the liberty of the world."

--Jonas Clark of Massachusetts

8. Look down we beseech thee on these our American states, who have fled to thee from the rod of the oppressor.

--Jacob Duche in a prayer before Continental Congress

9. Some regarded chaplains as adjuncts of the army, not expected to share perils and sufferings of the common soldier. But in the Revolutionary War it was not so. We find them hutted down at Valley Forge; facing the storm in the wintry march on Trenton; covered

with smoke of the conflict at Bennington, attached to every expedition, and standing under the enemy's fire at Yorktown.

10. They killed their dogs for meat to eat; they tore off their moose skin moccasins and boiled them to extract a little nourishment. Spring bore his part in all these hardships and disasters with unshaken fortitude.

--Samuel Spring, Massachusetts

11. Shall I then sit still, and enjoy myself at home, when the best blood of the continent is spilling?

--Peter Gabriel Muhlenburg

(This is the question that sent many preachers into the chaplaincy.)

12. He is a marked man; and his clerical profession will not save his neck from the halter, if he once falls into the hands of the enemy.

--Spoken of Thomas Allen

13. Our camp is filled with blasphemers, and resounds with the language of the infernal regions. Oh, that officers and men might fear to take the holy and tremendous name of God in vain....

--Thomas Allen

14. Just before the death of Allen he was urged to take some nourishment for he could not live otherwise. He replied: "Live; I am going to live forever."

--Thomas Allen

15. Timothy Dwight entered Yale College at age 13. As man of God "his form was finely proportioned, while his voice, rich, full and melodious, fell like the softened strains of a bugle on the ear."

16. Let me write the songs of the nation, and you make its laws.

--Timothy Dwight

17. Dubois' regiment is unfit to be ordered on duty, there being not one blanket in the regiment. Very few have either a shoe or a shirt, and most of them have neither stockings, breeches, nor overalls. Several companies of enlisted artificers are in the same situation, and unable to work in the field. Several hundred men are rendered useless merely for want of necessary apparel, as no clothing is permitted to be stopped at this post.

18. His fame as a theologian, his elowuence as a preacher, his brilliant talents and best feelings were given to his country and to his God.

--Spoken of Timothy Dwight

19. I do not know whether I shall do more for the cause in the capacity of chaplain than I could in that of poet. I have great faith in the influence of songs, and I shall continue while fulfilling the duties of my appointment to write one now and then to encourage the taste of them which I find in the camp. One good song is worth a dozen addresses or proclamations.

--Joel Barlow

20. Gave toast after news of Declaration of Independence: "Harmony, honor, and all prosperity to the free and independent United States of America." The darker the prospects became, the higher rose his resolution.
--James Caldwell of Virginia
21. Told his case was hopeless, he replied: "I have always remembered my God. I have never forgotten Him in my study, in my family, in my rural neighbors, and on the field of battle, and I doubt not He will support me now in old age, and in death."
--Benjamin Trumbull of Connecticut
22. One cannot look anywhere over the thirteen States during that struggle or along their bleeding frontiers without seeing the clergy standing as bulwarks of freedom or toiling singlehanded for its success.
--Samuel Kirkland of Connecticut
23. He believed he was equally doing God's service whether fighting or praying.
--James Hall of Pennsylvania
24. I could not remain at home as a spectator.
--So said Daniel McCalla of Pennsylvania
25. Clergymen in the field, in the pulpit, in the counsels of the nation, in the halls of government lending both the sanctions of their office and the ripened fruit of long years of experience to promote the success of the revolutionary cause.
--John Witherspoon of New Jersey
26. He was beside Washington in his melancholy retreat through New Jersey. Commented: "The lustre of our commander's presence and maganimity gave a charm to our gloomy misfortune--it animated and raised our spirits above the power of undue fear."
--David Avery of Connecticut
27. Washington warmly received him and "saw in him the embodiment of all those qualities he wished in a chaplain": Intrepid and fearless in battle; unwearied in his attention to the sick and wounded; love for country so strong it became a passion; cheerful under privations; ready for any hardship; and never losing that warm and glowing piety which characterized the devoted minister of God.
--David Avery of Connecticut
28. A thrilling spectacle to see: Israel Evans "the war-worn chaplain standing on the bloody field of Yorktown--the wreck of the fight strewn all around him, and lifting his peans of praise to Washington and his shout of thanksgiving to God."
--Israel Evans of Pennsylvania
29. These things I have preached to others, and these things I

believe as fully as that the Bible is the word of God, and this I believe as fully as that the Son of God was made manifest in the flesh, and this I believe as fully as that God governs the world, and this I believe as fully as I believe in my own present existence and approaching dissolution. Lord, help mine unbelief.

--Cotton Mather Smith of Connecticut

30. When they wanted the destruction of the foe, they didn't say some-else. Their enemies were the enemies of God. Prayer of Judah Champion: "Make them strong men, one to chase a thousand; hold before them the shield of protection; give them swift feet and swords terrible as those of thy destroying enemies; preserve these servants of thine; bring them once more to their homes and their friends; if they shall die in battle, may they go up as a sweet sacrifice into the courts of thy temple."

--Connecticut

31. He took sides fearlessly with the colonies. He denounced sternly and fearlessly the encroachments of the mother country. He became an object of dread and hate to the tories. People flocked to hear him.

--George Duffield of Pennsylvania

32. For after all the definitions of patriotism that ever was or ever will be given, this is the quintessence of it, the opposing of ourselves foremost in the field of battle against the enemies of our country.

--John Hurst of New Jersey

33. It is natural to be afraid; but "Be not afraid of them" is the voice of heaven. It is the voice of your bleeding country, the voice of the Church, and the voice of all who are dear to you. The hour is expected when you will have it in your power to do the most signal, important and lasting service to your native land. Let her not be disappointed. Rejoice that you have an opportunity to contribute your whole might for the deliverance of your country from the disturbers of the common peace, and robbers of the rights of mankind. They are armed to deprive us of our liberty and prosperity, they are armed to ruin our families, to murder both them and us or to reduce us to the most abject slavery....

--William McKay Tennent of Connecticut

The most distinguished Baptist chaplain during the Revolution was John Gano. He was born in Hopewell, New Jersey, July 22, 1727. Called to preach, he was ordained, then went as a missionary to Virginia, a pastor to North Carolina (1758), then back home again as minister and as a chaplain to American troops.

He saw Washington's retreat through New Jersey and was distressed at

the failures of his countrymen; yet he wanted to share their perils. He accompanied the army in its retreat to North Castle; made the midnight march on Trenton and shared the dangers that followed.

General Clinton's brigade, consisting of four regiments, had no chaplain and urged Gano to accept the post. Soon he received his commission from Congress. When the brigade was not in active service, Gano was a pastor among his people.

He served at Fort Montgomery, just below West Point; at Fort Clinton; and with the expedition against the Indians in Western New York. He was popular among the troops and always had an attentive audience.

His known coolness in danger, and even complete sang froid when under fire of the enemy made him a great favorite with the troops, and indeed an admiration to the officers. 15

Yet he did not hesitate to rebuke sin and put in words of admonition. One morning on way to regimental prayers, he passed by a group of officers. One did not see him and was swearing in an excited manner. When the profane lieutenant turned around and saw Chaplain Gano, he checked himself.

"Good morning, doctor," he said.

Gano replied: "I see you pray early."

The abashed officer stammered out: "I beg your pardon, sir."

Gano replied, passing on: "I cannot pardon you, you must carry your case to God."

On one occasion, General Clinton prepared to celebrate the Fourth of July. In the afternoon the ground was cleared of brushes; and in the evening there was a parade and a sermon afterward. Gano mounted the platform and exclaimed: "This day shall be a memorial unto you throughout your generations."

George Washington collected the army in New Jersey and suddenly broke camp and marched into Virginia. Cornwallis was shut up at Gloucester Point and compelled to capitulate. Clinton asked Gano to stay behind with his aid who was sick. They did not again reach the troops until the British had capitulated.

Gano returned to Newbury; and then went on to New York. He found his house dilapidated and plundered; but he settled down and pastored his people for some time.

Later he moved to Kentucky (1781) where he settled near Frankfort. Death came in 1804 in his 75th year.

Sprague in Annals of the American Pulpit (pp.237-238), says in part:

Gano's presence was manly, open and engaging. His voice strong and commanding, yet agreeable and capable of all those inflections which are suited to express either the strong or tender emotions of an intelligent, feeling mind. In mental endowments and acquired abilities he appeared highly respectable; with clear conception and penetrating discernment, he formed, readily, a correct judgment of men and things....To the refinements of learning he did not aspire--his chief desire was such a competent acquaintance with the principles as would enable him to apply them with advantage to purposes of general usefulness in religion, and the most important uses of society; and to this he attained....Such was the trusted friend of Washington. He was brave and true, and made an indelible impression on the soldiers with whom he associated. 16

Henry Clay said of the ministry of John Gano of Lexington, Kentucky:

He was a remarkably fervent preacher and distinguished for a simple and effective manner. And of all the preachers I ever listened to, he made me feel the most that religion was a divine reality. I never felt so religious under any one's preaching as under his.

"THE JOHN GANO EVIDENCE OF GEORGE WASHINGTON'S RELIGION"

This bulletin of William Jewell College deals with two questions:

1. What was the status of the Baptists during the Revolution?
2. Did John Gano baptize George Washington?

The revolutionary period was a time of rapid multiplication for the

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Baptists. In 1770 there were but 97 churches. (The 34 churches in the Philadelphia Association averaged 69 and 2/3rds members each. If this average held out through the Colonies, the total Baptist membership would be around 6,800.

In 1784 (14 years later) there were 471 churches, with 35,101 members.

In that 14 years of general distress and distraction, some churches like that of John Gano were utterly scattered--"forsaken and occupied for civil and martial purposes." Yet the membership multiplied by more than five.

The first Baptist church in Virginia, north of the James River, was not organized until Washington was 11 years old, then it was 75 or 100 miles away, on the frontiers of the inhabited portion of the State. It was there Washington did his first work as a surveyor. Note three things: 1. Washington surveyed these woods; 2. These woods were full of Baptists; 3. Baptists in those days did not hide their light under a bushel. They were busy evangelizing. James Reed of North Carolina and Colonel Samuel Harris visited, and preached, and there were many converts. In one case more than 200 were baptized.

This all did not happen smoothly for Baptists were persecuted. But while kept in prison they preached through open-grated windows. We know that Washington was opposed to persecution. We know, too, that John Blair, attorney-general endorsed the Spotsylvania Baptists. Once more, John Waller, a notorious character was converted.

Washington insisted on having good chaplains, on having them adequately paid, and on having them diligently to attend to their religious work.

His "Orderly Book" showed the following order as issued July 9, 1776:

The honourable Continental Congress having been pleased to allow a chaplain to each regiment, with pay of thirty-three dollars and one-third per month, the colonels or commanding officers of each are directed to procure chaplains accordingly persons of good

character and exemplary lives to see that all inferior officers and soldiers pay them suitable respect. The blessing and protection of Heaven are at times necessary, but especially so in times of public distress and danger. The General hopes and trusts, that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest liberties and rights of his country. 18

After a time it was decided to have only one chaplain for each brigade instead of having one for each regiment or two, thus reducing the number but exalting the rank and requirements of the office. The resolution of Congress May 27, 1777, reads:

Resolved, that for the future, there be only one chaplain allowed each Brigade of the army and that such chaplain be appointed by Congress. That each brigade chaplain be allowed the same pay, rations and forage allowed to a colonel in said corps:

That each brigadier-general be requested to nominate and recommend to Congress a proper person for chaplain to his brigade.

And that they recommend none but such as are clergymen of experience, and established public character for piety, virtue and learning.

It is interesting to note that in a list of 21 Brigadier-Chaplains which had been chosen within a year after the order calling for them, more are Baptists than any other denomination. Five were Congregationalists; three were Presbyterians; two were Episcopalians; six were Baptists. And five were unknown.

The six Baptists were: Hezekiah Smith, William Vanhorn, Charles Thompson, John Gano, David Jones, and William Rogers. We know quite a bit about Gano; and something of Hezekiah Smith and William Rogers. For example, Hezekiah Smith wrote in his diary:

Aug. 1778. I preached a sermon to our brigade from Malachi 2:5. His excellency General Washington attended. I dined with him the same day.

Smith was founder and 40 years pastor of the church in Haverhill, Massachusetts. He was chaplain in the army for over five years.

The first student in Brown University and for a while the only one was William Rogers. In 1778 he was promoted to brigade chaplain in the

Continental Army where he served five years.

The question: Did Chaplain John Gano baptize General George Washington? may be answered, of course, yes or no. Those who say no find no direct evidence in support of this view. On the other hand, some very serious studies and research have indicated a strong probability that the answer is yes. A small, convincing pamphlet written by L. C. Barnes and published by William Jewell College sets forth direct and indirect evidence. Bulletin, Wm. Jewell College. Series 24, Volume 1. Published September 15, 1926.

The point-of-view of this pamphlet is that Washington became convinced that he had never personally obeyed one of the explicit teachings of Christ, taught by word and example. And he carried this out privately. 19 "He was too wise a man to make public in any way a purely private religious matter."

Direct evidence is presented:

1. Dr. S. F. (?) Gano declared in a notarized statement (August 16, 1889) that he had often heard his mother say that her father (the Rev. John Gano) had baptized (immersed) General Washington.

2. Jacob Creath, brother of Joseph W. D. Creath, lived in Palmyra, Missouri, in 1874. David Benedict visited there. He gave my mother the life of Doctor John Gano. He told my mother Gano was Chaplain to General Washington; and that he immersed Washington during the war privately; and that Washington did not wish to make it known. 20

Barnes sets forth his point of view: We have reasonably gathered that the Episcopalian atmosphere which Washington breathed may have been, if not favorable, at least not hostile to a correct view as to what was the primitive act of baptism.

Washington never severed his connection with the church of his birth,

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but we can easily understand how he may have believed that change of ecclesiastical relation might impair in his judgment and influence as the leader of the people in those bitterly partisan and troublous times especially as the few Baptists were surely devoted to the Republic anyway.

Washington might well have been privately immersed and yet remained an adherent of the Episcopal Church.

It is also probable that Gano baptized Washington without a vote of a church and without his becoming a member of a Baptist church. During the Civil War hundreds of soldiers were baptized by Baptist chaplains, many of them during active campaigns.

Stephen Gano (M. D. and minister), 36 years pastor of the First Baptist Church, Providence, Rhode Island, said of his father:

He had no scruples at administering the ordinance of baptism to all in whom we could recognize the characteristics of genuine discipleship of our blessed Lord, whether they were about to become church members with his own denomination, or to unite in other communities. 21

Washington knew that Baptists were his strongest supporters, not simply because they were Americans, but also because they were Baptists, and it was in their fibre to fight for liberty. 22

BLUE AND GRAY

When President Abraham Lincoln met Harriet Beecher Stowe on her visit to the White House, he said:

So this is the little lady who made this big war.

In spite of the fact that no book written in America has ever approached Uncle Tom's Cabin in its influence upon American history, there were many many causes for the Civil War. Historians disagree sharply over what they were. To name a few: Slavery, economic grievances, states rights, diverse civilizations, fanaticism, short-sighted politicians, radicals who created more and more hatred between the North and South.

Open hostilities to the War began on 12 April, 1861, when Fort Sumter was fired upon. The advantages at the beginning were favorable to the North. Twenty-three Northern states were pitted against only eleven Southern states. The population of the North was approximately 22,000,000 people. The Southern states had only 9,105,000 and one-third of these were slaves.

The North had 110,000 manufacturing plants, as compared with 18,000 in the Confederate states.

The North produced 97 percent of all firearms in America, and it manufactured 96 percent of the nation's railroad equipment.

Most of the country's financial resources were in the North. Over 2,000,000 men served in the Federal armies while no more than half that number fought for the South.

Why, then, did the War last so long? Both the North and the South spent a great deal of time getting ready. The Confederacy, for the first eighteen months, were able to obtain many supplies from sympathetic nations in Europe. Southern armies generally fought on the defensive. In those days armies rarely fought in wintertime for it was a season of cold weather

and deep mud.

Little activity occurred for about half of each year.

NOTE THE MILITARY CAMPAIGNS (in brief)

1861. Federal forces made three thrusts into Virginia.

1862. WEST. Grant attacks the center of the Southern line. Fall of Fort Henry and Fort Donelson. Battles of Pea Ridge, Shiloh and Murfreesboro.

1862. EAST. Assault on Richmond and failure. Valley Campaign. Offensive at Mechanicsville. Battles at Frederick, Maryland, and Antietam Creek.

1863. WEST. Federal horsemen raid South from Tennessee to Louisiana. Siege of Vicksburg. Battle of Chickamauga.

1863. EAST. Attack at Chancellorsville. Second invasion of the North. Battle of Gettysburg.

1864. Simultaneous attacks at all points in the South. Fall of Atlanta. Attack on Petersburg. Jubal's raid. Sherman's "March to the Sea."

1865. April 9. Lee surrendered to Grant at Appomattox.

BLOODY WAR YET THE GREAT INFLUENCE OF RELIGION

In his Wars of America (Volume 1), Robert Leckie calls the Civil War "the most ferocious and bloody war in American history." Out of a total population of 25 million there were 500,000 deaths,

But at the same time we might also say that this War was the most religious war in all history. J. William Jones in Christ in the Camp or Religion in Lee's Army, points out:

But any history of that army which omits an account of the wonderful influence of religion upon it--which fails to tell how the courage, discipline and morale of the whole was influenced by humble piety and evangelical zeal of many of its officers and men--would be incomplete and unsatisfactory.

In other words, to omit the part that religion played in the Civil War is to tell only half a story.

MINISTERS IN UNIFORM

There were far more chaplains in the North than in the South. There are the recorded names of 2,300 Union chaplains; possibly as many as 3,000 actually served.

Typical of the Union chaplains was William H. Honnell (from The Chaplain by Sherman B. Richards¹). Hewas born in Pennsylvania and moved to Ohio in his childhood. There he attended Miami University. One of his college mates became President of the United States--President Benjamin Harrison. After graduation in 1853, Honnell moved to Danville, Kentucky, where he attended the seminary, now known as Centre College.

Honnell wanted to be a missionary to China but found himself on his way to "bleeding Kansas." His first experience with soldiers was at Camp Dick Robinson. Colonel Wolford called on him to preach but the bugler had a heard time getting the crowd together. Finally the people drifted toward a raised platform and Honnell stood on a goods box. Colonel Wolford gave the invocation and then turned the meeting over to the chaplain. In spite of the heat and the bees, Honnell swatted frantically and preached with power, clarity and conviction. The Colonel and his staff were so impressed, they announced he was to be their chaplain.

He was appointed as chaplain of the First Cavalry Regiment; and became the first chaplain to preach in a military camp on Kentucky soil. He shared with his men his meager rations and stood by them on the wet, cold nights; during their loneliness and illness and sorrow and danger.

After serving three and one-half years, his regiment was mustered out and Honnell returned to Southwestern Kansas, still a frontier cattle country, and served as a missionary for many years.

CHAPLAINS IN GRAY

There were 16,000 Protestant churches in the South, far outnumbering the Roman Catholics who had only 253. The Methodist Church was the highest in membership, having about 2,000,000. The Baptists were not far behind--with about 1,900,000. The Presbyterians numbered 700,000; Episcopalians 193,000; Disciples of Christ, 114,000; German Reformed, 10,000; and miscellaneous 94,000.

Thus Protestants in the South numbered 5,160,000 and the Roman Catholics 124,000.

The number of chaplains was about as follows: Methodists, 200; Baptists 100; Presbyterians about the same as the Baptists; Episcopalians, 65. There were about 25 military ministers from Protestant groups other than these four.

The total number of chaplains in the South was 600 to 1,000.

We may ask, Why so few Baptist chaplains when the Baptists were a leading and popular denomination? One answer is that many Baptist ministers fought in the ranks. It is said that there were more clergymen fighting on the line than there were chaplains. Some units had Baptist churches: e.g. the 14th Texas Regiment; the Cherokee Regiment; Terry's Texas Rangers; the Finley Brigade; and the Gibson Brigade.

In a Georgia Brigade revival conducted by four Methodist preachers there were 180 converts; but 120 of these joined Baptist churches.

In the Civil War there was no Chaplains' Corps organized as such; but if there had been we might call it a Youth Corps for the average

age for chaplains was 28 years. In fact, two-thirds of the chaplains were under 30. Several were only 21 of age; only a handful were over 50. The oldest chaplain was Aristide Smith and he was 53 years old.

On May 3, 1861, Congress passed a bill (Number 102) as follows:

There shall be appointed by the President such number of chaplains, to serve with the armies of the Confederate States during the existing war, as he may deem expedient; and the President shall assign them to such regiments, brigades or posts as he may deem necessary; and the appointments made as aforesaid shall expire whenever the existing war shall terminate.

The act further declared:

The monthly pay of said chaplains shall be eighty-five dollars; and said pay shall be in full of all allowances whatever.

Evidently Congress thought this pay too high for thirteen days later the pay scale was adropped to \$50.00 a month. However, due to some lobbying on the part of Georgia Methodists and some ladies from Richmond, the Committee on Military Affairs of the Congress on March 20, 1862 recommended again \$80.00 per month.

The bill went back to Committee but on April 19, 1862, the increase to \$80.00 was passed by the Congress and signed by President Davis on the same day.²

Hermann Norton in Rebel Religion insists:

Military ministers could have served with much less confusion, misunderstanding, and hardship if they had enjoyed some kind of rank and better pay....

As things stood, chaplains were neither officers nor enlisted men; they were given commissions but allotted the rations of noncommissioned officers.³

Denominational papers condemned the low pay of chaplains and pointed out that only young men just out of the seminary could afford to be chaplains. Finding it impossible to live on the salary they got, they either resigned or looked to the denomination for a supplement to what they received from the government.

Presbyterians, Methodists, and Baptists had programs calling for supplementary pay for their chaplains. As Norton points out:

By February, 1864, the Baptist Sunday School and Publications Board was supplementing salaries of needy chaplains, and by March 11, a Baptist magazine indicated that the Domestic Board of Missions was also helping. Another denominational publication on March 24 proposed that Baptists of the South should appropriate \$1,000,000 annually to supplement salaries of their military ministers. A. E. Dickinson, General Superintendent of Army Colporteurs, said in July that prospects of additional support had induced a number of Baptists to serve as chaplains. 4

MILITARY MINISTERS DISCREDITED

George Washington was enthusiastic about the Corps of Chaplains; and 179 chaplains served officially during the Revolutionary War. But by the time of the Civil War some members of Congress turned thumbs down on the idea of having chaplains and pointed up the unworthy men especially. What did they find wrong?

They pictured chaplains as drones, working only one day a week. They enjoyed the story of the clergyman who fell in the well and shouted for help. Some travelers heard the minister's cries and rushed into the village to secure help and said to some of his parishoners: "Hurry, hurry! Your minister has fallen into a well; so come get him out. But someone replied: "What 's your hurry? We don't need him 'till Sunday."

In the bitter fight in Congress over chaplains came the argument that they were a responsibility of the churches and not the government.

President Jefferson Davis himself was only lukewarm toward the chaplaincy.

It was quite possible to find bad apples in the bucket--or bad chaplains in the Corps. One chaplain candidly confessed stealing several hundred dollars and made his way to join the army at Dalton. He tried to get away, forged himself a leave of absence, made out an order for free transportation to the rear. Upon being found out he feigned sickness and was sent to a hospital from which he soon escaped.

Some army chaplains went over the country buying up eatables at low figures of cost and then peddling them out at famine prices; and one was court-martialed for deserting to the enemy.

The chaplain's pay called not only for \$80.00 per month but also forage for the horse. But what if a chaplain did not have a horse? Sometimes he collected forage just the same.

One chaplain appropriated a farmer's horse and gave his precedent for it Jesus' taking an ass from his owner and riding into Jerusalem. But he was squelched by an officer who said:

You are not Jesus Christ; this is not an ass; you are not on your way to Jerusalem; and the sooner you restore that horse to its owner, the better it will be for you. 5

CHAPLAINS IN HONOR

Charles F. Pitts in Chaplains in Gray pays tribute to the chaplains in these words:

The story of the army chaplain has been told many times. He has been praised by his friends; he has been scorched by his enemies. But, taken as a whole, the story he has written for himself is one of honor both to God and country. 6

In the early days of the Civil War, many of the chaplains "fell victim of the lowered ideals so often prevalent in a time of war"; But those who were "loyal to their calling"

ministered to the wounded...comforted men who suffered without sedatives; they attended others who lay for days in the fields where they had fallen. They risked capture by those who did not treat them as noncombatants....At the end they returned. The resurgence of the South to a high spiritual and cultural level was, in part, a testimony to those men of God who admitted no defeat in spirit and never for a moment furled the flag of their great Commander. 7

ORDINATION REQUIRED

Daniel Jorgensen in The Service of Chaplains to Army Air Units points

up in his introduction some of the Federal legislation appearing during the Civil War which led to the chaplaincy's being held in high regard: e.g. the Statutes of 22 July 1861:

That there shall be allowed to each regiment one chaplain, who shall be appointed by the regimental commander...The chaplain so appointed must be a regular ordained minister of a Christian denomination, and shall receive pay and allowances of a captain of cavalry, and shall be required to report to the colonel commanding the regiment to which he is attached, at the end of each quarter, the moral and religious conditions of the regiment, and such suggestions as may conduce to social happiness and moral improvement of the troops. 8

This requirement of ordination was most significant for up to that time there was no control on the chaplain in regard to his training or church background.

The statutes of 17 July 1862 went further in abolishing favoritism and the appointment of poorly qualified men:

That no person shall be appointed a chaplain in the United States Army who is not a regularly ordained minister of some religious denomination, and who does not present testimonials of his good standing as such minister, with a recommendation for the appointment as an Army chaplain from some authorized ecclesiastical body, of not less than five accredited ministers belonging to said denomination.

Another value of this legislation was that it permitted the appointment of Jewish chaplains.

The first authorization for hospital chaplains is found in the Statutes of the 20 of May 1862.

The status of chaplains in the military establishment was clarified in the Statutes of 9 April 1864 which reads:

Chaplains shall be borne on the field staff rolls next after surgeons, and wear such uniforms as is or may be prescribed by the Army regulations, and shall be subject to the same rules and regulations, as other officers of the Army....

The Statutes of 22 July 1861 give command support to the religious activities carried on by chaplains; as stated:

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It shall be the duty of all commanders of regiments, hospitals, and posts to render such facilities as will aid in the discharge of duties assigned to them (chaplains) by the government.

The noncombatant status of chaplains was outlined in the Statutes of the 22 August 1864 (Geneva Conference) which stated:

Persons employed in hospitals and ambulances..as well as chaplains, shall participate in the benefit of neutrality....

RELIGION IN LEE'S ARMY

This is the subtitle of J. Wm. Jones' significant book: Christ in the Camp. Jones points out:

Religion in Lee's Army was not a myth but a blessed reality, a silver lining to the dark cloud of war, a bright spot in a gloomy picture, a solace in hardship and suffering....

No army in history--not even Cromwell's "Roundheads"--had in it as much of real, evangelical religion and devout piety as the Army of Northern Virginia....

Scarcely a company moved without some public, religious service. The most important part of a man's equipment was the Bible.

I have nowhere witnessed more complete, symmetrical examples of Christian character than in this army. 9

What did religion do for Lee's men? It exalted and hallowed their character. It comforted them amid their risk and suffering. It inspired the dying. It continued to be in peace what it was in war--the guide and joy of those whom battle, accident and disease had spared.

A sample of the climate in which a religious person moved successfully in Lee's army was that of Dwight L. Moody, the evangelist, who had signal success with the troops and often referred to these experiences.

A correspondent from the Louisville Courier painted a beautiful picture of a religious service at the Second Brigade:

Today the Second Brigade, to which we are attached, was mustered for divine service. The occasion reminded more of a Baptist Association gathering beneath the shade of the forest trees,

and about the clergymen was gathered a force of over three thousand. The good old songs of Zion caused the leaves to quiver with a poetic tremulousness, and the very air was redolent with heartfelt prayer and praise. Our fighting chaplain, Rev. H. A. Tupper, of the Ninth Georgia, a chaplain of the Confederate army and a Baptist minister at home, a lover and defender of civil and religious liberty everywhere, preached a very able discourse from the advice of Eli to Joshua: "Be ye men of good courage." It was no war philippic, but an earnest, heartfelt, Christian discourse.

LAYMEN IN THE MILITARY

Jones lifts up Christian laymen in the military and says: "No army... was ever blessed with so large a portion of high officers who were earnest Christian men, as the Army of Northern Virginia. Note brief vignettes:

1. Jefferson Davis. He was always outspoken on the side of evangelical religion...urged the sending of 100 trained colporteurs to labor in the army.

Davis time and again set aside days of prayer and fasting.

To this end, I, Jefferson Davis, President of the Confederate States of America, do issue this, my proclamation, setting apart Friday, the 27th of March, as a day of fasting, humiliation and prayer; and I do invite the people of said States to repair on that day to their usual places of worship, and to join in prayer to Almighty God, that He will graciously bestow to our beloved country the blessings of peace and serenity.... 10

2. Robert E. Lee. Jones declares that "Robert E. Lee was one of the noblest specimens of the Christian soldier that the world ever saw." Lee wanted nothing to interfere with the soldier's opportunity to attend divine service; e.g.

He has learned with great pleasure that in many brigades convenient houses of worship have been erected....None but duties strictly necessary shall be required to be performed on Sunday....The usual inspections on Sunday to be held at such time as not to interfere with the attendance of the men on divine service at the customary hour in the morning....

--General Order #15. 11

3. "Stonewall" Jackson. When Jackson lay dying, General Lee said:

Oh, sir, he must not die. Surely God will not visit us with such a calamity. If I have ever prayed in my life I have pleaded with the Lord that Jackson might be spared to us....

Jackson professed faith November 22, 1851. He united with the Presbyterian Church. He became a deacon in the church. "Lord, what wilt thou have me to do?" seemed the motto of Jackson's life.

After Jackson was wounded, he said:

You may think it strange; but you never saw me more perfectly contented than I am today; for I am sure that my heavenly Father designs this affliction for my good. I am perfectly satisfied that either in this life, or in that which is to come, I shall discover that what is now regarded as a calamity is a blessing. 12

Jackson did everything in his power to encourage his chaplains and help them in their work. He was a regular and deeply interested attendant on religious services. He was largely instrumental in the organization of the Chaplains' Association.

He believed that Christianity made a man better in any lawful calling. It equally made a general a better commander, and the shoemaker a better cobbler.

4. J. E. B. Stuart. This general was a gay, rollicksome, laughing soldier; yet at the same time he was a humble, earnest Christian. He took Christ as his personal Savior. He sought a good man for his headquarters.

I do not want a man who is not both able and willing to endure hardness as a good soldier. The man who cannot endure the fatigues, hardships and privations of our rough riding and hard service, and be in place where needed, would be of no earthly use to us, and is not wanted at my headquarters. 13

Stuart fell in battle at Yellow Tavern, a heroic and successful effort to save Richmond from Sheridan's raid in May, 1864. While wounded, Stuart insisted he was prepared to die. To the doctor who was holding his wrist and counting his pulse, he said:

Doctor, I suppose I am going fast now. It will soon be over. But God's will be done. I hope I have fulfilled my destiny to my country and my duty to God.

5. John B. Gordon of Georgia. This general was one of the most brilliant soldiers the war produced. He was one of the most active of Christian workers and exerted a fine influence in the army. He was always the active friend and helper of his chaplains.

Gordon wrote to the Religious Herald and deplored the scarcity of missionaries, preachers and chaplains. He felt that soldiers were more eager to listen to the gospel than the folks at home.

6. Lewis Minor Coleman. Colonel Coleman made up a company of men and drilled them; he provided as far as possible for the religious instruction and culture of his men. When the bugle sounded reveille in the morning and tattoo in the evening he would come forth from his tent with uncovered head and raise his hand in prayer.

Upon the death of his youngest brother and just a month before his own death, he wrote to his mother:

It is with heartfelt anguish that I have just learned of dear Willie's death. I know your heart is bowed down with grief at the loss of your youngest born--so sweet, so gentle, so lovely in all respects. I always regarded him as the lamb of the flock... Can you not, my dear mother, in this dark hour, put your whole trust and confidence in our heavenly Father, who doeth all things well? 14

7. Hugh A. White. This young man questioned whether he should enter the ministry or go to war. His father said to him: "Go, my son, and the blessing of God go with you." Young White with his earnest disposition, his nobility of soul, his sublimity of purpose, and devotion to Christ's cause, fell forward and caught the falling colors--the flag of the Thirty-Third Virginia in his hands. God may enable a youth like this, dying at 21, to accomplish far more for man's good and His own glory than they who live to three-score and ten years.

THE GREAT REVIVAL

The gifted and lamented Dr. Wm. J. Hoge wrote after a visit to Fredericksburg:

The Reverend Dr. Burrows, of the First Baptist Church, Richmond, was to have preached that night, but, as he would remain some days and I could only stay a day, he courteously insisted on my preaching. And so we had a Presbyterian sermon, introduced by a Baptist minister, under the direction of a Methodist chaplain, in an Episcopal church. Was not that a beautiful solution to the vexed problem of Christian union. 15

No one, no chaplain or minister, was asked to compromise in the least any peculiar tenet of his denomination. If any soldier wished to join a particular faith, some minister of that faith was sent for and counseling arranged.

In the early weeks of 1863, in the battered old town of Fredricksburg, the desire of men to listen to the gospel was never surpassed. No matter what day of the week it was, or what hour of the day, pass the word around that there will be preaching at a certain point and the soldiers would come. In fact, they would come running to get into the church before all the seats were taken.

At the close of the sermon there would be 20, 50, 100 or 200 to ask an interest in prayer or profess their faith in Jesus Christ.

Jones wrote:

There were over 500 professions at Fredericksburg. I saw Hilery Hatcher, chaplain, baptize 82 soldiers. About 5,000 lined the banks. I preached that evening; the men came from every direction. I counted 600 who came, about 200 professed conversion. 16

Herman Norton writes:

In a Virginia holding action, there were four miles of preaching on the banks of the Rappahannock....The big guns pumped out barrage for barrage, but the chaplain boomed in competition, and the congregation listened intently.... 17

Norton calls the log chapels built for worship "God's Boxes". The first one was built by the 17th Virginia Regiment early in the war.

By 1864 the Army of Northern Virginia had fifteen chapels. Close to Savannah, a bowling alley was converted into a chapel.

One unit carried a tent of worship. As the revival spread, sometimes the chapel had to be enlarged. The Army of Tennessee extended their chapel 25 feet at one end, and then the other. Attendance continued to increase and the side was knocked out and extended. This made a building 75 feet long and 60 feet wide and seating more than a thousand soldiers. It was used morning and night for nearly three months.

By the final winter of the war, every brigade between Appomattox and the James river had a chapel.

The Second and Third Corps of the Army of Northern Virginia had 37 chapels. Most of these accommodated from 300 to 500, and were usually crowded. In Pickett's Division, 12 chapels were completed during the winter of 1864-1865.... 18

Jones speaks of the abounding wickedness in the Army during 1861-1862. Drunken brawls; unrebuked gambling; widespread profanity. During this time officers like Robert E. Lee and "Stonewall" Jackson felt the need of the gospel. Statistics show that, in the fall and winter of 1862-1863, and the spring of 1863, there were, at the very lowest estimate, at least 1,500 professions of conversion in Lee's army. The soldiers were were anxious to hear preaching and General Jackson wanted Dr. James Broadus of Greenville Seminary to visit the army and preach to the soldiers during the spring and summer.

The great revival was felt outside the army camps; for example, note the two resolutions of the First Baptist Church, Richmond:

1. Resolved, That this church has received with great joy the tidings of God 's merciful dealings with the armies of our country, in bringing many of our soldiers to repentance and salvation; and that we will earnestly pray for the continued success and enlargement of the good work amongst us.

2. Resolved, That we regard this gracious dispensation as the

voice of God in His slumbering churches, calling them to renewed zeal and consecration to His cause and that we will labor and pray that its influence may not be lost upon ourselves or upon those within our reach.

Southern Baptist work made notable progress during the last year of the War (1864-1865). Report from the Domestic Mission Board:

The Domestic Mission Board of the Southern Baptist Convention had at work at this period seventy-eight missionaries to the soldiers, and supplemented the salaries of 11 chaplains, while the Virginia Baptist Publication Board had in its employ over 800 colporteurs and army evangelists, and other state boards of the denomination were doing similar work. 19

MISSISSIPPI CONFERENCE: 1 missionary and two chaplains in the army.
 Memphis: 1 missionary and 6 chaplains
 Alabama: 4 missionaries and 12 chaplains.
 Florida: 1 missionary and 2 chaplains
 Georgia: 8 missionaries and 8 chaplains
 South Carolina: 13 chaplains
 North Carolina: 2 missionaries and 8 chaplains
 Virginia: 2 missionaries and 20 chaplains

Here are 19 missionaries to soldiers and 71 chaplains in eight cities and states.

J. W. Jones made the following estimates of the number of men in the Army of Northern Virginia who professed faith in Christ during the four years of its existence:

Fall and Winter 1862-1863 and the Spring of 1863	1,500
August 1863 to 1 January 1864	5,000
January 1864 to the opening of the Wilderness Campaign	2,000
May 1864 to April 1865:	4,000
Add to these those who found the Lord in hospitals, at home and in Northern prisons	<u>2,500</u>
Grand Total	15,000

Dr. Wm. W. Bennett in "the Great Revival in the Southern Armies" estimated that up to January, 1865, nearly 150,000 soldiers had been converted.

At the Southern Baptist Convention in its session in 1863 came forth two resolutions concerning the war:

1. Resolved, That it is the sense of this body that the field

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opened in the army for pious labor is one of the most important that can be opened at present; and that the providence of God calls loudly on His people to make prompt and vigorous efforts to secure the services of chaplains, and to send forth missionaries and colporteurs into the field.

2. Resolved, That the pastors of our churches be, and are hereby, earnestly requested to bring this subject prominently and frequently to the attention of their people; and also the duty of constant supplication of the Divine blessing upon such labors among our soldiers, that we may be obedient to the sacred command: "Whatsoever thy hand findeth to do, do it with all thy might."

MINISTERS ACCOMPANY THEIR MEN

Baptists are noted for their patriotism. When war strikes they quickly respond to the spiritual needs of those who of necessity must leave home and church to participate in military action; the ministers accompany their men.

Since the formation of the Southern Baptist Convention in 1845 the record reveals a sustained concern that men in military service receive adequate coverage by Baptist chaplains.

The 1863 Convention Minutes, speaking of the necessity of suspended mission work because of the War Between the States, reports:

The public sympathy and effort were now turned to the moral and spiritual well-being of the Army...Hence, the Board of Domestic Missions in January 1862 determined to enter at once upon its Army mission. 20

The leadership of the newly formed Confederacy looked to the religious leadership of the South...Sentiment, duty and opportunity called the Board to labor among the Confederate armies. 21

In the several states in which Confederate armies were active the Conventions of these states carried on religious work among the soldiers. One regiment in Georgia had six Baptist ministers; one regiment in Alabama, 13; one regiment in Virginia, 11.

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At the close of the War, the board's report states:

This has been a prolific field of ministerial effort. It would be gratifying to all the friend of Jesus to read the many letters

we have received from chaplains and missionaries employed among the soldiers of the armies....Salaries of 11 chaplains were supplemented, so as to enable them to support their families, and remain at their several posts of duty. 23

DISTRIBUTING RELIGIOUS LITERATURE

Religious literature was important in the chaplain's work. The Bible was Number 1 as the most used book. Generally, Bible publishers lived in the North. However, a Nashville printer brought out an edition of the Bible in 1861. Moreover, Moses D. Hoge escaped through the literature blockade and went to England and brought back 10,000 Bibles, 50,000 testaments, and 250,000 miscellaneous publications.

In 1863 a Federal chaplain said that Southern troops had more Bibles than did the soldiers in the North. The American Bible Society not only sent shipments of Bibles to the Union army but also sent several large shipments to the Confederacy.

Chaplains did not consider literature distribution their chief work; but they welcomed the colporteur and they found that small tracts were useful conversation pieces. One soldier went to a chaplain with a tract in his hand and tears flowing down his cheeks, he said: "My parents have prayed for me and wept over me, but it was left for this tract to bring me, a poor convicted sinner, to the feet of Jesus. 24

The Southern Baptist Convention in a single year provided 6,187,000 pages of tracts and 6,000 Bibles. In less than a year the Methodists circulated 17,000,000 pages of tracts and 20,000 Bibles. From May 1863 through March of the following year, the Presbyterian church produced more than 6,000,000 pages of religious material. Chaplains set up libraries in hospitals and utilized the opportunities to counsel with the wounded and the sick. Help came also from volunteer nurses.

Surgical aid, refreshments, religious books and papers--all were widely provided and thankfully received by patients in "Wayside Hospitals"; "Field Hospitals"; and "Receiving Hospitals."

CHAPLAINS MAKE GOOD

Charles F. Pitts in Chaplains in Gray speaks highly of the work done by Southern Baptist chaplains during and after the war:

The Southern Baptist chaplains likewise distinguished themselves in peace as in war. Many of their names are prominent in the history of their denomination. Chaplain James P. Boyce was to serve as president of the Southern Baptist Convention from 1872 to 1879, and again in 1888. During the period of change that came in denominational structure among Southern Baptists, we find prominently mentioned the names of former chaplains John A. Broadus, George Bagby, J. J. D. Renfro, H. A. Tupper, James B. Taylor, J. William Jones, and Isaac Taylor Tichenor. 24

Southern Baptist historian W. W. Barnes says of Dr. Tichenor: "He was one of the greatest statesmen and most devoted servants the Convention ever had."

In June 1882, Dr. Tichenor was elected secretary of the Home Mission Board, Atlanta. He inaugurated mission work west of the Mississippi. He directed an intensive program of church organization and evangelism.

He became the "father of Southern Baptist Sunday school literature, insisting that his denomination furnish its own literature rather than buy it from other groups.

Throughout the South, many other former chaplains were providing leadership in all denominational groups. A few may be noted.Dr. James P. Boyce, the first President of the Southern Baptist Theological Seminary, opened the Seminary again in 1865. Another former chaplain, John A. Broadus, served with Dr. Boyce, later succeeding him as president. That year Dr. Broadus had but one student, and he was blind. The lectures delivered to that one student were later published in the now standard textbook, The Preparation and Delivery of Sermons. 25

Chaplain C. H. Toy became, first a professor at the Southern Baptist Theological Seminary, then later, professor of Hebrew at Harvard University. 26

And note this significant fact: "Nine out of every 10 students for the ministry, immediately after the war, had determined to enter the ministry while serving as Confederate soldiers"....

FOR GOD...FOR COUNTRY...FOR THE TERRITORY

This might well have been the motto of a small number of men--chaplains, serving in the Army of the United States stationed in Arizona Territory shortly after the War Between the States.

There were fourteen of these: 6 Methodists; 3 Presbyterians; 2 Roman Catholics; 1 Baptist; 1 Lutheran; and 1 Episcopalian.

It wasn't easy to be a "man of God" in the 19th century military outpost. Actually, there were provisions for only 34 chaplains in the whole Army. Mainly their duties were: conducting preaching each week; distributing "worthy" literature; and calling on the sick and prisoners.

Chaplains who were assigned to one particular post visited troops who did not have a chaplain. Chaplain Charles C. Pierce, an Episcopalian, tells of one such venture. Stationed at Fort Apache, he received a special order to

accompany 2d Lieut. Charles Fenton, 7th Cavalry on a scout
to the southern border of the White Mountain Indian Reservation.
By order of Lieut. Col. Powell,
--(signed) John S. Battle, 2nd Lieut., 11th
Infantry, Adjutant.

The trip to Camp Grant took two days. They rode for thirteen hours the first day, fording the swollen "Black River," traveling many miles in the mountains, "sometimes descending a declivity or ascending a hill at such an angle that it was mercy to the beast and safety to the rider to dismount and walk. But we pushed on, now through some of the most beautiful of landscape God has ever made and sometimes through country suggesting Sheridan's contempt for Texas."

The first night, they arrived at Ft. Thomas. It was 9:20 in the evening. They had covered "80 miles in the day's travel and counting at least an ache for every mile."

At 5:30 the next afternoon they arrived at Ft. Grant, "A garrison where Sunday is as any other day and where no religious services had been held for many months." Within two hours Chaplain Pierce conducted the first service. "All seats were filled and the order of evening prayer was followed, and the hymns were sung with as much heartiness as could be desired. Nor could one crave a more attentive body of listeners than those the Chaplain had journeyed more than a hundred and twenty-five miles to reach.

One of the outstanding chaplains in the Territory was Winfield Scott, a Baptist. He arrived in 1882 and was assigned the post of Huachuca.

His daughter's name was Minnie--she became the congenial wife of a young Captain, John Albright at Ft. Huachuca. Albright later rose to rank of General.

Richard K. Smith in an article in Arizona Highways, April, 1973 writes:

Undoubtedly, Chaplain Winfield Scott is the most well-known of those who served in the Territory. He left the pastorate of a church in response to Lincoln's call for volunteers. Commissioned a Captain in command of Company C of the 126th New York Volunteers, he served gallantly.

He was wounded at Maryland Heights and again at Spottsylvania. These war wounds were to cause him repeated pain after his discharge from the service, he organized or served churches in Kansas, Colorado and California. Two towns were named for him: Winfield, Kansas, where he organized and built the First Baptist Church, and Scottsdale, Arizona.

In addition to his work in the ministry he performed other duties: First chairman of the Scottsdale School Board; representative from Maricopa County in the 20th Territorial Legislature and a member of the Board of Regents.

Even though the chaplains were brought to Arizona to serve the military, their most lasting contributions were to those frontier families and citizens who were striving to build new communities in the West.

Winfield Scott summed up their desires in his will when he wrote to the people of Scottsdale:

My dear Neighbors and Friends:

As I find myself near to the other world, my heart goes out to you, everyone, young and old, with a longing which I've known before. I have a few things which have made my life rich and I have now but one desire; that is, that you all may enjoy them with me. I, also, bequeath to you my work for the Lord Jesus Christ. It is the one thing in my life that gives me greatest joy, and the only thing in the light of eternity that seems worthwhile. I leave to you my work in Scottsdale. I had planned to do much this winter with you but God has called me. If you will take this work and do it, and enlarge it as God gives you strength, you will receive my blessing and His, the blessing which makes rich, and God addeth no sorrow with it.

OVER THERE

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In a message to Congress on April 2, 1917, President Woodrow Wilson said:

We pledge the nation to exert all its power and employ all its resources to bring the government of the German Empire to terms and end the war. To such a task we can dedicate our lives and our fortunes, everything we are and everything we have with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

In the middle of the month of March, German submarines had sunk three American ships. Prior to that--May, 1915--had been the sinking of the Lusitania. Once again Germany had entered upon a period of unrestricted submarine warfare.

A trench stalemate had captured the two large armies on the Western Front and the Allies were urging Wilson to send American troops to France.

These factors and others indicated to the President it was time for America to enter the struggle, so on the 6 April, the United States declared war on Germany.

This decision did not grow out of military power and strength for on April 1, 1917, America had in its regular army only 5,791 officers and 121,797 enlisted men. And in its National Guard: 80,446 officers and men.

But what they lacked in immediate help they possessed in a great potential. Under the leadership of Secretary of War Newton D. Baker, the War College submitted a plan for the raising and training of a force of four million men. This called for a strong General Staff and the use of the draft.

In less than five weeks, Wilson promised to send an expeditionary force to France. Supplies were scarce, soldiers sometimes had to train with

dummy weapons, many were still wearing civilian clothes. They were not too accurate in shooting; as Sergeant Alvin C. York said: "They missed everything but the sky."

General Pershing and his staff reached France in June, 1917. By the 21 March 300,000 troops arrived. And by May 1918 the total had climbed to one million men.

For training and for relieving the strain on the over-burdened Allies, American troops assisted the British and the French. But General Pershing insisted upon, worked for and got an independent American army. At the suggestion of Lloyd George, the overall leadership of the fighting was directed by the Supreme War Council.

Between the first arrival of American troops and the Armistice--which came on November 11, 1918--American military personnel proved they were able fighters. Indeed they "proved their reliability" in such operations as St. Mihiel, Belleau Wood, Chateau-Thierry and Meuse-Argonne. But not without a price--the war casualties ran 350,300. For a mobilization of 4,355,000 this is light. But for the Americans there were only 200 fighting days.

What about the work of the chaplains during these 200 days? Let us note the record as we have it in the official histories of The Service to of Chaplains to Air Units by Daniel B. Jorgensen; The History of the Chaplain Corps, United States Navy by Clifford M. Drury; and Chaplains of the United States Army by Roy J. Honeywell.

2300-PLUS ARMY CHAPLAINS

When on 6 April, the United States entered World War I, there were 74 chaplains in the Regular Army and 72 in the National Guard for a total of 146.

Drury points out that in the Navy "only 203 chaplains were on duty during the years of World War I, which was about forty-two percent of the authorized strength." 1

By November 11, 1918, 2,217 had been commissioned, making a grand total of 2,363 chaplains who served during the War. In spite of this larger coverage, there was practically no chaplain ministry for Air Service men in the A. E. F.

Of the 203 Navy chaplains in 1918, 25 were Baptist, or about one-eighth. In the Army in 1922, there were 26 Baptist chaplains (19 1st Lieutenants; 6 Captains; and 1 Major).

Twelve Southern Baptists were attending the Chaplain's School at Camp Zachary Taylor, Louisville, when the Southern Baptist Convention met on May 16, 1918 at Hot Springs, Arkansas. They sent a telegram of greeting to the Convention.

In a remarkable book on World War I--The War to End All Wars by Edward M. Coffman the author devotes some space to the work of chaplains. He writes:

Although they were not under the aegis of the Commission (Commission on Training Camp Activities), the chaplains played an important role as ex-officio morale officers. Since there was no organized Chaplains' Corps in 1917 and 1918 nor funds to build or to furnish chapels, the function of the 2300-plus army chaplains who served in the war was largely dependent upon their personalities and the will of their unit commanders. Frequently the commanders used them as extra-duty officers to handle mail, the post exchange, or to serve as mess, recreation, and club officers or even as defense counsels in courts-martial. As first lieutenants, the rank held by most, some of the chaplains had to demonstrate their proficiency with pistols on the marksmanship range. Finally, most worked closely with the various welfare agencies to make life more bearable for the soldiers. All of this in addition to visiting the sick, counseling, and holding religious services.... 2

Unfortunately, the chaplains of World War I at the beginning were not organized and this led to a great deal of confusion in recruitment, in

program and in activities. General Pershing, who was a firm believer in the chaplains, appointed his old friend, Bishop Brent, a Protestant Episcopal missionary in the Philippines, to assist in coordination of what came to be the Chaplains Corps.

The Navy furnished a good example. On the 5 November 1917, Chaplain John D. Frazier was appointed head of the Chaplains Corps. Chaplains Edel said of Frazier:

He was a big, hard-muscled man with a face that looked as if it might have been chiseled out of stone, and he was as resolute as he looked.

In cooperation with the denominations Chaplain Frazier was able to secure able chaplains who not only served in World War I but continued as military chaplains down through World War II.

In March 1918, Bishop Brent set up a conference in Paris to consider chaplains' activities in the AEF. Attending were:

Bishop Brent, Chairman; also with two other representing the YMCA.
Chaplain T. Doherty, representing the army chaplains.
Bishop J. N. McCormick, Bishop McConnell and the Reverend H. Fosdick,
representing the Red Cross.
The Rev. Anson Phelps Stokes, representing the church at large.

One agreement that was far-reaching was that all religious activities carried on by the American Red Cross, or the YMCA, or the Knights of Columbus, or the Salvation Army should be coordinated through the Chief of Chaplains in the General Headquarters.

Moreover, General Headquarters should have a staff of three chaplains: 2 Protestants and one Catholic to be "chief advisers to the Commanding General in matters pertaining to the religious care of the Army." The GHQ Chaplains' Office and a Board of three chaplains were established 1 May 1918 to become an advisory group. They would deal with such questions as: 1. Find out how many chaplains were in France in their

- denomination; 2. What organizations were without chaplains and needed them;
3. The denominational pictures of organizations.

Jorgensen writes in evaluation:

The GHQ Chaplains' Office under the capable direction of Chaplain C. H. Brent, T. Doherty, and Paul Moody did a tremendous job in a short time. Not only did they set up an organization which proved effective in assigning chaplains, supervising their activities, and reviewing reports, but they were able to keep abreast of major developments which affected the chaplain's Program and gave effective guidance.

At the hub of the wheel was the incoming chaplain. Pershing's standards for him were:

Men selected should be of the highest character with reputations well-established as sensible, practical, active ministers or workers, accustomed to dealing with young men.

Too many chaplains were being misused. What they were doing was important, but was not in the realm of the religious ministry. Chaplains were in charge of post-exchanges; mess; unit post offices; bond sales; athletics; libraries; routine duty; and censoring the mail.

Chaplain E. L. Ackiss, a Southern Baptist, for example was given on the Pocahontas submarine lookout watches and communication and coding watches. ³

Some interesting and amusing stories came out of the censorship experiences; for example, Chaplain Mitchell came across one lad's comment on the chaplain's efforts to supply entertainment:

We have a chaplain aboard, in fact, we have all kinds of amusement.

And Chaplain Edel tells of one seaman who was trying to express appreciation for the chaplain and he wrote:

A chaplain reported on board this ship last week. It makes me feel better just to see him walk by.

Bishop Brent was optimistic about the change in attitude toward the chaplain and his work:

The chaplain is now coming into his own. He is beginning to receive the recognition due him, not only as a spiritual leader and the pastor of his flock, but also as a distinct military asset of creating morale as no one else can. 4

Two important activities were designed to help the chaplain do his job better were: the publication of books and pamphlets and chaplain schools.

Some of the books published were:

The Army Chaplain's Manual by J. Pinkney Hammond (1863)

The Army Chaplain: His Office, Duties, and Responsibilities by William Young (1863)

Manual for U. S. Army Chaplains by G. W. Simpson, T.W.Berry, C. C. Pierce, and O. O. Howard (1893)

Active Service: or Religious Work Among U. S. Soldiers by Theophilus Steward (1898)

Chaplains Duties and How Best to Accomplish His Work by George J. Waring (1912)

Duties and Privileges of Chaplains by Joseph Clemens (1914)

Nave's Handbook on the Army Chaplaincy by Orville J. Nave (1917)

Suggestions for Newly Appointed Chaplains by Alva Brasted (1918)

The Chaplain's School began at Fort Monroe, Virginia, 1 March 1918. The student body consisted of 71 pupils, 40 of whom were commissioned chaplains. The course lasted five weeks and the chief subjects were: Military Law, International Law, Army Regulations, Organization, Insignia and Customs, and Military Hygiene and First Aid.

The school was moved to Camp Zachary Taylor, near Louisville, before the opening of the second term April 20. In all 1,696 clergymen were authorized to attend the school.

Another school was opened at Neuilly-sur-Suize near Chaumont, France, in July 1918. Its stated purpose was: To provide realistic instruction for use on the battlefield.

Honeywell states: "The most conspicuous duty of the chaplains was the conduct of public worship." They had no chapels, but services were held everywhere: in recreation buildings; in mess halls; on parts of the ship; in an old French fort; a village church; a carpenter shop; a dugout; a trench; a village square; under a tree; on a gun emplacement; in a forest, a hospital, a guardhouse.

Sometimes the services were special occasions such as Christmas, Thanksgiving, Easter. Then they were often large. Chaplain Gustav Stearns estimated that 4,000 men were at his Thanksgiving service. Most often, course, the attendance was small.

Counseling was also a chief function of the chaplain. He listened to tales of woe by sailors, soldiers, airmen in trouble. Most small group conversations turned at last to religious questions. The chaplain visited his men in the barracks, work areas, combat zone, guardhouse, hospitals, in the trenches.

Drury tells of the bloody fighting by the Marines at the Argonne and Chateau Thierry. Chaplain J. J. Brady described the experience of another chaplain as he wrote:

He crawled, walked, ran among the fighting men, during those uncertain days finding the wounding and marking the position of the dead Marine by forcing the bayonet of his rifle into the ground so that the butt of the rifle stood upright, cutting away clothes from wounds, even cutting the shredded flesh that held a shattered leg or an arm to the body, sounding out words of encouragement, hearing the whistle of the bullet as he dragged a wounded man into a shell hole, and confused by the flashes and explosion everywhere. And then with the night and a lull in the fighting, the Chaplain with a shovel led off a gang of volunteers to bury those who lay still on the ground. 5

What were the results? Twenty-seven chaplains were wounded; 23 died in service; 57 received the honor decorations of foreign nations. But most of all they stood by their men in the darkest of all hours. They aided the wounded; they sought to bring help and

comfort to those hot with influenza or to those attacked by mustard gas.

The trench warfare was wicked. Some said the men went into the trenches boys; they came out men. The chaplains helped them through this growing up experience.

Dr. Daniel Poling, after visiting the war zone and the men in the trenches, said: "I wish every pastor in America might have at least six months of active service overseas.

Chaplain McNair wrote of his experience on the night of 6 of June:

During the night of the 6th, I remained at headquarters with a hospital apprentice to take care of any of the wounded that might happen to stray that way and it was a busy night for me. The hospital Corpsmen belonged to the Army and were wholly inexperienced, consequently, the binding of the wounds was done almost entirely by myself. Seventy-five or eighty of the men came in claiming they had been gassed. I took care of them as best I could putting them in a quiet place and giving instructions that they wrap themselves up in their blankets and keep warm. 6

W. H. MUSTON

In a privately printed little book, Chaplain W. H. Muston, a Southern Baptist, tells of some of his experiences in France during World War I.

Cautiously we proceeded along the road, beholding trenches, dugouts, tunnels, barbed wire entanglements, wrecked forests and war equipage.

It was a few minutes before four o'clock in the morning of 21 February, 1916, that the great attack began. High explosives fell like hailstones. Trenches were buried, dugouts were ruined, trench shelters were blown to fragments. There was no chance to hold the front lines.

Spoke in a hut on a Sunday morning. A young fellow in Casual Company asked me to come and speak to a group that night. I did. After short service, I followed my friend to the casualties where I spoke again. Fifty men were already in the mess hall. In closing, I asked all who already decided for Christ to stand.

Then in an added appeal I asked all who would to cast themselves on the right side of the rest of us. The other 25 rose, many of them with an expression of gladness on their faces. Then we all shook hands and pledged to the Lord that we would be true to him.

I think this was the happiest occasion of my life overseas.

There were three phases of my work: 1. Holding services with the different companies. 2. Visiting the sick in the hospitals. 3. Hiking with the soldiers to gun practice and maneuvers.

There was quite a bit of "flu" among my men, so at times I had all I could do visiting them, carrying with me magazines and hot chocolate.

When a man died his chaplain was called upon to come over with truck or limber, pall bearers and a firing squad, and bury the unfortunate soldier. The fallen men were placed in pine boxes draped with Stars and stripes. 7

BARON DEKALB GRAY (1855-1946)

became Corresponding Secretary of the Home Mission Board in 1903.

During World War I, Dr. Gray represented the Board and the denomination in national conferences dealing with military chaplain ministries.

Gray was a highly esteemed minister who had gained distinction as a pastor, a platform speaker, a denominational leader, and a college president. He was a native of Mississippi. He left the presidency of Georgetown College in Kentucky, after only two years in that office, to undertake the challenging responsibilities of home mission leadership. Prior to going to the college, the new secretary had held pastorates in Kentucky, Mississippi, and Alabama.

The committee which nominated Dr. Gray to the secretaryship stated that he was "widely known and as generally trusted and loved as any minister whom we are likely to secure. He is in the vigor of manhood. His personal appearance is impressive and commanding. His character is spotless. His disposition is most amiable but without the slightest suggestion of weakness. He is a recognized leader in all assemblies of Southern Baptists, wise in his counsel, conservative in method, powerful in debate, eloquent in the advocacy of any cause which enlists his moral convictions, and untiring in his labors. As a man of business

he is exact and painstaking." 8

Obviously the work of the chaplaincy loomed large in Dr. Gray's heart. he continued to serve as endorsement official for Southern Baptists after his retirement in 1928 until 1936 when the chaplaincy work was taken over by the Public Relations Committee in Washington, D. C. Dr. Rufus Weaver was the chairman of that committee.

WAR WORK AMONG SOLDIERS

July 25, 1917. A called meeting of the Home Mission Board. Dr. Gray says:

It is very desirable that we should do all the work possible among the soldiers in various encampments. Nearly a million of them will be training in the South. Your secretary has had conference with the state secretaries East of the Mississippi. They have advised that we undertake this work and that the state boards cooperate with us.

This is a difficult work and yet a vastly important one which should be given our earnest and immediate attention. It will be remembered we have increased our appropriation to evangelism some \$5,000 or \$6,000 over last year to get a cooperative man immediately for work among the soldiers at Montgomery, we paying half the salary and the state board half, the man being at the same time pastor of the Chisholm church, a mission church immediately adjoining the cantonment.

August 2, 1917. Report of the Committee on Evangelism--the committee which is carrying the ball for war work.

Having failed to secure a man for the camp at Montgomery, Alabama, to be jointly supported by our board and the state board of Alabama, the Corresponding Secretary accepted the offer of the Rev. Alfred Dickinson, pastor of the First Baptist Church, Eufaula, Alabama, to give his month's vacation to the Home Board for service among the soldiers without salary, the Board to pay his expense.

The Secretary recommended the employment of the Rev. B. D. Porter for a month's work with the soldiers at Fort Oglethorpe at a salary of \$125.00, with a view of further service if mutually agreeable to him and us....

The YMCA people have special charge of work among the soldiers inside the camps. They asked that we lend them Brother Porter for a month at Fort Oglethorpe, they to pay his salary and furnish

him lodging in their building. Feeling that this would give us fine opportunity to serve in the double capacity of usefulness; we acceded to their proposition. Brother Porter will report to us such work as falls in our line and the YMCA according to their rules. His service to begin August 8, 1917....

August 30, 1917. Engaged the Rev. George Green.

The Corresponding Secretary with the concurrence of Brethren Purser and Jameson engaged Rev. George Green of Johnston City, Tennessee, for work among the soldiers at the various camps in line with our projected program of work with soldiers. His service will begin September 1, 1917, at a salary of \$2,700 a year. Brother Green has been at work having visited the camps at Greenville and Spartanburg, South Carolina; Petersburg, Virginia; and Anniston, Alabama.

September 15, 1917. Conference on Additional Work with Soldiers.

Our general plan of work covers three phases of activity: work inside the camps in harmony with the YMCA and the army chaplains; work around and adjacent to the camps; and work in the cities adjacent to the camps.

The Corresponding Secretary and Rev. George Green, Director of Camp Activities, have had a conference with the Northern Baptist War Commission--Dr. Samuel Z. Batten, Secretary. They feel they ought to help us bear this burden because most of the camps are in the South. They wish to share with us on the following bases: 1. That in camps strictly Southern we will be responsible for the work; 2. In camps where there are 25 percent or more of Northern soldiers we will work cooperatively, bearing each one-half the expense of workers and the selection of same; 3. The supervision of the work being jointly by them and us but the salaries to be paid through our Home Board office.

The conference between our Secretary and the state mission secretaries assure us of cooperation dollar for dollar.... The erection of some buildings at various points will be necessary; in other cases tents will be sufficient. In a number of instances we have secured the use of Baptist churches adjacent.

The Federal Council of Churches with whom our Northern Baptists are affiliated proposes to erect union buildings for the use of the various denominations. These will cost \$15,000 to \$20,000. Dr. Samuel Z. Batten assures us that we will have use of these buildings in our joint work.

SCHEDULE OF EXPENSE

SEVEN SOUTHERN CAMPS

1. Seven camp pastors (salary and expense at \$2,500 yearly--
for seven months \$10,262
2. Gratuitous workers expense (\$50.00 each monthly, four
to camp) for seven months \$9,800

FOURTEEN COOPERATIVE CAMPS

1. Fourteen camp pastors, $\frac{1}{2}$ for seven months \$10,262
2. Gratuitous workers expense, $\frac{1}{2}$ for seven months \$9,800

BUILDING AND TENTS

\$20,000
\$60,124

Green's expense and extras

\$5,000

December 12, 1917. Call for enlargement.

Our work in the army camps and cantonments among soldiers is being greatly blessed....Probably there will be twenty-five percent or more of soldiers from the North in all camps....We would recommend that we propose to our Northern brethren to make the work among all our soldiers a joint work the expense to be equally borne by us, in which case, of course, one-half should be shared by the states equally according to our present agreement where cooperative work exists....

In case our Northern brethren accede to this proposition it will make it possible for us to enlarge the work somewhat and measurably prepare the way for following up our work in the camps by continuing it with our soldiers at the battlefield in France and elsewhere. We recommend therefore that as far as possible we extend the work to the battlefield in Europe.

December 28, 1917. Proposal of Foreign Mission Board to do work among soldiers in France.

Letter received from Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board that his board might engage in work among the soldiers in Europe.

Dr. Gray and Dr. Green to confer with the brethren of the Foreign Mission Board to present this Committee's attitude as follows:

In view of the fact that the Southern Baptist Convention has committed to the Home Mission Board work among our soldiers; further the Home Mission Board has already appropriated large sums of money for this work; it has employed a large force of men and projected many lines of service among the soldiers; in view of the fact that

religious services among soldiers at the front will be essentially the same as that we are doing at home in the camps; in view of the fact that experience in the management of the work at home will be essential to successful work abroad and in view of the fact that the work heretofore done has been done by the Home Mission Board in cooperation with the War Work Commission of the Northern Baptist Convention; it is the conviction of this committee that the present arrangement should continue in force wherever our soldiers may be located.

June 5, 1918. Dr. George W. Truett released by his church to preach to soldiers in France.

Telegram from First Baptist Church in Dallas announcing that in church action, Dr. Truett was released to preach to the armies in Europe. The War Work Commission expresses its appreciation for this noble, Christian, patriotic spirit. Dr. Truett is held in high regard all over the world.

July 4, 1918. Salaries for Camp Pastors.

We recommend that \$2,400 be the highest limit for salaries of camp pastors and that the following camp pastors be paid that amount: J.J. Gentry; D. I. Purser; E. D. Solomon; Zeno Wall; J. O. Johnson; J. M. Wiley; J. D. Ray; George W. Mc Call.

November 7, 1918. Dr. Gray and Dr. Green met in New York in September with War Work Commission of Northern Baptists.

Northern Baptists propose to pay half of the expenses of the War Work Commission up to September 1. Afterwards (from September 1 to January 1) they will pay at the rate of not more than \$6,600 or \$6,800 per month as their part.

Northern Baptist War Work Commission points out that the work of camp pastors has been greatly modified due to recent orders of the War Department. A unified administration is difficult and the time has come to confine the responsibility for administration and finance to the Southern Baptist Convention.

It was agreed that we would continue the present basis of work until January 1, 1919, at which time our cooperative work would cease.

December 18, 1918. Closing out work

In view of the present demobilization we recommend that Dr. Gray and Dr. Green be given authority to close out the work as rapidly as possible. And in such camps as will have semi-permanent work we continue our Baptist War Work in cooperation with the state agencies in which the camps are located. They are authorized to dispose of automobiles and buildings.

Your committee is sincerely grieved over the prospective retirement of Dr. George Green who has rendered unceasing, untiring and most efficient service. He answered our call to this service to continue during the period of the war. In view of the signing of the

armistice and the consequent approach of permanent peace, he has yielded to the plea of the First Baptist Church, Clifton Forge, Virginia, to become their pastor.

The Texas Convention formally requested that the Home Mission Board place before the Peace Council at Versailles, France, their plea for religious liberty. It has been suggested that we have a commission to go to the Peace Conference and present this plea.

In closing out the work, we are selling the automobiles rapidly at the best price possible. We are confronted with requests from the local Baptist forces for a donation of the buildings. The Board should authorize Dr. Gray and Dr. Green to dispose of these buildings on the best terms possible.

September 4, 1919. Resignations and work to continue.

Resignations of Harry A. Day, religious worker at Fort Bragg; and B. D. Porter at Camp Cody, Deming, New Mexico.

Committee gives earnest attention to work among marines and seamen at Norfolk, Jacksonville and New Orleans.

March 2, 1920. Texas and Jacksonville.

Texas State Board given authority to continue soldier work in Texas, consulting with Home Mission Board on major matters. Jacksonville property bought for \$22,000, for a Seaman's Institute.

- . April 1, 1920. Joint purchase of El Paso Country Club property for Service Center. Cost \$25,000.

WHY SOUTHERN BAPTISTS FAVOR CAMP PASTORS?

Southern Baptists gave every evidence of cooperation with the religious program of the Army until--on July 24, 1918. That was the date when the Third Assistant Secretary of War, T. F. Keppel issued the following order:

In view of the increased number of chaplains and the provision now being made for the professional training of chaplains, it has been determined as soon as a sufficient number of additional chaplains become available, to bring an end to the present arrangement at camps and posts whereby privileges within the camp are granted to camp pastors of various denominations and to voluntary chaplains not members of the military establishment.

The Baptist papers in the South were in a furor over this order. It seemed to them that Baptists were losing their time-honored principle

of separation of church and state.

Among the papers which spoke out on this item were Religious Herald (Va.) Watchman-Examiner (New York); Baptist Record; Baptist Courier (S.C.); Alabama Baptist; Baptist Messenger (Oklahoma); Word and Way (Missouri); Christian Index (Ga.) Baptist Reflector (Tenn.)

Reasons for opposition?

1. The Roman Catholics, the YMCA, the Knights of Columbus, and Christian Scientists all are allowed free access to soldiers, but now you are forbidding camp pastors from the historical Protestant denominations to counsel with the soldiers--and that is discrimination.

2. It commits the War Department to a policy utterly hostile to the spirit of our American institutions. In reply, F. P. Keppel said:

For one thing, it would be impossible to get the soldiers together by denominations, and, for another, the whole trend and the whole desire of the department is in the interest of breaking down rather than emphasizing denominational distinctions.

3. It -- the War Department -- has nothing to do with the denominational affiliation of soldiers. Any soldier can belong to any denomination; the government has no right to guide him or instruct him in his religious life.

4. The War Department has no authority to tell a man how he should feel about one denomination or a dozen or 200.

5. This is interference with the denominational life of the people and that is wrong, This is an affront to religious liberty.

6. It hits at the heart of our denominational work with soldiers.

"The reports of their work have thrilled our hearts."

--Watchman-Examiner, Aug. 22, 1918.

Note what E. Y. Mullins says:

In my opinion the work of camp pastors is indispensable in rounding out the group of forces and influences for the building up of our

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Army in its moral and spiritual life. Why say indispensable? Because personal work is involved. Because the camp pastor preaches simple evangelistic sermons. Because he works with the sick. Because he is in liaison with the local church. It is not critical of other groups especially.

7. "This order denies American boys, who have gone out from Baptist homes and Baptist churches to lay their lives on the altar of their country, the privilege of having the spiritual counsel of a Baptist preacher unless, perchance, the chaplain of the regiment is a Baptist.

"But more serious than that, the Baptists are denied the privilege of preaching the gospel to their own people because they are in the service of the government in time of war, though they are willing to render this service without money and without price."

--Christian Index, Sept. 12, 1918

Once more the Watchman-Examiner said:

We do not propose to be silent when advantage is being taken of our patriotism to strike a blow at our religious convictions (Sept. 12, 1918).

In summarizing what many Southern Baptists felt about the abolition of the camp pastor program in the army, Dr. J. B. Gambrell, President of the Southern Baptist Convention addressed the 1919 Convention at Atlanta, Georgia, and said in part:

A year ago we met with a dense war cloud over us and the world... Baptists have always been patriotic...In the world's most trying hour, it is pleasant to reflect that this Convention and our people stood firm for these principles and measures necessary for the world's deliverance from tyranny into a higher civilization.

Many of us, in view of the religious war policies of the government said less than we felt the extraordinary conditions fairly justified. The war is now over, and some things ought to be said, in the spirit of Christian frankness, for the good of the country and in the spirit of Christian frankness, for the good of the country and in the interest of Christianity itself....

The religious war work policy of the government was framed in a way to make of none effect the religious rights of a vast majority of the civilian population of our country and of the rights of a great majority of our soldiers in the army....

It was framed in violation of the natural rights of free Americans, and in opposition to the Constitution of the United States, the first amendment to which says: "Congress shall make no laws respecting the establishment of religion or prohibiting the free exercise thereof"....

If Congress can make no laws respecting an establishment of religion or prohibiting the free exercise thereof," who can? The War Department did.

It did it with an open avowal of its wish and purpose, admirable for candor, but bad alike in principle and policy. The Secretary in charge of that department avowed the policy of his department in these words:

"The whole desire of the department is in the interest of breaking down rather than emphasizing denominational distinctions."

The department has no business with a desire one way or another. On this un-American, unconstitutional, whimsical notion, the religious war work was planned and carried out, except where Catholics were involved.

Their rights were everywhere respected and their interests carefully conserved. All non-Catholic Christian denominations were forbidden the camps, except for the period camp pastors were allowed, and these were soon eliminated in pursuance of the general plan.

The result was, that in the most crucial hour in the world's history, the hour of the greatest evangelistic opportunity, the hour when the men in the camps most needed the strength of God in their hearts, the great evangelical denominations of America, which had made the moral fiber of the nation, were forbidden as such to minister to her people.

A joint committee from this Convention and the Northern Baptist Convention waited on the Third Assistant Secretary of War in Washington in the interest of a larger opportunity for Baptists and other denominations for serving in the camps.

The immediate cause of this visit, the appeal, and the protest, was the order removing camp pastors. We were received with courtesy, but told that there was not the slightest intention of changing the order.

The government created great munitions centers into which it invited tens of thousands of people to work. In these centers though Catholics were in many cases a small part of the whole population, the government planned to build Catholic meeting-houses; while Baptists, Methodists, Presbyterians, and others were not allowed to build their own houses in the places. A miscalled "Liberty" church was proposed for all non-Catholics.

The plan was also expressed in the agreement of the Department with the Young Men's Christian Association, according to which agreement, that social serving organization was to encourage nothing denominational in the camps.

The Y.M.C.A. could not represent the Baptists and other denominations. Its very genius forbade it.

The plain fact is, the Baptists and other great non-Catholic communions were not allowed to serve their own people in their time of greatest need....

The facts have been stated briefly....The remedy is publicity and an appeal to public opinion....A new indoctrination is called for.... The Baptists of America are united on the issue, 7,000,000 strong.

Well-paid men, paid in part by Baptist money, have gone hither and thither telling us that the old doctrines are no longer suitable for a new age, that we need a new church....It will not be amiss to keep an eye on the fences, for some strong men are very busy trying to remove the landmarks, while others raise the wind and keep the dust in the air....

America must lead the world along the upward way. All this falls in well with the free spirit and message of Baptists. Open diplomacy has its parallels in free preaching, and the free discussions of all vital questions, out in the open daylight before me....

In light of the wide coverage of Secretary Keppel's surprising order abolishing the camp pastor religious program; and opposition to it, a resolution came out of the 1919 Convention which was a slap back at the War Department. It called for a drastic action -- abolish the army chaplaincies.

SHALL WE ABOLISH MILITARY CHAPLAINS?

A resolution (in part) on army chaplains.

In view of giving the gospel to American soldiers:

WHEREAS, Civil liberty, the democracy of the people against autocracy;

WHEREAS, Religious liberty cannot be absolute where any of the appointment

or approbations are by authority of the state;

WHEREAS, The army chaplain appointed by state authority is the religious

teacher of the country's soldiers;

WHEREAS, The different Christian denominations of this republic can and would send voluntarily through their agencies religious teachers to all departments of the army and navy.

WHEREAS, The salaries paid to army chaplains would equal many Liberty Bonds;

THEREFORE be it resolved by the Southern Baptist Convention assembled, representing a membership in the Southern states of about three million white Baptists and a constituency much larger, that the Congress of the United States be memorialized to consider the propriety and rightfulness of abolishing the army chaplaincies leaving the religious services to the discretion of the different denominations, which service shall in nowise hinder in any military movement in the army or any part of it, these services seeking only for an open door and protection as American citizens in performance of said religious duties.

A committee of thirteen, one man from each state, was appointed during the 1919 Convention to consider the questions raised by Dr. Gambrell's message -- and related matters such as the abolition of the chaplaincy.

The committee was as follows:

J. E. Trice, Florida
 F. C. McConnell, Georgia
 I. E. D. Andrews, Kentucky
 A. J. Barton, Louisiana
 J. S. Sowers, Maryland
 R. Q. Leavell, Mississippi
 D. J. Evans, Missouri
 J. Clyde Turner, North Carolina
 J. M. Wiley, Oklahoma
 A. C. Sherwood, South Carolina
 H. T. Stevens, Tennessee
 Charles E. Maddry, Texas
 R. B. Garrett, Virginia

The report from this committee came to the 1920 Convention; as follows, in brief:

I. Committee of one mind on three points:

1. Our men in the army and navy, both in time of war and in time of peace, are entitled to the best religious teaching and the greatest spiritual comfort and help possible.
2. That it is our duty as patriotic citizens to give to the Government our loyal support in all its plans as long as we can do so without the violation of our conscience or the fundamentals of our religious faith.
3. That we cannot in any instance sacrifice our conscience or faith.

- II. We are of one mind also that one of the most fundamental Baptist and American doctrines is that of separation of church and state. Does the present arrangement by which the government appoints and maintains chaplains a clear violation of this fundamental? We have looked at the duties of the chaplain set forth in the army regulations and we find no directions and no restrictions laid upon chaplains which would stultify their conscience.
- III. The appointment of chaplains is a military matter. They become soldiers, though not required to shoulder arms.
- IV. Your committee has been unable to see for the present that there is any clear violation of our cherished principles.
- V. We cannot think of any plan which our men could have regular religious instruction without bringing the religious teachers under some kind of military regulation.
- VI. So long as the military regulations leave the chaplains entirely free in the performance of their religious duty, it appears to your committee that we may continue our cooperation with the present arrangement.
- VII. What the Home Mission Board Is Required to Do:
 1. Include in its mission: religious work in the army and navy.
 2. Keep in touch with authorities.
 3. Gather and compile all possible information concerning the policies of the government in the matter of chaplaincies.
 4. To cooperate in all proper ways for promoting the spiritual interests of our men in the army and navy.
 5. To encourage in their work Baptist chaplains now in service.
 6. To approve the application of Baptist ministers for appointment as chaplains.

HISTORICAL NOTES ON THE SOUTHERN BAPTIST CHAPLAINCY DURING WORLD WAR I

The period from the close of the War Between the States (1865) to mobilization for World War I (1915) the chaplains were recruited by the military. They were not many in number, yet it is evident that Southern Baptist ministers filled their portion of the quota.

September 4, 1918, a letter from the War Department to Dr. B. D. Gray was to the effect that denominations would select their own chaplains on a quota basis.

The Convention was alert to the military ministry during preparation for World War I:

In the training camps our Home Board, our state boards, and our Sunday School Board will find it possible to cooperate in planned and intelligent fashion in evangelistic labor and in the distribution of the Word of God and other religious literature. We must also take new interest in the business of providing chaplains, not only seeing to it that our own Christian body does its full part in this respect, but also doing what we can to put strong, devout and consecrated men in these important places. To all these needs and opportunities we must be alert and responsive....

As the country is now greatly increasing its military, naval and aviation forces and will probably continue to increase them for some time, it is plain that the services of many ministers will be needed in the chaplaincy. The Home Mission Board is instructed to use its best endeavors to stimulate and cultivate the interest of our people in this matter and to care for operation of the state boards is also earnestly requested in the task of finding and recommending men suited to this responsible work. 9

As in the War Between the States, the Convention again charged the Home Mission Board with the responsibility of securing sufficient chaplains and cooperating with the state conventions in camp areas.

The several denominations, through the General Committee on Army and Navy Chaplains of the Federal Council of Churches, were requested by the government to act in advisory capacity in selecting chaplains on quota basis. The Home Mission Board through its corresponding secretary, Dr. B. D. Gray, cooperated in this work. 10

Dr. Gray nominated and qualified Southern Baptist ministers to the General Committee. This committee processed the applications for the military and the Home Mission Board contributed \$500 annually as its share of the expense.

The Gray correspondence records the names of 185 Southern Baptist ministers nominated by Dr. Gray to the army and 21 to the navy.

The Chief of Army chaplains in a newsletter during 1921, lists 155 Regular Army chaplains of which 28 were Baptist; and 608 reserves of which 91 were Baptists.

The Home Mission Board supplied chaplains in the homeland with

\$150 each and \$250 each for those going overseas, to purchase necessary equipment for their ministry, not supplied by the army. 11

The work in the military camp communities by camp pastors seemed the major emphasis. To promote this work the board created the Department of War Work with Dr. George Green as Director of Camp Activities. In his report following the war there were 94 camp pastors, paid by the board, working in the camps of the South. The board built a chapel at Ellington Field, Fort Benning, Georgia, at a cost of \$7,285 and dedicated it to the government for the use of soldiers learning to fly. The board contributed \$400.00 per month on operational expenses of the chapel. Among other results are these: 38,114 professions of faith; 10,050 baptisms for the Department during World War I. 12

The Northern Baptist Convention cooperated with the Southern Baptists, supplying some camp pastors and sharing 50 percent of expenses, until January 1, 1919.

The state mission boards cooperated in the work in their respective states and the Sunday School Board furnished supplies and special literature.

As we have noted, the order from the War Department called for the withdrawal of camp pastors from camps and cantonments...This created a controversy and chain reaction throughout the Convention..But what seemed to be a misfortune turned out to be a great blessing. The work outside the camps led to 40,000 conversions and 10,000 baptisms.

The by-products of this work were notable; e.g. the strengthening of the morale and patriotism of the boys, the stabilizing of Christian character, and the exaltation of religion in army life.

BETWEEN THE GREAT WARS

We speak of the years between World War I and II (approximately two decades--1920 to 1939) as years of peace; but actually they were years of preparation for another war. As Drury points out, these two wars might well be lumped together as one.

To be sure, a sincere effort was made by the United States, in the first decade to secure peace.

On July 11, 1921, the United States issued an invitation to Great Britain, France, Italy, and Japan to meet in Washington and join a Naval Disarmament Conference. The United States agreed to scrap nearly 846,000 tons of naval vessels including 15 ships in commission and another 15 being built.

During the years 1923--1938, the United States remained fairly constant in ship tonnage and navy personnel.

In spite of these efforts, in the early thirties the international situation became threatening. Japan took over Manchuria. Hitler began rearming Germany.

As Drury says:

By 1938 it had become apparent in the United States that the old ideal of an effective treaty limitation to naval armament was but an empty dream.... 1

CHAPLAIN STRENGTH

In the navy, during this period of 1920-1939, the total number of naval chaplains was 195. The army, on the other hand, had about 120 chaplains in the Regular Army. At the time of the Armistice (11 November 1918), there were 2,363 chaplains. With demobilization this number dropped to 1,200. By 1931, the drop was still further down--to 120.

The 120 ranked as follows: 1 COL; 3 LTC; 32 MAJ; 70 CAPT; and 14 1 LT. Religiously, they belonged to the following churches: 14 Baptists; 31 Catholic; 1 Christian; 8 Congregational; 16 Methodist; 12 Presbyterian; 12 Reformed; 1 Unitarian; 2 Universalist; 7 Disciples of Christ; 7 Episcopal; 1 Evangelical; 8 Lutheran.

And there were assigned as follows: 11 to Hawaii; 9 to the Philippines; 7 to Panama; 1 each to China and Puerto Rico; 3 to the office of the Chief of Chaplains; 2 to the Chaplain School; 1 to a civilian school; and 85 to posts or transports. 2

CHAPLAINS ORGANIZED

The period between the Great Wars was one of growing strength in chaplain organization. General Pershing, at the beginning of World War I, was in favor of having an administrative chaplain at the headquarters of the Army Expeditionary Force. Bishop Brent, on the other hand, believed it would be better to have an executive committee to study conditions and make recommendations to the general. The Bishop's view prevailed, although Brent was often called "Chief of Chaplains of the AEF."

Jorgensen writes:

The outstanding development of the chaplaincy following World War I was the creation of the Office of Chief of Chaplains... 3

A distinguished committee of religious leaders was chosen to make a recommendation for the chief. The man chosen was Chaplain John T. Axton, a man of energy and vision. He served from 1920-1928. The succeeding three chaplains were: Chaplain Edmund P. Easterbrook (1928-1929); Julian E. Yates (1929-1933); Alva J. Brasted (1933-1937).

These early chiefs of chaplains had small offices. At first they included three chaplains, three army field clerks; and several civilian

employees loaned by the Adjutant General. But they kept up with the life and work of all the chaplains all over the world through periodic visits and through a study of the chaplains' monthly reports.

They spoke everywhere but they also listened. Jorgensen says that "the most famous lecture of this period was Brasted's 'The Great Building,' which he delivered more than 400 times in Army posts, CCC camps, and CMTC training camps.

"At one time more than 11,000 men in Hawaii gathered in an amphi-theater to hear it. He met with enthusiasm and response everywhere. The talk not only helped him present the character development theme but brought him face to face with thousands of men in the army, CCC, and CMTC."

In the growth and development of the chaplain's program during this era, a wise leadership insisted that the work of the ministry was paramount. In 1923, Chief of Chaplains Axton proposed a revision to the regulation (AR 60-5) which would define their work and permit fewer loopholes:

4.(g)....chaplains will be employed on no duties other than those required by law, or pertaining to their profession as clergymen, except when an exigency of this service...shall make it necessary. Chaplains are not available for detail as post exchange officers or as counsel for the defense in courts-martial.... 4

Chaplains put "first things first." That meant worship--worship in chapels, worship on deck, worship in hangars, in libraries, in hospitals, out-of-doors, wherever....

That meant to be ready for baptisms, for weddings, for funerals, for counseling. That meant making use of study classes and Sunday schools and choirs.

Of course, that meant public relations--effecting cordial relations with local clergymen and churches; e.g.

A Detroit newspaper featured the attendance of 20 army chaplains of the Chaplain School at a service in St. Mark's Methodist Church in late 1922. The Chief commented: "The faculty and students of the Chaplains' School are making themselves felt in the religious life of the great center."

RESERVE PROGRAM AND CCC

The growth of the chaplaincy during this period was due also to an effective reserve program. Such a program had been suggested as early as 1917. Reserves prepared a large number of men for usefulness in case of an emergency. The first to receive appointment as reserve chaplains were 100 students graduating from the Chaplain School. By 1925 over 1,100 had accepted reserve commissions.

In 1931, 77 percent of the reservists came from five denominations: Methodists (220); Presbyterians (188); Catholics (182); Episcopalians (188); Baptists (154). The remainder came under 15 other bodies.

The reserve training had three purposes:

1. To introduce men without previous experience to the regular army.
2. To acquaint reserve chaplains with military institutions and policy so that they might be ready for useful service in case of an emergency.
3. To inform men of all components of changes in military matters and to give them opportunity to learn some of the newer techniques which might be useful in their work.

Chaplain reservists were retained and promoted if they continued their correspondence courses and if they attended summer camps. The wisdom of having a ready reserve pool was shown forcibly when the religious activities of the CCC camps were taken over by the Army Chaplains' Department. The CCC camps were organized in the depression years (1933). But the religious service of civilian pastors proved impractical.

The man most responsible to provide for a religious ministry to the CCC camps was Chief of Chaplains Alva Brasted, A Southern Baptist.

He was introduced to the CCC program at Fort Snelling, Minnesota. When he became Chief of Chaplains, he asked for permission to visit

CCC camps in Minnesota and Wisconsin. He wanted to see the reserve chaplains at work in these camps. Permission granted, Brasted traveled 15,000 miles on one trip.

The CCC program grew until in 1938 reserve chaplains were providing almost five times as many religious activities as those conducted by the regular army chaplains.

Jorgensen speaks highly of this work:

The growth of the chaplain program in the CCC was a testimony to the dedication of reserve chaplains called to active duty, and regular army chaplains who arose to the challenge. Brasted's person interest was shared by General Craig, Chief of Staff, who gave all possible support....

The importance of the CCC program to the character of the nation can be appreciated in the fact that the personnel of the camps who served nine months, were between the ages of 17 and 21 years. It is difficult to imagine what would have happened to the nation's youth in the dark days of the depression if this program had not existed. 5

THE CHAPLAIN SCHOOL

In November 1919, a board of five chaplains met in Washington, D.C., to consider training plans. Out of this meeting came a recommendation that a chaplains' school be established. The school would conduct a five-month basic course twice each year and develop an advanced course later.

Honeywell points out the purposes for such a school:

To train chaplains as army officers...to save them from embarrassing blunders by teaching them army regulations and customs...to prepare them to serve as defense counsel through an acquaintance with military law...to give them benefits to be derived from older chaplains and the fellowship of men of different faiths...to give chaplains an appreciation of the military institution and its history....6

The school opened on 15 May, 1920, at Camp Grant, Illinois. After four sessions it was moved to Camp Knox, Kentucky, where two classes were held. Next the school was transferred to Fort Wayne, Indiana, in the early autumn of 1922. Then after three sessions the school moved to Fort Leavenworth,

Kansas, where five sessions were held.

All told, eleven sessions of the school were held and 189 students attended. But in later years the enrollment dropped so low (down to 1 regular and 11 reserve chaplains in 1928), the school was closed. The faculty at Fort Leavenworth worked on the extension courses and a few chaplains took courses in civilian schools. In the years from 1923 to 1941, 25 chaplains studied in some civilian schools.

PACIFISTS ATTACK THE CHAPLAINCY

In the years between the wars about the biggest struggle the chaplains had was the opposition of the pacifists. Chief of Chaplain Brasted said that his biggest problem was with the ultra-pacifists.

Drury and Jorgensen in their excellent histories outline the opposition and we shall summarize what they say:

I. War was a new experience for a vast majority of the citizens of the United States. People were unsophisticated about war. Propaganda was debunked. Young men came back from the front shaken by the dreadful realities of war. A great conviction gripped the country: "Never again!" The reaction to this conviction was varied. Some individuals fought harder; others in the name of a more devout acceptance of the teachings of Christ upheld the philosophy of pacifism. There were many shades of this doctrine. The extremists maintained that it was never right to use force to defend one's home against a criminally-minded intruder.

The fundamental ideas of the pacifists clashed with the basic ideas of the army and navy chaplaincy. Note three instances:

1. Chaplain A. N. Park, Jr., at the University of Chicago as a graduate student on a duty-status in 1923-1924. Granted permission to attend a Quadrennial Student Volunteer Convention. The convention attracted about

6,000 delegates.

The Fellowship of Reconciliation held several side meetings on the subject of war. Park attended when he could. At one meeting, he heard a "wild-eyed Hindus" student refer to the American flag as "a piece of rag." The statement aroused Park and many other delegates and resulted in many of them leaving the room.

The presence of a navy chaplain was somewhat disconcerting to the pacifists and was reflected in a news report which appeared in the 10 January 1924 issue of The Christian Century. In the following week's issue an editorial appeared under the heading: "Why This Continued Espionage?" The editor stated: "Reports of the recent ^{student} Volunteer Convention emphasize the presence of police and naval officer" in the meeting where pacifism was discussed. The editor asked: "Who sent these men to these meetings?"

On 26 January Chaplain E. W. Scott, then Chief of Chaplains, wrote to the editor of The Christian Century giving the facts. His letter appeared in the issue of 6 February.

2. Chaplain J. W. Decker, an ex-Navy chaplain. The 6 November issue of The Christian Century carried an article entitled: "The Making of a Pacifist" by J. W. Decker. Decker had served as an acting chaplain in the navy during World War I. He made twelve trips to France on a transport. Writing in retrospect of his experience, he said in part: "My whole heart and soul espoused the cause." In all earnestness he had considered the World War as "a holy war." During the following five years, a transformation was taking place....During these years of disillusionment, he came slowly to an avowed pacifist position. He traced the reasons for his changed attitude. War, he concluded, was a depraved and cruel deceiver....he would have nothing more to do with it....

Two weeks after Decker's article was printed, The Christian Century

carried an editorial entitled: "Get the Churches out of the Chaplaincy Business."... The editor claimed that the endorsement of chaplains for the armed services was tantamount to tying "the church to the chariot of Mars." He did not mean that men in the armed services should be denied a spiritual ministry, but insisted that chaplains go "as Christian ministers not as army officers." The editor did not mention the navy's unsuccessful experiment with such civilian ministers on board ship during the years 1913-1917. (Note also Dr. Decker abandoned his pacifist position when he witnessed the rape of Nanking in 1937. Two of his sons became officers in the navy.)

But the strength of pacifism made it difficult to recruit strong men for the chaplaincy. Various worded resolutions were introduced in denominational and interdenominational assemblies calling chaplains out of uniform and to divorce the church completely and absolutely from any connection with the chaplaincy in the armed services.

In the 16 January issue of The Christian Century, the editor wrote: "We look with shame upon the blind servility with which the Christian church gave itself to the government of the United States in 1917 and 1918." And he declared: "The churches are steadily making up their minds not to act that way again." The fact that within ten years the churches of the United States sent into the armed services the unprecedented number of more than 12,000 of its finest clergymen would appear to contradict the editorial claim.

3. Chaplain Charles Ellis was called upon to offer a prayer at the launching of the carrier Yorktown. The New York Times 5 April 1936 carried a news story of the event which contained the following sentence: "Christened and baptized by Mrs. Franklin D. Roosevelt and blessed by Navy Chaplain Charles V. Ellis...."

In mock seriousness Alfred Schmalz in The Christian Century, asked: "Do all warships get 'blessed'? Is that part of the navy's regular religious duties?" The author continued: "The national guard of the R.O.T.C. may even ask me some time to bless a gun or two, and I would not know in my ignorance where to turn for the proper ritual." In stimulated earnestness, Schmalz requested: "I hope you will help me out, Mr. Ellis...I am awfully stupid about this sort of event." Then the author concluded with the following exhortation:

But never mind, Mr. Ellis. We musn't let our sentiments turn us from the stern call of duty. Bless us another airplane carrier, will you?

Yours in Christ.

Chaplain Ellis sent a copy of the prayer used on the occasion of the launching to Chaplain E. A. Duff, then Chief of Chaplains. When the reporter of the Times in confused terminology referred to the ship as being "blessed," he was referring to the prayer offered at the launching. The prayer is free from any blatant militarism implied by pacifist critics.... The complete prayer follows:

Almighty God, our Heavenly Father, the Giver of every good and perfect gift, we thank Thee for the material and spiritual blessings of life, and for the wondrous way Thou hast led us as a nation during the past--through shadow and sunshine. Thou hast been our refuge and strength.

We remember with a deep sense of gratitude the sturdy characters who, through toil and sacrifice, founded this great Republic--"the land of the free, and the home of the brave"--and we pray for Thy continued favor and guidance in all the affairs of our beloved country.

In the exercises of this hour, which will send forth this vessel from the ways, destined to join our First Line of Defense, we would humbly seek Thy approval, our efforts come to naught. God grant that she may be a champion of justice and righteousness--a living exponent of the principles near and dear to our hearts--and if the occasion should arise, may she strike terror in the hearts of all those who dare to molest or disturb our God-given freedom.

Let thy blessings rest upon the President of these United States, the members of his cabinet, the members of the Legislative and

Judicial departments, and all those charged with the responsibility of leadership. May they lead us in the paths of righteousness and peace! Through Jesus Christ, our Lord and Saviour we ask these favors. Amen.

In the Battle of the Coral Sea the men and planes of the Yorktown helped turn the tide of battle. In that epic fight, the gallant ship was damaged by a bomb which left a gaping hole in her deck and forty-four dead. Even though disabled, the Yorktown left one battle and speeded 5,000 miles in less than a month to ^{play} her supreme role in the decisive Battle of Midway. There she was sunk on 6 June 1942. According to Admiral Nimitz the Battle of Midway was the turning point of the war.

II. In 1931 Kirby Page sent a questionnaire to 53,000 clergymen in the United States and received 20,000 replies in answer to the question whether they would be willing to serve as d chaplains. Seventeen percent (3,500) said they would not. R The News of Indianapolis, Indiana, referred to these as "The Page Army" and said that the poll proved that chaplains were available. It is interesting to note that Page did not send the questionnaire to Jews, Catholics, Lutherans, Southern Baptists, or Southern Methodists, none of whom had joined the pacifist parade.

Dr. Joseph R. Sizoo, Chairman of The General Commission on Army and Navy Chaplains, in 1937 sent out a letter to all chaplains insuring them the support of the churches. Moreover, he announced the appointment of a study commission to make a study of the problem. Involved in the study of the committee was whether chaplain services should be provided by civilian clergymen paid from church funds, but the Federal Council of Churches in December 1938 declared the plan impractical and urged the churches to keep in touch with their chaplains.

The attacks of the religious press, church groups, and prominent

clergymen did not let up but rather increased up to the fateful days of Hitler's sweep into Poland and even to Pearl Harbor.

Such a move to abolish the chaplaincy had occurred in the late 1840's. At that time several memorials were presented to Congress demanding that the office of chaplain in the army, navy, posts, West Point and in both Houses of Congress be abolished. The reason advanced was that the chaplaincy was unconstitutional in that religious leaders were being paid by the governmental. Further, advocates of the memorials claimed that the religious program had been hurt by employing poorly qualified men.

It is interesting to recall how these problems were solved. The House Judiciary Committee on 13 March 1849, defended the chaplaincy by saying that men had the right to worship even in remote places and that religion was a humanizing influence needed in the army and navy. Also, the committee stated that it was not an unconstitutional practice, for no "religious establishment" was to be found in it. Four years later the Judiciary Committee again defended the chaplaincy by pointing to the provision of chaplains by the 1st Congress and the need for religion "for the safety of society."

III. The arguments advanced after World War I against the chaplaincy could be summarized and answered as follows:

1. Churches should stop recommending ministers for the chaplaincy because the war system is against the gospel. As long as man were involved in military service it represented a missionary opportunity and responsibility to the churches. Ecclesiastical endorsement protected the position of chaplain from political appointment and insured men of good character would represent their particular denomination in the mission.

2. The Commission on Chaplains should be abolished, for it represents

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a contradiction to the church's stand against war. This commission had been abolished only to insure that qualified representatives of their denominations were appointed on a proportionate denominational basis.

3. Chaplains should not wear the uniform or distinctive military insignia, have rank, or be paid by the government because the officer status of the chaplain hurt his relation with officers and enlisted men. The experience of the YMCA, K of C, and Red Cross led these organizations to declare officially that religious services could best be provided by chaplains in the military establishment. The history of the chaplaincy showed the value of having a military uniform rather than ecclesiastical garb to identify chaplains....The payment of chaplains in accordance with their rank removed the discrimination and financial hardship which chaplains long had suffered....Uniform, rank, and insignia gave the chaplain a professional relationship to the soldier and a place in military channels for helping him.

4. The chaplaincy violated the principle of separation of church and state. Rather than violate this principle, the chaplaincy fulfilled it. Churches were responding for training chaplains, ordaining them, endorsing them as qualified ministers, and reaching out through them to the man in service.

....Chaplains were not the "gun-toting" pawns of a diabolical military machine. They, as well as the military leaders of the day, had tasted the bitter acid of war, had no illusions about the glory of combat.

THE YEARS PASS

November 5, 1925. The Rev. John S. Sowers resigns Annapolis Baptist Church. Home Mission Board will continue appropriation of \$50.00 per month to the close of fiscal year April 30, 1926.

April 25, 1927. Soldier work at Fort Bliss, El Paso and Fort Crockett at Galveston be discontinued.

Resolution of the Southern Baptist Convention, 1931. Appointment of a committee of three to handle for the Convention the matter of the appointment of chaplains in the United States Army and Navy. Committee of three named: J. B. Lawrence; B. D. Gray; and M. A. Cooper. Gray was to go on and serve actively in this area of work for many, many years.

Convention: 1932. Committee has cooperated fully as possible with the Committee on Army and Navy Chaplains. Attendance at regular meetings less frequent due to failure of Convention in 1931 to provide expenses.

The War and Navy Departments have become more strict in their requirements for qualification for the chaplaincy, so a number of good men desirous of service have not been able to meet the requirements much to the regret of your committee.

On the other hand, most of our young preachers who are qualified prefer the pastorate or some other phase of the denominational work to the work of the chaplaincy.

Committee Report: 1933. Strict requirements for chaplains listed: Be sound physically, under 34 years of age, and have college and seminary training.

Among those listed in regular army: Ivan L. Bennett; Roy H. Parker; and for the Navy: E. L. Ackiss and James M. Hester.

Endorsements: 1934. Seventeen out of 20 applicants for the Army Reserve Corps. Twenty-six ministers serving as chaplains of the CCC. 7

1935. During this year, Samuel Judson Porter died. Apparently interest in the chaplaincy increased among Southern Baptist for that year the Committee had 49 applications for the army reserve. Eighteen of these were approved.

Year 1936. Name of Committee changed to Committee on Public Relations.

2.

Important Year: 1937. Continued cooperation with the General Committee on Army and Navy chaplains representing twenty-two evangelical bodies, including the YMCA.

Two denominations have withdrawn from the General Committee--the Evangelical and Reformed Church; and the Disciples. Reason: Does not want to weaken its protest against war.

Chaplains are sometimes called upon to engage in activities that seem inappropriate to one chosen to perform distinctly religious duties. Furthermore when chaplains have been appointed, the tendency is for them, through no fault of their own, to drift away from all denominational affiliation.

The Committee on Public Relations suggests that chaplains appointed from the Southern Baptist ministry may, as their personal request, be also appointed as missionaries of the Home Mission Board, without salary, the Board agreeing to be the medium through which contact is preserved with the denomination.

The Year 1939.

1. The War Department, last July, extended the period of service in the CCC Camps for 50 percent of the line officers; but this privilege denied the chaplains...Believing that the lengthening of service tended to increase the efficiency of the chaplain and that there should be no discrimination in favor of line officers an appeal was made for equality with line officers. After a four-month period of negotiation this request was granted for capable chaplains.
2. The Federal Council of Churches appointed last year a Commission to prepare "a plan embodying such a modification of the status of Army and Navy chaplains as will make clear that they are a part of the regular ministry of the churches rather than of armed forces of the nation."...
3. The register of Southern Baptist chaplains shows that during the past year there has been an increase of one in the regular army, two in the reserve corps, and a decrease of twelve in the CCC, due to the reduction of these camps from 2,000 to 1,500.
4. Your Committee on Public Relations has been appealed to by chaplains, asking for the adoption of some plan by which their connection with their denominational life might be preserved and promoted. The Home Mission Board has deemed it unadvisable to list our Southern

Baptist chaplains as unsalaried missionaries.

5. Your Committee requests that our Southern Baptist chaplains in all branches of the service be informed that their names are recorded in the office of the Executive Committee of the Convention and that the Executive Secretary shall be designated as the channel of contact between our chaplains and the agencies of the Convention. 8

The Year 1940

July 17, 1940. Rufus W. Weaver, former chairman of the Public Relations Committee, made a statement with reference to the election of a Chief of Chaplains to represent Protestant denominations, who will devote his entire time to this work, requesting that a special committee from this Committee be appointed to cooperate with the general committee on chaplains for Protestant denominations. 9

Obviously, Weaver was not talking about a military chief of chaplains.

The Navy had had a head of the Chaplains' Corps since 5 November 1917.

(His name was John B. Frazier.) Likewise the army had had a Chief of Chaplains since 17 July, 1920. The first chief was John T. Axton. No doubt he had in mind a civilian director of chaplains who would coordinate the work of Protestant chaplains. Dr. Weaver's idea apparently never took root and died aborning.

December 11, 1940. The Executive Committee Minutes of the Southern Baptist Convention set forth a motion of J. W. Storer:

On motion of J. W. Storer, Chairman of the committee appointed earlier to coordinate Southern Baptist Convention work with special Chaplain Committee in Washington, D. C. the following recommendation was adopted unanimously:

That the Executive Committee authorize the Sunday School Board to pay \$1,0800.00 as our Southern Baptist share in the expenses of the general committee on army and navy chaplains.

May, 1941. Secretary Co Crouch presented the following report with reference to the action of the Administrative Committee on survey of religious needs in army and navy camps.

We find there are 75 major army camps in the territory of the Southern Baptist Convention and there will be about 750,000 soldiers in these camps. In addition to these, there are about 500 CCC camps with approximately 500,000 boys in these camps. We have also a large number of Southern boys in camps outside of the territory of our Convention

and many of our Southern men who are chaplains in the army and navy and are also located at posts or on ships outside of our territory. Also we have a number of naval bases with a large concentration of men in our territory.

We have contacted the various religious and denominational groups who are interested in religious work in the army camps and have held conferences with their leaders. We have contacted the state secretaries, and we have contacted the pastors of towns adjacent to the camps. We have made direct contact with the War and Navy Departments and we find these departments are very favorably disposed and ready to help in any religious program that might be projected by the various denominations in the army and navy camps.

We feel that for the best and most efficient service that the work in the camps done by Southern Baptists should be under the supervision of one agency. This will give the denominations a uniform set-up and and will enable it to put on a Southwide program.

Following this general presentation some very important recommendations were made:

1. We therefore recommend that the religious work in connection with the army camps, navy bases, marine corps stations, air corps, and CCC camps be assigned to the Home Mission Board, with the understanding that the Board will work in cooperation with the State Mission Boards.
2. We further recommend that Southern Baptists make direct contact with the government in the appointment of chaplains from our denomination and that the Home Mission Board be designated as an agent to make this contact through a duly appointed representative, in fullest cooperation with other religious bodies, and, further, that all commendations and endorsements for chaplains from Southern Baptists be made by the Home Mission Board to the government.

There will need to be some provision made whereby this work can be financed. Therefore be it resolved:

1. That the Executive Committee of the Southern Baptist Convention be requested to approve an appeal to the churches for an offering for this purpose, and
2. That this request of the Home Mission Board, with the approval and a recommendation of the Executive Committee be brought to the Convention at its meeting in Birmingham for its approval, and
3. That a time be designated by the Executive Committee to be known as "Army Camp Month" when the appeal for funds for this work can be made.

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At an evening session on this May, 1941, date Rufus Weaver, who was at this time also the Chairman of the General Committee of Army and Navy Chaplains, spoke with reference to the status of Southern Baptists with the General Committee. From this discussion came this statement:

Wishing to maintain the most fraternal and cooperative relationship with other evangelical bodies, the Southern Baptist Convention shall through its Committee appointed by the Home Mission Board retain its membership on the General Commission of Army and Navy Chaplains, provided the General Commission on Army and Navy Chaplains shall continue to exercise its autonomy. Should the General Commission on Army and Navy Chaplains lose its autonomy, then the Committee appointed by the Home Board shall be instructed to seek a consultative membership on the General Commission of Army and Navy Chaplains.

Three other items were brought up at this important meeting:

That we appeal to our people to support the United Service Organizations for a ten-million-dollar fund with which to minister to the social, recreational and spiritual needs of military personnel.

The Home Mission Board is authorized in conference and cooperation with the state Baptist agencies to make a survey of the camp communities--army, navy, CCC camps, etc. throughout the territory of the Southern Baptist Convention, to discover their needs and proceed to meet them.

That this survey, when completed, shall be submitted to the Administrative Committee of the Executive Committee; and the Home Mission Board and the Administrative Committee be authorized to determine the financial objective and plans for the appeal for the funds with which to render this service.

December 17, 1941. Dr. J. B. Lawrence, of the Home Mission Board, reported that some \$103,000.000 had been raised in the special campaign this past summer for work with military personnel.

THE GLOBAL WAR

The Number One cause of the global war, or World War II, was Adolph Hitler. He was born of Austrian parents on April 20, 1889. As a young man he went to live in Vienna. It is here he embraced hatred of the Jews and others whom he called "inferior races." Here also he came under the spell of Friedrich Nietzsche and Richard Wagner.

At the age of 24, Hitler moved to Munich, Germany, to dodge the Austrian draft. In Munich he became fascinated with politics, being the seventh man to join the German Workers Party (later changed to the National Socialist Workers Party). He joined with Ludendorff in plotting the overthrow of the Bavarian provincial government.

This led to the "Beer Hall Putsch" in the main square when six Nazis were killed and Hitler was arrested. He was sentenced for five years in the Fortress of Landsburg. He served only thirteen months but that was long enough for him to set forth his mission in a book called Mein Kampf (My Struggle).

He despised Christianity and Christian virtues; nevertheless he declared in Mein Kampf:

The renunciation of one's own life for the sake of the community is the crowning significance of the idea of sacrifice....

His ideas appealed to Germans pulled up by the roots, withdrawn, indifferent. After Landsburgh, such men as Hermann Goering, Heinrich Himmler, and Joseph Goebbels, rallied to his side.

In 1932, his Nazi party gained 13,799,017 votes out of 36 million cast. Fascism was on the march, even though its leader was a dual personality, an inspired paranoic who did not hesitate to exterminate an entire race of people. He considered himself "a God-intoxicated" man. Nazis put forth

the slogan:

Ein Volk, ein Reich, ein Fuhrer! ("One race, one realm, one leader!")

Rudolf Hess said of Hitler:

Adolph Hitler is Germany and Germany is Adolph Hitler. Germany is our God on earth

Many people believed that Hitler was the only leader in Europe who knew where he was going. He wanted lebensraum ("living room"); and he proposed to get this by blitzkrieg. He repudiated the arms limitation imposed on him by Versailles. He turned out munitions with utmost speed. He demanded loyalty from his puppets:

I swear before God to give my unconditional obedience to Adolph Hitler, Fuehrer of the Reich of the German people, supreme command of the wehrmach (armed forces), and I pledge my word as a brave soldier to observe this oath always, even at the peril of my life. 1

Then he proceeded to conquer the major powers of Europe by the blitzkrieg:

Poland in 27 days; Denmark in 1; Norway in 23; Holland in 5; Belgium in 18; France in 39; Yugoslavia in 12; Greece in 21; and Crete in 11.

Next, he set forth to conquer Russia before Winter set in. This proved to be one of his big mistakes. At first, he won great victories; but General Winter fought harder and turned the Germans back.

AMERICAN NEUTRALITY

America sought to be neutral, even putting a neutrality law on the books in 1934. But it was a neutrality leaning in favor of the Allies.

Roosevelt said:

This nation will remain a neutral nation, but I cannot ask that every American remain neutral in thought as well.

And again:

If Britain should go down, all of us in all the Americas would be living at the point of a gun, a gun loaded with explosive bullets,

economic as well as military. We must produce arms and ships with every energy and resource we can command....We must be the great arsenal of Democracy.

Even so, Americans had no intention of intervening. The people had not come along that far. Polls showed that only 2.5 favored intervention.

But in November 1939 FDR did call for the revision of neutrality laws. This made it possible for him to sell arms and munitions on a cash-and-carry basis.

In September 1939 FDR proclaimed "a limited national emergency." The regular army was increased by 17,000; and the National Guard was raised by 35,000 to its authorized strength of 200,000. The Army Air Corps had already been authorized to expand to 6,000 aircraft and 50,000 men.

On May 16, 1940, FDR went before Congress and made "the great commitment." He had begun to transfer weapons of warfare to our Allies. Moreover, in September Congress passed the Selective Service Act calling for the first American peacetime draft. The draft called for an army of 1,400,000 men and aircraft production increased to 30,000 annually. 2

OPERATION SEA LION

This was the code name given to Hitler's plan to conquer the British Isles. In fact, however, there was no plan, as Leckie points out. 3 Hitler simply ordered an invasion and proved his ignorance of amphibious warfare. Britain turned their island into a bristling hedgehog ready to repel invasion from both sea and sky.

Churchill's valiant call to his people after all these years still rings in our ears:

Let us therefore brace ourselves to our duties and so bear ourselves, that, if the British Empire and its Commonwealth last for a thousand years, men will still say: "This was their finest hour."

On July 10, 1940, Goering began the aerial combat known as the Battle

of Britain. It pitted Hitler's Luftwaffe or 2,670 frontline aircraft against Britain's 1,475 planes. The Royal Air Force fought with such zeal and determination that Churchill could say of them:

Never in the field of human conflict was so much owed by so many to so few. 4

PEARL HARBOR

December 7, 1941--which FDR named "a date that will live in infamy." It was early Sunday morning; the church bells were beginning to chime. Eight battleships were moored along Battleship Row in Hawaii, some of them side by side. There were five cruisers and twenty-six destroyers. Fortunately, three carriers were out at sea.

Down plummeted 40 Japanese torpedo bombers--Kates 51 Val dive bombers. This the first wave. Then came another. Seven of eight battleships were sunk or badly damaged, and half of the base's aircraft were destroyed. 5

The next day the war with Japan was declared--with only one dissenting vote. Pearl Harbor was only the first step. Japan made herself supreme in the Pacific and the Indian Ocean. On she flowed until the fall of Bataan ended American resistance in the Philippines.

ONWARD TO V--J DAY

Both Eisenhower and Marshall believed in the Europe First strategy. Ike put it succinctly: "We 've got to go to Europe and fight." 6 Of course, American aircraft were bombing furiously from Britain's bases. Plans were also made for American troops under Eisenhower to invade North Africa.

Then came D-Day, June 6, 1943 and the cross-channel invasion of France on Omaha and Utah beaches. Two years later, on the last day of April in the year 1945--the day Hitler died--came the end of the war in Europe: V--E Day.

Meanwhile, the island by island hopping had been going on in the Far East and American forces ^{were} regaining ground lost in earlier battles. Moreover, there was the dropping of the two Atom bombs--one on Hiroshima, August 6, 1945; a second on Nagasaki, August 9. These two costing the lives of 120,000 Japanese.

On August 15, 1945, the United States Forces were ordered to ceasefire. Then on September 2, aboard the battleship Missouri in Tokyo Bay, in the presence of MacArthur and Nimitz and representatives of Britain, China, Russia, Australia, Canada, France, Holland and New Zealand, the Japanese signed the surrender document.

In this two-ocean, global war, 16,000,000 men wore the uniform at one time another. Yet there were only ^{291,000} battle deaths. This means one man in 55.

As Leckie points out this small number is due to the military's determination to save lives as far as possible. Also it is indicative of how few men actually fought--except the Russian front. So "few" saved Britain, as Churchill said. So "few" fought from American tanks. So "few" made airplanes. So "few" built shipping vessels totalling 53 million deadweight tons.

CHAPLAIN PROCUREMENT

The Chaplains Commission, set up within the Home Mission Board, had three goals:

1. Enlist the number of qualified chaplains to enter this phase of spiritual ministry.
2. Exalt the preaching position of our chaplains.
3. Enlarge their ministry by supplying additional material.

No candidate for the chaplaincy is accepted by the military until he

is endorsed by his denomination. The Home Mission Board was charged with endorsement responsibility.

But to endorse them, they had to be found. Articles were written by the superintendent of Camp Work for Baptist magazines and papers about the urgent need for chaplains. The response to this challenge was excellent.

Moreover, those who were already chaplains were the best public relations persons.

July 1, 1941 the Board called the Reverend Alfred Carpenter, pastor at Blytheville, Arkansas, to become superintendent of camp work. 7

Dr. Carpenter reported to the Executive Committee of the Southern Baptist Convention in 1941: "There has been a progressive interest in the chaplaincy among Southern Baptist preachers."

Clergy from larger parishes entered military service at a sacrifice, pay scale for 1. Lieutenants was so low. The navy was willing to take men direct from the seminaries. But the army said no; they insisted on experience.

On 21 July 1942, Chief of Chaplains R. D. Workman informed the Reserve Division of the Bureau of Naval Personnel of the need of 400 additional chaplains for the navy. This was approximately the number then on active duty. Chaplain Workman insisted:

The Corps wants excellent men, not weak or mediocre material.

At the time of the attack on Pearl Harbor, a total of 1,478 chaplains were on duty: 140 in the regular army; 298 in the National Guard; and 1,040 reserve chaplains.

On 1 May 1945 (on the basis of quotas figured out from the 1936 census) the Secretary of War apportioned 7,887 chaplains who constituted 92.79 percent of the total among 40 groups named. Southern Baptists quota percentage of this grouping was 8.89 percent. This meant she was entitled

to 756 chaplains. She had actually on duty 2 September, 1945, a total of 947. This means that Southern Baptists had been doing a pretty good job of procurement--they had 191 more chaplains than Southern Baptists need furnish. Honeywell wrote:

Moreover when it became evident that some churches never would be able to fill their quotas, authority was obtained to appoint as many as 1.35 of the quotas of such bodies as could provide qualified men. 8

MEN BEHIND THE SCENES

The Chaplains Commission during the period of World War II, though behind the scenes, were busy finding and endorsing capable ministers for the service. They endorsed 1,323 to the Army and 295 to the Navy. Six candidates were endorsed to the Army Reserve and 4 to the Navy Reserve. Seventy-seven applicants were certified to the Navy- V-12 training program. Sixty-seven applicants were endorsed to the Veterans Chaplaincy .

Candidates declined endorsement were classified as follows:

Applicants over age	115
Applicants under age	9
Applicants insufficient recommendation	41
Applicants disqualified educationally	104
Applicants declined appointment or papers not completed	92
Applicants declined for lack of experience	68
Applicants not actively engaged in the ministry	37
Applicants physically disqualified	<u>155</u>
	621

CALL FOR BAPTIST CHAPLAINS

In July, 1944, Chaplain Harold G. Sanders, USNR, urged Southern Baptists to send more chaplains into the navy. He asserted: "Baptists have the message the world needs."

This same plea also came from the army and air force chaplains. Sanders had as one of his duties the equipping of life rafts with waterproof envelopes containing a New Testament and a leaflet on the story of

Eddie Rickenbacker.

He served as shore station librarian and secured the best literature and leaflets available from the denominations. He not only tried to get men to attend navy chapel, but went out and made an effort to enlist hundred of navy families into the churches.

And above all, he sought to win every man on his station to Jesus Christ. 9

Chaplain M. J. Matthew II, Southern Baptist, had his application in for the USN at the time of Pearl Harbor. It was pending. He was ordered to active duty 30 December, 1941.

On the 9 August, 1942, he was aboard the Astoria when a Japanese naval force undetected slipped through the passage south of Savo and opened fire with guns and torpedoes on four allied cruisers, one of them the Astoria.

Men died before they could reach their battle stations. Later, Chaplain Bouterse told in brief of his experience:

Our compartment was shattered by what must have been an 8-inch shell hitting us right at the water line...When I regained consciousness I was alone in the smoky, damp darkness. My left side was paralyzed. As I crawled toward the hatch into the next compartment it began to receive minor hits. The slashed of red-hot steel in the dark were like sparks from a welder's torch. I could hear men scream in agony. Then...two corpsmen from my battle station came back to look for me and we tore up mattress covers which were lying about and gave what first aid we could to the men we encountered in the dark. As we worked our way forward, the fumes and smoke became even worse...I passed out again...

When the firing ceased I was carried back to the fantail where the wounded and dying were laid out, and I stayed there through the long hours until dawn. It's trite, but true--I lived years in those hours as some of my boys died in the flickering light of our burning, exploding, dying ship. We sat dumbly expectant, beyond fear or hope or any feeling. There weren't any heroes that night, I guess. Some did more, some less, but everyone did what he could.

After daylight the destroyer Bagley came alongside the battered and burning Astoria and removed the survivors.

The Home Mission Board Minutes show that the highest number of Southern Baptist chaplains serving at any one time during World War II was 1,254. 10

"The record of these men will be forever glorious."

Dr. Alfred Carpenter gave a report to the Executive Committee of the Home Mission Board, July 2, 1942:

Dr. Alfred Carpenter was present and gave an oral report of what has been accomplished in the Department of Camp Work, stating that an additional 50 chaplains have been put into the army since the last meeting of the Executive Committee. He also states that the educational requirements have been changed, thereby making 250 more men whose applications for the chaplaincy are already on file, eligible for the position of chaplain. He said that the number of Baptist chaplains would be 435 or 450 by the end of '42, and that this number would be doubled by the end of '43.

However, in 1945 ministers in uniform were still talking about and writing about the need for chaplains. Chaplain Edwin R. Carter, Jr., wrote of "The Chaplaincy Shortage":

Every denominational commission on chaplains and every minister, both in and out of uniform, should be aroused to action... This shortage of chaplains..has reached the point where it is impossible to get adequate replacements...We have exhausted the alternative of sending an older age group into combat units... Only youth can take the strain placed upon the combat chaplain.... 11

Here is an example of how the Commission on Army and Navy Chaplains did its work. The report made on October 1, 1942, contained 14 parts:

1. The Commission has held 16 meetings. Commission members have attended consistently and regularly.

2. Endorsements were as follows:

Previous to August 1, 1941	18
Class A - Army	316
Class B - Army	209
Class C - Army	<u>41</u>
	584
Endorsed CCC	52
Endorsed to regulaf army	23

(Meaning of references. Class A: meeting all requirements. Class B: Those lacking 1 requirement. Class C: Those pending further consideration. Class C*: Those who without doubt cannot qualify.)

3. During this period, 54 applications were declined by this Commission. This does not include the large number counseled with by correspondence through this office.

4. The largest number of endorsements for any one month was 104 in June. Other high months were April 83, August 67.

5. During this period 4,524 preachers have made inquiry concerning the chaplaincy through this department.

6. Present number of chaplains on duty:

Regular Army	13
National Guard	17
Reserve	149
A.U.S.	267
Navy	<u>22</u>
	468

7. Applicants endorsed by this department not yet appointed by the War Department. (We estimate approximately 15 percent of these have been appointed and 25 percent have been declined for physical or educational reasons.)

Third Service Command	7
Fourth Service Command	103
Fifth Service Command	11
Sixth Service Command	4
Seventh Service Command	18
Eighth Service Command	<u>98</u>
	241
Total for Army	241
Total for Navy	<u>30</u>
	271

8. We have been notified by the War Department of the following declines:

Physical	35
Educational	<u>32</u>
	67

9. Our files reveal the following applications in process not yet ready for this committee:

Army	75
Navy	<u>6</u>
	81

10. We have on file 130 applications which have not been presented to the Committee for lack of some requirement or overage.

11. Six public address systems have been furnished chaplains overseas. The Sunday School Board, American Bible Society, Moody Colportage Association, Gideons and many others have furnished literally tons of materials for reading.

12. One pamphlet, "The Chaplaincy in the Army and Navy of the United States," has been printed and widely used.

13. Each new chaplain is supplied with the book, "Service to Servicemen," and source sheets wherein he can secure different types of material and other helps.

14. A monthly letter is sent to each chaplain. Chaplains make monthly reports to this office which are kept in a permanent file. These reports reveal 20,142 professions of faith for this period and 20,769 preaching services held.

CONDUCTING WORSHIP

The Chief of Air Force Chaplains in 1942 stated:

May I suggest that this is a time when requires a devoutly spiritual ministry. The maintenance of our own spiritual life is dependent not only upon our own private devotions, but also upon our holding or our attendance upon divine worship.

And our President Franklin D. Roosevelt commented: "We will never fail to provide for the spiritual needs of our officers and men under the chaplains of our armed services." 12

The armed forces had a tremendous chapel building program all over the world; but in spite of this:

Services were conducted in service clubs, mess hall, day-rooms, briefing rooms, theaters, gymns, luxurious hotel ballrooms, tents, civilian churches, and under the open sky.

There were many servicemen, of course, who did not worship at the chapel or anywhere. God was associated with the church back home and far, far

away. Chaplain Bill Taggart did not find as many servicemen attending religious services as he had hoped; nonetheless the record of attendance was good. 13

Jorgensen points out:

Whatever the influence of various factors, the truth is that soldiers and airmen came to worship services. From the beginning of World War II to August 1945, almost 5½ million services were held by army chaplains. In these services more than 329 million attended. 14

It was more or less inevitable that the military structure should call for a chapel-building program. At a dedication service for a chapel one of the regimental commanders said:

We have built barracks and hospitals, recreational centers and munition plants, but the picture could not approach completion without the chapels for the religious welfare of our young army. 15

A congressional act of 17 March, 1941, appropriated \$12,816,880 for the construction of 604 mobilization type chapels at an average cost of \$21,200. The initial number of 604 chapels was increased several times until by V--J day there were 1,532 army chapels in use in the United States. They were located at 437 camps or stations. 16

Many chapels were built, not with government money, but by the ingenuity of service personnel and natives.

Honeywell tells of a chaplain in Tunisia who three days before Christmas asked for volunteers to build a place of worship. Part of the shed was set aside for this purpose. But the men would not let the chaplain get in on the construction job: "Chaplain," they said, "you go in and write your Christmas sermon; we will start working on the chapel." 17

Fleet Chaplain F. L. Albert, a Southern Baptist, who assumed duties with the Seventh Fleet in February 1945, reported that in the first nine months of 1945, he participated in the dedication of 46 new chapels.

Natives at Guadalcanal in gratitude for their liberation erected a beautiful chapel. It was 90 x 26 and 26 feet high; put together mainly through the weaving of split bamboo. At the dedication, Jason, a native Christian, barefoot and clad only in a white loincloth and singlet, spoke with a simple dignity:

We want to tell all you people that all we fella' belong Solomon build this church because we want to thank you. We have worked hard and we hope you like this church. And we pray that God will bless all of you, and we hope you will pray for your friends who are lying in this cemetery.

Also we want to thank all the Americans and allies who have fought to push the enemy out of our land. Now we give this church to you. But this church no belong to you and me. The church belong to God.

And we ask God to bless us all. Thank you. 18

Often worship became very informal. Bill Taggart described a worship setting for an informal service:

Worship time is any time the ground crew can spare a few minutes from their work; any time you are standing with a group of men about to take off on a mission.

You'll stand under the wing of a B-17 and they'll gather around you as they take a last sip of con coffee from the thermos or munch a piece of chocolate.

You hold your Bible in your hand and you quote a line or two from the Scriptures. They stop munching their chocolate; they put the coffee in the thermos and they listen. Then you utter a simple prayer asking God to protect them and to look after their loved ones at home. And while you're praying the motors are being warmed up and you are making so much noise that they can't hear your prayer. But it doesn't matter. They are thinking their own prayer. 19

Honeywell points out that much more was done for chaplains during World War II than in any other war:

The years 1939-1945 saw more done to provide chaplains with transportation, houses of worship, chapel and field equipment, and a variety of supplies by the government than during the whole prior history of the Army. 20

CHAPLAINS AND EVANGELISM

Alfred Carpenter comments on reports he received from the four corners of the earth:

During these dark days when our men will be giving their lives for their country, who can estimate the eternal values of the spiritual ministry of our chaplains with our armed forces? Five hundred chaplains by 1943 is the challenge that comes to Southern Baptists--three hundred forty-five on duty by the close of the year. This means 15 appointed to duty each month for the balance of the year....No greater soul-winning missionary challenge was ever offered to Southern Baptists. 21

Fortunately,

the chaplain has all the freedom one can desire. There are no restrictions placed upon his presenting God's word. He is as free to preach his convictions as though he were in his own pulpit....

The chaplain at Fort McPherson gives the following testimony:

We were not giving opportunity for the men to confess Christ as their personal Savior, simply asking for a show of hands from those desiring to be remembered in prayer, and then we dealt with the men privately. Since we started to give the invitation there have been conversions at each Sunday service and on Wednesday night preaching service. Large numbers have walked the aisle joyously confessing Christ as their personal Savior.... 22

Director Carpenter writes:

A definite soul-winning emphasis is stressed for all chaplains.... Since August 1, twenty-one evangelistic campaigns of different types have been planned and promoted.... 23

In the August 1954 issue of The Chaplain, Dr. Carpenter gave a page of suggestions on how any chaplain may minister to Southern Baptists under abnormal conditions or emergencies:

1. Inquire as to whether or not the person is saved, a "born-again" Christian (John 3: 3-7). Should he not possess the witness of assurance of "Christ in you, the hope of glory" (Colossians 1:27), then:
 - a) Explain to him the need of salvation (Romans 3:23; 1 John 1:10; Romans 6:23).
 - b) Reveal to him that God has provided salvation (John 3:14-16; 1 Peter 2:24).
 - c) Lead him in the how of acceptance (Acts 20:21; John 3:36; Romans 10: 9-10).

d) Pray with him for a definite commitment of life and soul to Christ as Savior and Lord. When salvation is experienced, the next and second suggestion will naturally follow.

2. When the person has the assurance of Christ within, then, present Scripture passages in keeping with existing circumstances and personal need. The following examples meet varied conditions: (John 10:28; Philippians 3:13-14; Philippians 4: 13, 19; 1 John 5:4; Romans 8:28; Revelation 22:17; 1 Corinthians 15:19, 26, 35-58; Psalm 23). 24

Within the military, our Baptist preachers in uniform have maintained a spiritual leadership throughout the armed forces. They have had an opportunity to deal firsthand, and on a large scale, with American-born paganism in the hearts of men.

Indeed, Southern Baptist chaplains have been our evangelists at large. In 1945, they took one-tenth of the Centennial Evangelistic Crusade goal of one million, or 100,000 professions of faith. They reported 91,740.

A summary report for the war period reveals:

Number of Professions Reported

Last half of 1941	9,148
Year of 1942	42,091
Year of 1943	60,733
Year of 1944	95,220
Year of 1945	91,740

Most of these were won by personal soul winning.

CHAPLAINS IN ACTION

On 17 January 1945, Chaplain Workman began his second tour of naval activities in a war zone. During his absence an able Southern Baptist chaplain--E. L. Ackiss--was appointed Acting Director. Workman traveled about 26,000 miles and visited with 480 naval chaplains.

Ackiss was District Chaplain for the 12th District from May 1943 to to November 1944. He was a native of Virginia. Some of the duties of the District Chaplain were:

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Keep the Chief of Chaplains informed of developments within their respective districts and of future needs.

Advance training center for many of the graduates of the Chaplains' School.

Distributing point for chaplains' equipment.

Supervising work of chaplains in the district.

Aid to dependents of navy personnel.

Duties common to all chaplains: performing marriages; funerals; holding religious services; taking part in local patriotic services; assisting in charitable drives, etc.

But one of his main duties was making casualty calls, calls to next-of-kin of deceased navy personnel. Ackiss believed that this was something which must be done soon.

Chaplain Monroe Drew, Jr., USNR, describes the feelings of a chaplain assigned to the task of notifying the next of kin. "I feel like a man with a bomb and knowing where its got to go, that its bound to hurt people and blow things off their foundations...I came away with scars and wounds myself, with tears in my own eyes and down in my soul." 25

Chaplain J. W. Kelly was serving aboard the cruiser Mobile when on the night of December 4-5, 1943, his ship was off the Marshall Islands. Kelly was wounded by two pieces of shrapnel, one of which went through his right leg above the knee. His citation reads in part:

The courage, skill, and admirable initiative with which he worked immediately after the accident, and the assistance and comfort he gave to the wounded throughout the night, saved the lives of men who might otherwise have perished. 26

Chaplain F. L. Albert, a native of Iowa and a Southern Baptist, relieved Chaplain R. W. Shrum, Fleet Chaplain, in February 1945. He in turn was relieved by Chaplain Luther F. Gerhart in October 1945. Albert summed up his activities and results of his eight months' duty in the following paragraph:

Building on the foundation laid by Chaplain Reuben Shrum, and benefiting by the substantial labors of our unusually zealous and effective chaplains, we have dedicated 46 new Navy chapels this calendar year. I have made 72 air trips, to 26 different islands, and visited 205 chaplains at their places. Routine administrative duties at headquarters have included writing over 1,500 letters, making complete reports of all inspection trips, keeping rotation working with a relief available as soon as any chaplain was due to go-- and seeing that the right man got the right assignment. At the peak, on August 15, our nautical diocese included an even 200 chaplains ministering to a quarter of a million souls.

We have traveled close to 40,000 miles out here by peep and jeep, by carry-all and command car, by truck and staff care, by motor-sailor and motorboat, by LCI's and MTB's, by crash boats and picket boats, and by transports; by "Black Cat," army transport and good old NATS. 27

Before leaving the Philippines, Chaplain Albert was awarded the Legion of Merit Medal in recognition of "exceptionally meritorious conduct in the performance of outstanding services...as Fleet Chaplain.

Chaplain John Craven, Southern Baptist, was awarded a Bronze Star for heroic and meritorious achievement with the marines during the occupation of Saipan, Marianas Islands, 1944.

Upon landing he went immediately through heavy enemy/shell-fire to give spiritual assistance and first aid to the wounded men of the regiment which was receiving heavy casualties. 28

E. C. Andrews, Jr., was the only navy chaplain to qualify for two purple hearts. A North Carolinian and Southern Baptist he was aboard the Colorado when she, with other fighting ships, was covering a diversionary landing on the Southwest shores of Tinian. This took place on the morning of the 24 July, 1944. Beaches had been heavily bombed for several days. But a Japanese battery, located in a cave about 1,500 yards from the beach remained silent and escaped detection. This Japanese battery began firing and in 11 minutes made 22 direct hits on the Colorado.

Chaplain Andrews was struck on the head by a shell fragment which ricocheted off the Number 1 turret. Fortunately, the wound was not serious. However, in those tragic 11 minutes about 30 Americans were killed and over

250 were wounded, some of whom died later. 29

Chaplain Andrews was wounded again on 11 March 1945 when he and 19 enlisted men were on an entertainment mission to Sorlen Island where 1,400 Seabees were stationed. The program ended at dusk and the men were trucked back to the boat landing. But one man was missing. Chaplain Andrews and the driver of the truck returned to find this man. On the way, Chaplain Andrews heard a low-flying plane, but he felt no alarm. However, in a matter of seconds, the kamikaze plane crashed into a mess hall a short distance from the truck. "A huge mushroom-shaped pillar of red and yellow flame shot skyward and seemed to hang over the road. The driver immediately applied the brakes and he and the chaplain dived for shelter. Andrews' account of what then happened follows":

Pieces of rock coral, fragments of palm trees and material from the structure of the mess hall, as well as pieces of aluminum from the plane and other debris fell about us. But I was not quick enough. Something hit me with a dull thud on the back of the head on the right side, just above the neck. An involuntary but literal nose dive into the sand was accompanied by an instant black out.

When Andrews came to, he found himself in the island sick bay. Remembering the ensign and the men waiting for him at the boat landing and finding that he was able to walk, Chaplain Andrews left the sick bay and returned to the landing. He found that the men had been waiting about an hour, wondering what had happened to their chaplain. The party then returned to the Colorado where Chaplain Andrews received medical treatment. 30

J. C. Wicker, a Southern Baptist, born in Baltimore, pastor Northside Baptist Church, Richmond, was the only line officer to serve in full time duty as a chaplain. On duty at Sampson Naval Base, Wicker was asked:

"What is going on in the Navy Chaplains Corps?" He wrote in reply:

Well, I have been at a naval station where during the past year over 1,600,000 men have attended divine services, where nearly 250,000 observed the Lord's Supper, where as high as 65 men have made professions of faith at one service, where over 7,000 partook of communion together under a single roof, where hundreds have come forward to fill the chancel and kneel at the altar rail to pray. I have seen men in a seemingly never ending stream come to their chaplains to confide, to confess, to pray, to seek help, to open their hearts and go away better men. I have read

a multitude of heart-stirring letters from mothers, fathers, sisters, wives, and sweethearts expressing deep and lasting gratitude for the kindly and helping hand of some chaplain--this is but one of our stations. 31

One of the pictures appearing in Drury's History of the Chaplain Corps, USN, Vol. 2, is that of a chaplain baptizing a marine off an island "somewhere in the Pacific. The chaplain's name is J. E. Hollingsworth. The reader just knows that the chaplain baptizing is a Southern Baptist; and sure enough, you look his name up and you see that the chaplain is John Ervin, III, was born in Birmingham, 26 March, 1916; is a graduate of the Southern Baptist Theological Seminary, 1942. 32

During World War II, the number of Southern Baptist chaplains serving from June 1, 1941 to December 31, 1945 was 1,255. On V--J Day there were 936 in the army and 194 in the navy or a total of 1,130.

At the meeting of the Chaplains' Commission, December 6, 1945, Dr. Carpenter pointed out:

1. Southern Baptists hold their portion of positions of leadership in all branches of service. They have received notable citations and decorations. In the army, 152 were promoted to Captain; 23 to Major; 2 to LTC; and four to Colonel.
2. Their personal chastity, biblical orthodoxy, denominational loyalty, and spiritual ministry in the armed forces have been above par.
3. At the launching of the Centennial Crusade, we accepted a goal of 100,000 souls won to Christ by our chaplains or one-tenth of the total Southern Baptist goal. Although V--E Day came in May and V--J Day in August, and the fluid conditions of demobilization thereafter, yet our records reveal a conservative figure of 72,704 professions of faith. 33
4. Our chaplains around the globe have led Southern Baptists through their most far-reaching missionary adventure.

5. A valuable by-product of their ministry is the large number of men giving their lives to the ministry under the leadership of these chaplains. Our office has the names of 950 and we are in contact with them, seeking to offer counsel as they return to civilian life.

Lest we believe all our chaplains were paragons of virtue, let us point out that during the year endorsement has had to be withdrawn from four chaplains because of behavior unbecoming to a Baptist minister.

THE CHAPLAIN AND PASTORAL ACTIVITIES

1. Marriages. A total of 36,779 marriages were performed by navy chaplains during the war years. Most of these weddings came as a result of a happy love affair. The largest number were reported by chaplains at midshipmen's schools, cadet training bases, and district headquarters.

Air

Chaplain H. G. Sanders, Southern Baptist, at the Naval Station, Tillamook, Oregon, writes of his many home weddings:

In addition to chapel and church weddings of naval personnel, the majority of the marriages were home weddings--the "home" being the chaplain's home in the officers' section of the city of Tillamook. We arranged flowers, appropriate musical recordings, service, and in many cases gave a small reception for the couple.

34

Chaplains were warned to beware of "war marriages." They took this to heart by insisting on pre-marital counseling to determine if the marriage was on a sound basis.

Another fact that served to slow up "the deluge of war marriages" was the requirement that for the three lower grades permission had to be obtained from the Corps Area Commander.

Marriages were many at training bases; e.g. Boca Raton at the nearby Community Church on graduation days the marriage ceremony was read every 20 minutes.

35

Overseas there was a slow-down, at least during the first few months

after arrival. In the ETO chaplains alone were not able to solemnize marriages. They were a cooperative venture between the chaplains and the legal, civil, ecclesiastical registrars.

In the 8th and 9th Air Force in July 1942, there were no marriages. In December 1942 only one. In December 1943, 6. But in November 1944, 141; and in April 1945, 371. ³⁶

Wartime marriages in the Pacific were discouraged; later they were permitted provided screening procedures similar to those in Europe were followed.

2. Funerals. The chaplain's most trying ceremony was the funeral. Needless to say, it was conducted in the deceased person's religious preference. Usually the chaplain was responsible for making all arrangements. There were three types of funerals: a service in formalized surroundings--the chapel, or the church; the graveside with military honors as circumstances permitted; and the memorial service where the remains was not present--e.g. one shot down, or lost at sea.

Dan Poling, who lost a son during the war (The Four Chaplains), spoke beautifully:

They keep their rendezvous with death.
So valiantly and soon;
They pledge their youth and give their all
And rest before their noon.

Now God will give them greater things,
And keep them by his side;
And rested, they shall build new worlds,
Where death itself has died.

37

3. Counseling. A phrase quite common in the military is: "Tell it to the chaplain." One of the major jobs of the chaplain is to listen to servicemen. As Chaplain Charles H. Stevens at Kelly Field put it: "Almost every day men come to me for advice and assistance on home problems

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and army difficulties. I have been able to help scores of them...." 38

A surgeon and a chaplain who worked together painted on the jeep in which they rode: BODY & SOUL. Chaplain Joseph L. Shuler expressed the conviction of many servicemen when he said, "The chaplain is the doctor of soul sickness just as the physicians and surgeons are doctors for the wounds of battle and disease."

Two chaplains at Keesler Air Force Base in a period of about a month and a half in early fall 1941 reported that they had more than 1,000 interviews. What did men come to them about? Three main things: 1. Family difficulties; 2. their jobs in military service; 3. religious problems.

The military man finds the chaplain his confidant. And so important is this relationship that an AAF Regulation 35--55 states:

In view of the confidential and religious nature of the work of a chaplain, office space of a nature which affords adequate privacy will be provided for each AAF chaplain. 39

Honeywell tells of the soldier who told his chaplain that he was "unfinanced" and the victim of circumstances very shortly after payday. Asked what he had done with his pay of \$30.00, he replied: "I spent 10 dollars for booze and 12 shooting craps, and I'm afraid I wasted the rest" 40

In meeting his responsibility as a Christian counselor, the chaplain is sent to chaplain' school for a period of eight to 10 weeks where he is given approximately 20 hours in psychological principles as they apply to military life.

Moreover, he returns after a period of two to five years where he receives another 22 hours of instruction.

The varied problems encountered by the chaplain in counseling with the military personnel and their dependents are adjustment to the military

community with its authoritarian principle, poor housing conditions, finances, alcoholism, the problem of killing, combat exhaustion, prisoner of war, brain washing, the social drinker, marital difficulties, problems of sex, duty assignments, personality clashes, emergency leave, discharges, violations of regulation, court-martial, and in some cases, problems that are purely religious.

As George Cummins points out:

The chaplain doesn't apologize for using the God-given tools of his calling: Prayer, Bible study, wisdom, gospel preaching, and the application of Christian virtues help to solve many of the complex problems that his clients face.

The Baptist chaplain emphasizes the need of Christ in every life and the important part the church plays in developing Christ-like personalities. Building lives upon Christ and his church will give mankind the proper solution to every problem faced in this world.

4. Visitation. Where does the chaplain visit? Work areas, the flight line, outlying areas, mess halls, clubs, sick bays, hospitals, guardhouses.

When Bill Taggart, Southern Baptist, boarded his troopship in San Francisco, his group commander, Major Stanley Robinson, said to him on the dock:

I'd fly you over, Taggart, but these men will need you. You've got a big kob. Take care of our boys.

Within a few days war was declared and Robinson died in a plane shot down over the sea between Java and the Philippine Islands. 41

In the presence of the chaplain on the flight line, at work areas, in isolated areas meant much to the men who saw him there. Sometimes the chaplain accompanied patients in transfer to another hospital. At another time he might be seen on his way to an airplane crash.

RETURNING CHAPLAINS

On May 18, 1944, the Southern Baptist Convention, set up a Commission

to Cooperate with Returning Chaplains. The membership of the Commission is made up of the twenty state secretaries of the South and Editor L.L. Carpenter, Biblical Recorder, Raleigh, North Carolina, Chairman.

The Commission was established by the Convention in order to assure our Southern Baptist chaplains in the army and navy of our interest and support as they return to civilian work. The Commission was first named "Commission on Relocation of Chaplains." But this did not give sufficient freedom and independence to the local church and recognize the guidance of the Holy Spirit in the calling and settling of pastors on the field. So the name was changed.

In 1946 records show that 523 chaplains in the army had been separated from the service and 75 in the navy, a total of 598.

The Commission held two meetings in 1945 and one in 1946. Nashville, Tennessee, June 13, 1945; and September 19, 1945; and New Orleans, Louisiana, February 5, 1946. At these meetings various phases of Southern Baptist work were discussed with the main emphasis being placed on each state secretary working with and for the chaplains in his own particular state.

Dr. Alfred Carpenter, Superintendent of Camp Work for the Home Mission Board, kept in close touch with the Commission, sending to all its members and to the editors of state papers monthly reports which gave detailed information about each chaplain at the time of his separation from service. 42

The state secretaries led the work in their own states. Ten state conventions have had committees appointed to assist the secretaries. Also seven states have provided financial assistance to returning chaplains whenever needed in the interim between their return from the service and their location in permanent work. In some cases the chaplains have been put to work at once doing general missionary work and supply-preaching under

the direction of the state board.

The Commission has been keeping in touch with chaplains through letters and other means. Information about returning chaplains have been published in the state papers.

The report for 1946 says: As Southern Baptists we are proud of our chaplains. A large percentage of these men have been in the service two or three years at least, and it has been no easy romantic adventure for most of them, either. It has been a hard, heroic task and one very much needed. These chaplains have accompanied the men wherever they have gone and have given them help, encouragement, and spiritual ministry in a thousand different ways....

They now come back home with wider experience, larger vision, and better equipment for the ministry.

Four recommendations were made to the 1946 Commission Report:

1. That our state papers continue to give publicity to returning chaplains so that churches and boards may know of their availability for civilian positions.
2. That churches, boards, hospitals, etc. give careful and prayerful consideration to returning chaplains as possibilities for pastorates and other positions in their organizations.
3. That special thanks be extended to Dr. Alfred Carpenter, Superintendent of Camp Work of the Home Mission Board, for his assistance and help, and that he be requested to continue such service.
4. Although we believe that the major portion of our work has been accomplished, yet we recommend that the Commission be continued one more year in order to finish the work and take care of any needs which may arise. 43

When L. L. Carpenter gave his report to the Southern Baptist Convention in 1947, he recommended:

Since practically all of the chaplains who intend to return to civilian life have been separated from the service, we feel that the purpose for which this Commission was created in the main has been accomplished. Therefore we recommend that this report be adopted and the Commission be discontinued. 44

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VETERANS ENLISTMENT PROGRAM

A short term program arose out of the Chaplains' Commission in July 1946 called "GI Go to Church Movement" or later "Veterans Enlistment Program." Its purpose was to assist pastors and churches in their efforts to integrate and re-enlist service people in the work of the missionary programs of the churches.

Two men were employed to promote this work: The Reverend John McCready, Director; and the Reverend Wm. Taggart, Associate. John McCready was pastor of the First Baptist Church, Morgantown, N. C. His church was asked to lend him for this work for six months.

Later Troy Yopp became director. He spoke highly of the program at the Southern Baptist Convention in 1948. He mentioned two operational phases:

1. We conducted key city conferences with pastors and key church leaders on the problem.
2. We made an effort through college and university centers to enlist our veterans. More than half of the students now enrolled in colleges and universities are veterans.

A small pamphlet was printed explaining the plan and this was distributed widely--20,000 in all. Church groups outside the Southern Baptist Convention wrote for copies and 3,000 were distributed in this manner.

Yopp spoke of some of the results of the plan. It was instrumental in enlarging church budgets; it helped in enlarging church plants; and it stirred a renewing missionary emphasis in the churches.

But perhaps the most encouraging statement made (whether due to the program or not): 70 percent of the veterans who were interested in the local church have now returned to it and taken their place. 45

SOUTHERN BAPTIST CHAPLAINS ASSOCIATION

At the Southern Baptist Convention held in Miami 15-19, 1947, our present chaplains and former chaplains organized a Southern Baptist Chaplains Association. Its purpose is to keep alive fellowship;

to emphasize the increased need of a continued spiritual ministry within the Armed Forces; to support fully our chaplains remaining in the service; and conserve for the future the valuable experiences and gains of the past. The Southern Baptist Convention Minutes of 1949 report a membership of 461 in the Association. The Association is to meet annually in connection with the Southern Baptist Convention.

THE PRICE OF WAR

Honeywell reports: There were 8,896 chaplains on duty at some time during the war. The Adjutant General's Final Report of Battle Casualties for World War II shows that 204 chaplains were battle casualties from 7 December 1941 through 31 December 1946. The report lists 51 chaplains killed in action, 76 wounded in action of whom 10 died of wounds, 54 captured of whom 17 died while prisoners of war, and three reported missing in action but later returned to duty. In addition there were 46 chaplains who died of non-battle causes: 20 in accidents, 23 from disease, and 4 from other causes. The quality of service was such that 1,783 chaplains received 2,453 decorations. From the magnitude of the struggle and the great number involved, it follows that these totals greatly exceed those of any previous war; though the proportion of chaplains who gave their lives was less than in the Civil War or the Revolution. ⁴⁶

The record of heroic action and devoted service which these men made on every continent and ocean testifies that they were not unworthy heirs to the tradition sustained by the best of their predecessors through the century.

Southern Baptists who made the supreme sacrifice during World War II were:

Clarence G. Stump, Missouri

Roy A. Griffin, South Carolina

Guy H. Turner, Tennessee

Edwin U. Monroe, Missouri

Andrew C. Thigpen, Louisiana

Percy E. Haley, Jr., Oklahoma

Morris E. Day, Texas

Thomas H. Reagan, Louisiana

Carl E. McDaniel, Georgia

William Dawson, California

William N. Roberts, Florida

Arvill E. Teem, Texas

two from Louisiana

Two from Missouri; two from Texas; and 1 each from South Carolina;

Tennessee; Florida; Oklahoma; Georgia; California.

IN PRAISE OF THE DEAD

by Chaplain Roland B. Gittelsohn

This address was delivered at a dedication of a cemetery on Iwo Jima

Here before us lie the bodies of comrades and friends. Men who until yesterday or last week laughed with us, joked with us, trained with us. Men who were on the same ships with us, and went over the sides with us as we prepared to hit the beaches of this island. Men who fought with us and feared with us.

Somewhere on this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses or beneath a Jewish Star of David, there may rest now a man who was destined to be a great prophet-- to find the way, perhaps, for all to live in plenty, with poverty and hardship for none. Now they lie here silently in this sacred soil, and we gather to consecrate this earth in their memory.

It is not easy to do so. Some of us have buried our closest friends here. We saw these men killed with our very eyes, and any one of us might have died in their place. Indeed, some of us are alive and breathing at this very moment only because men who lie here beneath us had the courage and strength to give their lives for ours. To speak in memory of such men as these is not easy. Of them, too, can it be said with utter truth: The world will little note nor long remember what we say here. It can never forget what they did here.

No, our poor power of speech can add nothing to what these men and the other head of our division who are not here have already done. All that we ever hope to do is to follow their example: to show the same selfless courage in peace that they did in war; to swear by the grace of God and the stubborn strength and power of human will, their sons and ours shall never suffer these pains again.

These men have done their job well. They have paid the ghastly price of freedom. If that freedom be once against lost, as it was after the last war, the unforgivable blame will be ours, not theirs. So it is we, the living, who are here to be dedicated and consecrated.

We dedicate ourselves, first, to live together in peace the way they fought and are buried in this war. Here lie men who loved America because their ancestors generations ago helped in her founding, and other men who loved with equal passion because they themselves or their own fathers escaped from oppression to her blessed shores. Here lie officers and men, Negroes and white, rich men and poor--together. Here are Protestants, Catholics and Jews-together. Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed.

Among these men there is no discrimination, no prejudice, no hatred. Theirs is the highest and purest democracy....

This war, with all its frightfulness and suffering, is but the beginning of our generation's struggle for democracy. When the last battle has been won, there will be those at home, as there were last time, who will want us to turn our backs on selfish isolation on the rest of organized humanity and thus sabotage the very peace for which we fight. We promise you who lie here: We will not do that! We will join hands with Britain, China, Russia in peace even as we have in war, to build the kind of world for which you died.

We promise, by all that is sacred and holy, that your sons, the sons of miners and millers, the sons of farmers and workers, will inherit from your death the right to a living that is decent and secure....

We here solemnly swear! This shall not be in vain! Out of this, and from the suffering and sorrow of those who mourn this, will come--we promise--the birth of a new freedom for the sons of men everywhere! 47

AWARDS TO SOUTHERN BAPTIST COMMISSION

In his 1947 Report, Alfred Carpenter pointed out that "three certificates of recognition have been made to the Chaplains Commission of the Southern Baptist Commission."

On April 15, the War Department and Navy Department presented the director a certificate "For Patriotic Service," as member of an advisory group of church representatives during World War II.

In May, the Bureau of Naval Personnel presented the Chaplains Commission with "a Certificate of Achievement," in grateful recognition of outstanding service to Naval Personnel during World War II.

Finally, on November 1, the Bureau of Naval Personnel presented the director a certificate for "Meritorious Personal Service during World War II."

On September 10, 1947, the Army presented the Commission with the

Certificate of Achievement. 48

DECORATIONS SOUTHERN BAPTIST ARMY CHAPLAINS as of March 1, 1946

DSC	Distinguished Service Cross	2
DSM	Distinguished Service Medal	1
LM.	Legion of Merit	3
SS	Silver Star	18
SM	Soldier's Medal	1
BS	Bronze Star (with 9 Oak Leaf Clusters	108
PH	Purple Heart (with 4 Oak Leaf Clusters)	37
CdG	Croix de Guerre (French)	2
MM	Medal of Military Merit (Brazil)	1
*	Posthumous Award	
KIA	Killed in Action	7
DNB	Death Non-battle	3
RMC	Returned to Military Control	3

144 men received 186 decorations

ARMY

Abbott, John B	PH
Alexander, Richard L.	BS
Andrews, Wallace O.	BS
Appleton, Vincent B.	PH
Arrington, Charles A.	BS,BS
Ashcraft, Charles H.	BS
Bamberg, Robert K.	BS
Barnett, James R., Jr.,	BS
Bell, Harvey F.	BS

Bell, William H.	BS
Bennett, Ivan L.	DSM
Blackmon, Charles E.	BS
Boggan, Wilson W.	BS
Bowman, Joseph J.	BS
Bradford, R. Y.	BS
Braswell, Glenn E.	BS
Bryant, James A.	BS
Burkhalter, John G.	SS,BS,PH
Cain, Lillion W.	BS,BS
Callahan, Elias R.	BS
Cannon, Ralph L.	BS
Carley, Roy A.	BS
Carpenter, Alton E.	BS,PH
Carpenter, Emmett M.	BS
Cartee, Clifford C.	SS
Chapman, John G.	BS
Chunn, Floyd H.	BS,BS
Clark, Alvin E.	BS
Coates, Albert W.	BS
Combes, Ernest L.	BS
Combs, Kenneth B.	BS
Cosby, Newton G.	BS
Cowherd, Charles P.	SS,PH,PH
Crawford, Ewell E.	BS
Cross, Eugene M.	BS
Dailey, James B.	BS

Dawson, William	PH,KIA
Day, Morris E.	PH*,KIA
DeHart, Harry T.	BS
Dickinson, James H.	PH
Drury, Goldman S.	BS
Elder, James L.	BS,PH
Elliott, Ernest D.	BS
Engell, Arthur T.	BS
Ferguson, Warren E.	SS,PH
Francis, Charles A.	SS
Frith, Clifford F.	SS,PH,CdG
Gebauer, Paul	SS,BS
Corsline, Leon N.	SS
Griffin, Roy A.	DNB
Griffin, Walter E.	BS
Gupton, Bennett L.	LM
Haber, Frederick W.	BS
Hale, Wallace M.	BS
Haley, Percy E.	PH*,KIA
Halton, William E.	BS
Ham, David C.	SS,BS
Hamblen, Harry V.	BS
Harbin, Glen	BS
Harrell, Notley R.	BS,PH
Henley, Odus T.	SS,BS
Hennon, Robert N.	RMC
Hertzog, Lawrence	BS

Hiner, Kenneth E.	BS
Hobgood, Clarence E.	BS
Horne, Chevis F.	BS,PH,PH
Howington, Nolan P.	BS
Huddleston, Hoyte C.	BS
Ingle, Clifford	PH
Jackson, Robert S.	BS
Jacobs, Carl L.	BS
Johnson, Richard L.	PH
Jones, William S.	BS,BS
Kelly, Troy	BS
King, William E	BS,BS,PH,PH,SM
Kinlaw, Howard M.	BS,BS
Ledbetter, Amos T.	BS
Lewis, Garland G.	PH
Lovell, Samuel G., Jr.	BS,BS,PH
Madden, Myron C.	BS
Maddox, Paul J.	BS,DSC,MM
Maness, Ralph E.	SS,BS
Marler, James D.	BS
Mashburn, James T.	PH
McClelland, Chester R.	BS,CdG
McCrory, James F.	BS
McGee, Harry F	PH
McGee, Tildon S.	DSC,RMC
McKnight, Arvie L.	LM
McMurry, George J.	BS

Millican, Burr	LM,BS
Monroe, Edwin U.	PH,KIA
Morman, James O.	BS
Moseley, Evans T.	BS
Northrip, Dwight O.	BS
Northern, Ernest E.	BS
Parks, Louis B.	SS,BS,PH
Oaks, William C.	BS
Owen, Franklin P.	BS
Partin, Delbert C.	BS
Phelos, Woodrow W.	BS
Philliber, William V.	BS
Raley, LeRoy W.	SS,BS,PH,PH
Raley, Perry T.	SS,PH
Ray, David W.	BS,BS
Ray, James M.	BS,BS
Reagan, Thomas H.	PH*,KIA
Robbins, Albert W.	BS
Roberts, William N.	DNB
Rodgers, Clella B.	PH
Saucier, Nathaniel B.	BS,PH
Segars, Judson C.	PH
Shelton, Whitaker W.	BS
Simmons, George E.	BS
Simpson, John E.	BS
Simmons, Joseph K.	BS

Sims, Olyn S.	BS
Spence, Edward L.	BS,PH
Spraggins, Henry G.	PH
Stark, Robert E.	BS
Stark, Wallace A.	BS
Stephens, John R.	BS
Stevens, Paul M.	PH
Strutton, John J.	BS
Stump, Clarence G.	PH*,KIA
Taggart, William C.	SS
Tarpley, Herman V.	BS,PH
Taylor, Robert P.	SS,RMC
Taylor, Vernon C.	BS
Teem, Arvil E.	PH*,KIA
Thigpen, Andrew	DNB
Thompson, Charles T.	BS,PH
Thompson, Homer W.	BS
Tinnin, Finley W., Jr.	BS
Townsend, Robert E.	BS
Trent, Charles V.	BS
Turner, Guy H.	SS*,PH*,KIA
Wall, Henry	SS,PH
Watson, James O.	BS
West, Robert J., Sr.	BS
Whitsitt, Earl C.	BS
Williams, Felix J.	BS

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Wright, William W.	BS
Yopp, Troy B.	BS
Younce, Clarence E.	BS
Younger, Malcolm A.	BS

NAVY

Medals and Awards Southern Baptist Navy Chaplains as of
28 February, 1946

Ackiss, Ernest L., CAPT. U. S. N. Letter of
Commendation with ribbon

Albert, Francis L. CAPT U. S. N. Purple Heart,
Bronze Star, Legion of Merit

Andrews, Edgar C. CDR U. S. N. Purple Heart

Bouterse, John, LT. U. S. N. Purple Heart

Craven, John H. LTICR U. S. N. Bronze Star

Goe, Wallace C. LT U. S. N. R. Purple Heart

Kelly, James W. LTICR U. S. N. Purple Heart,
Navy and Marine Corps Medal

A CHAPLAIN'S CHAPLAIN

Jacqueline Durham tells of how Alfred Carpenter and his wife stood for a long time gazing dreamily at the farm they had their heart set on for so long. It would soon be theirs.

But now the young man felt a strange stirring in his soul. "Minnie, God wants me to preach," he said.

"Well, what did you tell him?" She smiled warmly at him, and he knew that whatever his answer it would be all right with her.

"I told him if he'd help me get rid of everything--my crops, equipment, and my cattle--so I could get an education and take care of you--I'd do it."

Within a month they had sold everything and Alfred had entered Oklahoma Baptist University to study for the ministry.

That was the year 1922. Near the close of his ministry in 1960, in retrospect he looked back and spoke of the most important element governing his life: "It has been simply to leave life's program in the hand of the Lord and to walk by faith.

Believing that God could use a sharpened tool better than a dull one, Alfred spent four years at Oklahoma Baptist University (1922-1926); then went on to Southwestern Baptist Theological Seminary where he earned two degrees: Bachelor of Theology and Master of Religious Education (1926-1929).

Like most young preachers, he had student pastorates during his college and seminary days. The First Baptist Church at Cement, Oklahoma, called the young man of 30 as pastor during his student days at OBU. When he moved to Fort Worth, Vickery Baptist Church in nearby Dallas claimed him as their pastor.

A call to missions led Carpenter to Panama where he served as pastor of the Balboa Heights Baptist Church in the Canal Zone and as superintendent of missions in the Republic.

There he had his first contact with the chaplaincy. He served as interim chaplain at Fort Clayton Army Hospital and on maneuvers with troops. He was also designated as chaplain on the staff of the governor of the Canal Zone.

The missionary zeal which took him to Panama never left Alfred Carpenter. Except for one pastorate, the rest of his career was spent on the staff of the Southern Baptist Home Mission Board.

His final pastorate at First Baptist Church of Blytheville, Arkansas, lasted seven years (1934-1941). He was enthusiastic and active in this church of 1,249.

When World War II broke out in 1941, the Southern Baptist Convention turned to the Home Mission Board to deal with the government in supplying Southern Baptist chaplains and to promote work in military and defense centers.

Dr. J. B. Lawrence, who was then executive secretary-treasurer of the Home Mission Board, wrote a beautiful and appealing letter to Dr. Carpenter inviting him to become field secretary and superintendent of camp work. He pointed out the two distinct parts of the work:

1. Work in the camps is with and through the chaplains.
2. The work outside the camps is for the communities and in cooperation with the state mission boards.

In addition, he called attention to the fact that the Southern Baptist Convention had made the Home Mission Board the agency to give denominational certification to men applying for the chaplaincy.

The big task is in connection with the boys in the camps and in

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this work you are to contact the Baptist chaplains and through them arrange for all the help that our ^{Baptist} people can give them in their work for our boys in the camps....

We do not know how long the war will last, but when the war closes and there is no longer need for camp work, we have a place for you in our organization as Field Secretary and Superintendent of the Educational Department.

And this Dr. Lawrence added this short P.S.:

Come with us and we will do thee good.

Shortly after Alfred had been called to become director of the Chaplains Commission, he was taking a trip on a train during which he talked with several soldiers. His question: "What kind of program would you like your church to be engaged in as it works with military personnel?" These young men told him--not a program which is recreational or social but one that is definitely religious.

"There is," they said, "a growing lack of consciousness of God. Someone needs to make God real at home and abroad." Directly, they declared, "we want gospel preaching."

Carpenter began his work of establishing and developing the Chaplains Commission. He formed policies. He guided the Commission. He became counselor and friend to chaplains, a source of encouragement. How well he succeeded can be determined by some letters written at his retirement.

Wally Hale wrote:

I am old enough to recall when there was no Southern Baptist concern about the military chaplaincy -- when there was no Division of Chaplaincy in the Southern Baptist Convention -- when there was little concern that the doctrinal tenets of Southern Baptists were adequately represented by Southern Baptist chaplains.

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I can recall each major step of our acceptance as an arm of the Home Mission Board and our acceptance alongside other Southern Baptist clergymen doing God's will and God's work.

To you, Dr. Carpenter, I give credit for the leadership that led to these accomplishments which may be taken for granted in 1960. You have been Christian, Baptist, devout, courageous, wise, and benevolent. You are a Christian statesman in the finest sense of the word.

Warren Ferguson paid carpenter this compliment:

I doubt is there is a man in America better acquainted with the scope and importance of our work.

Chaplain Robert K. Bamberg declared:

You understood the problems of the chaplain more than anyone among Southern Baptists because you know them firsthand. You traveled to where we were stationed in Korea, Japan, France, Germany and elsewhere.

Chaplain Bransom L. Mozingo wrote:

It has been your task to lay foundations, formulate policies and execute plans. Your wisdom, initiative, and guiding hand has led us from plateau to plateau.

Chaplain John F. Wakefield spoke proudly:

It has made me feel proud countless times to hear you referred to as "Dean of the Civilian Heads of the Chaplaincy."

WE MAY WELL BE PROUD

Carpenter was proud of his chaplains and proud of the young GIs who went forth to battle. In a magazine article he wrote:

Baptists may well be proud of their response in support of the nation in the war effort. Our young men are serving in the armed forces. Our pastors are volunteering as chaplains. Churches are ministering to the spiritual needs of the uniformed in their communities.

Throughout the armed forces in any branch of service, in any unit, Southern Baptists are well represented.

Baptists are responding heroically to this national and world crisis. We not only have a grim war to win but also a gloomy would to win. 1

Carpenter reported that in 1942 his office had received inquiries from

4,484 preachers asking about the chaplaincy. Obviously, not all these could meet the requirements. Actually 626 were endorsed by the army and 85 by the navy. These had to be top-notch men.

Carpenter made a trip to Europe in August 1947. Some distressing moral conditions existed. He noted:

In some outfits the men have available to them only the dance hall or beer parlor type of club. A large number of men object to this cheap, demoralizing type of pastime. They would choose better if available.

But the director saw the positive side. "I was amazed," he said, "that so much has been accomplished by so few in such a short period." And further, "The most hopeful element of this seemingly hopeless situation is the high type of men in leadership."

He felt that chaplains should be granted a larger part in the planning and promoting of the German Youth Movement. He also recommended that additional chaplains be made available in the European Command.

Once again, he saw the need (and expressed it) for a positive, long-range program. All church groups need material help to restore their buildings, rehabilitate their ministry, and re-establish their literature.

After one of his visits on the field, Carpenter said:

Our chaplains are doing an excellent job in spiritual leadership in their first responsibility to military personnel and their dependents.

is
Their second responsibility/to the civilians and their relationship to our missionary activity. Here indeed are chaplains functioning as foreign missionaries.

In large centers such as Seoul, Pusan, Tokyo and Honolulu there are regular gatherings of missionaries, chaplains and their families. You can't distinguish the missionary from the chaplain.

What has been taking place during the last ten years didn't just happen. It is the work, I truly believe, of the Holy Spirit

In 1945 there was no religious work in the Philippines. Now there are ten churches, a seminary and a publishing house. The work in Japan is rapidly expanding.

A GLOBE GIRDLING WORLD MISSIONARY

Alfred Carpenter made a lasting contribution to the task of missions. He was indeed a world missionary. In his almost twenty years as Director of the Division of Chaplaincy of the Home Mission Board, he traveled more and made more contacts with active chaplains than any one denominational representative.

Take just one illustration. Just before V-J Day, the Superintendent of Camp Work received an invitation from the General Commission on Army and Navy Chaplains embodying invitational orders from joint chiefs of staff to visit the China and Indian-Burma Theaters of Operations. After arriving in the theater he was given^{an} additional assignment in the West Pacific Theater, namely, Okinawa, Korea, Japan and Manila.

On this trip, which was from September 9th to November 13th, 1945, he held fifty-four general conferences for chaplains, attended ^{by} 714 chaplains from all branches of the service and of all faiths, as also by the Red Cross workers, medics, missionaries, native Christians, UNNRA representatives, reporters, commanding officers, chaplains assistants and others.

He traveled 32,750 miles by air through North Africa, Egypt, Iran, India, Burma, China, the Philippines, Japan, Korea, the islands of Okinawa, Guam, and Hawaii.

Everywhere he brought greetings from home, Moreover, he sought to

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challenge the chaplains returning to the States to make use of their missionary capabilities and assets.

While in China, he was guest for tea in the home of Generalissimo and Madame Chiang Kai-Shek. In the midst of destroyed Tokyo, Carpenter held lengthy interviews with Dr. I. Kagawa and Dr. I. Cheba. Using Carpenters description, these were "refreshing to the soul."

A summary report reveals:

Contacted 548 chaplains of which 109 were Navy.
Held fifty-four chaplains conferences attended by 714
Visited sixty-four air bases, sixty-two other types of outfits,
and twenty-four ships.
Contacted fifty-six commanding officers, visited eighty-three
headquarters.
Interviewed one hundred and sixty-seven soldiers and sailors--
contacted one hundred and two missionaries.
Made twenty-seven addresses, preached twenty-one sermons.
Witnessed eighty-three professions of faith.
Traveled by air 32,750 miles. No account was kept of shuttle
travel by jeep and otherwise. 2

Note some of the reactions by Southern Baptist chaplains after they were visited by Dr. Carpenter:

Chaplain Robert N. Trapnell commented:

Meeting you in Fort Bliss the first month of my active duty as a chaplain was a break for me. I consider myself fortunate to have had you visit me at nearly all my assignments since 1951.

Chaplain Ersmond Swaffar wrote:

The deep personal interest with which you visited us and our men made you "our shepherd." You always took time enough and used necessary energy to accomplish beyond the "call to duty" visits.

Chaplain Ray Allen paid this tribute:

July 1941 you came to Jefferson Barracks, Missouri, to see me and to encourage me as a First Lieutenant in the chaplaincy. I think we both came on duty about the same time.

Your wise counsel, your deep and abiding spiritual life, and your loyalty to Christ and our country has made me a better Christian.

RETIREMENT

Carpenter retired at the end of 1960, foreseeing an even greater ministry for the Southern Baptist chaplaincy. He was asked what he would do.

Chaplain Grover Stillwagon, close friend, quoted a much-loved verse:

Now is the season that everyone --
 Whatever his talent or trade --
 Abandons his search for a place in the sun,
 And just seeks a place in the shade.

But Carpenter's reply was more in keeping with the kind of man he was:

I have planned nothing definite. But I have the same faith and the same Lord that I've always had. If he has something he wants me to do, it will open up.

At his retirement dinner, he was presented with a book of letters of appreciation from his friends. Here we present a few quotes from the many, many letters.

1. As one of the pioneers in the field of church-chaplain relationships during the mobilization years of World War II, you moved with imagination and sound judgment through uncharted areas. Yours was a deep concern for the spiritual welfare of the men and women in the armed forces of our nation....

--Frank A. Tobey, Chief of Chaplains, U.S. Army.

2. You have been to me a wise counselor, a cheerful companion, and a very present help in time of need.

--Chaplain Bill Clark

3. One of my most treasured contacts is that with a person of your own Christian character and selfless dedication to the religious and moral welfare of your people....

--Terence P. Finnegan, Chief of Chaplains, USAF.

4. We of the VA have found your kindness, patience and understanding a foundation on which we were able to build....

--Edward A. McDonough, Director, Chaplain Service.

5. During my seminary days as I was contemplating the chaplaincy, you offered wise and sympathetic guidance which I found valuable in every instance....

--Chaplain Howard A. Easley.

6. You have been a chaplain's chaplain as well as a shepherd to a great host of others....

--Chaplain Robert R. Whiteside.

7. I recall your energetic compassionate spirit, your warm gentlemanly appearance and your loyalty to Christ and the denomination.

--Chaplain Merle F. Pedigo.

8. Because of you the chaplaincy has grown to a place of honor and recognition within the Southern Baptist denomination....

--Chaplain Louis B. Parks.

9. I wish to thank you for your strong stand through the years in behalf of the fundamentals of the faith.

--Chaplain Kenneth J. Nettles.

10. You have fought and you have won for us a place in the stars. Through your wise counsel, tremendous courage, outstanding leadership, you have gained dignity and respect and understanding for the ministry of Southern Baptist chaplains in all branches of military service.

--Chaplain George W. Fulfer.

11. I am proud of your careful selection of chaplains. These Southern Baptists with whom I serve never make me hang my head in shame....

--Chaplain John H. Brown.

12. World War II found Southern Baptists ill prepared to meet the opportunity and responsibility of a spiritual ministry to our armed forces. You had vision and wisdom to awaken and direct us as you led us in one of our greatest mission accomplishments.

-- Chaplain Lowell C. Todd.

AWARDS AND CERTIFICATES

On the 29th of March, 1947, along with several other church leaders, Dr. Alfred Carpenter was awarded by President Truman the Medal of Merit for Extraordinary Fidelity and Exceptionally Meritorious Conduct.

In 1959 the Military Chaplains Association cited him "for strengthening religion and morality in American life."

Moreover, he received certificates of appreciation from the Army and Navy Departments.

HE SEEKS A NEWER WORLD

The news release from the Baptist Press, October 4, 1963, stated simply :

Alfred Carpenter of Atlanta, a retired leader of Southern Baptist Chaplains, died here three years following his retirement....

He was succeeded as director by George W. Cummins of Atlanta.

Earlier Ernest L. Ackiss, a close friend, passed on to Carpenter the beautiful words of Ulysses:

Come, my friends
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars ...
Tho' much is taken, more abides; and though
We are not that strength which in old days
Moved earth and heaven, that which we are, we are,--
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield. 3

KOREA

World War II lasted six years and a day and took 30 million lives among soldiers and civilians. Germany and Japan lay utterly prostrate and defeated.

Now most Americans were shouting, "Bring the boys home," and "cut down on military arms." For a while America responded and traveled the road of isolationism. But the strong leadership of President Truman impeded the Russians in Europe and enabled American to regain her military strength.

Thwarted in Europe, Stalin turned his eyes to the East. Communism and capitalism avoided a shooting war in Berlin, but went rolling along toward a collision in Korea (or Chosen).

Robert Leckie points out:

Korea's unhappy history is that this little land had been for centuries a pawn in the power struggle in Asia. 1

Korea had been coveted for four things: Her people; her resources; her warm-water ports; and her strategic position.

In 1945 the United States persuaded Russia to set up a joint Commission on Korea. But this got nowhere so frustrated America finally took the entire issue to the United Nations. The UN sought to hold free elections throughout; but the UN Commission was not allowed in the North. The dividing line was:

the 38th parallel, an imaginary line which never had any place in Korean history, a military nightmare running over mountains and across rivers, creating two zones of occupation that had never been intended. 2

However, voting was on in the south; a national assembly was chosen and Syngman Rhee became President. Thus was born ROK, the Republic of Korea whose capital became Seoul.

Syngman, the old patriot, broken-hearted at the division of Korea

told the Americans if they would give him enough gasoline and airplanes, he would conquer North Korea in two weeks.

Kim Il Sung, northern dictator, was just as belligerent but with more action. Announcing he was acting in self-defense, he sent his troops across the 38th parallel and the Korean "conflict" had begun.

Secretary of State Acheson and President Truman scheduled a Security Council meeting of the United Nations. Trygve Lie of Norway burst out: "This is war against the UN!"

By the third day of the invasion it was certain that the North Korean Army had no intention of withdrawing. General MacArthur declared that the ROK Army was on the verge of collapse.

Truman acted swiftly authorizing MacArthur to use American aircraft and warships south of the 38th parallel.

Fifteen (15) nations joined America in history's first venture into collective security. They were:

Britain, Australia, New Zealand, Canada, France, Turkey, the Philippines, Thailand, Netherlands, Colombia, Belgium, Ethiopia, Luxembourg, South Africa and Greece.

Korea became America's third largest war (or "conflict") and 33,629 Americans died there and 103,283 were wounded.

Free Korea had a population of 22,000,000. It was about the size of Ohio, but it had three times as many people as there are in Ohio. On the other hand, Northern Korea had 9,000,000 and was known as "the Industrial North."

In the early days of the war, the vital port of Pusan was saved; but there was not much to cheer about. For the most part American troops had had no combat experience and morale was low for as Leckie writes:

They were reluctantly fighting somebody else's war in somebody else's land, where the climate was an alternating hell of heat

and cold and where the people were not only generally indifferent to the outcome but also inclined to regard the American savior as more alien than the northern enemy.

Such a war as they were fighting was alien to their experience and when the battles raged on and they sought to escape capture, they were forced to drift through the mountains or cross the stinking rice paddies. Moreover the enemy was guilty of atrocities; for example:

On August 17 Americans who retook a lost hill found 26 of their comrades murdered. They lay packed tightly, shoulder to shoulder, lying on their sides, circled like babies sleeping in the sun. Their feet bloodied and bare, from walking on the rocks, stuck out stiffly...All had hands tied behind their backs, some with cords others with regular issue army communication wire....Only a few of the hands clenched.... 3

But the tides of war changed and by the end of August, the United Nations Command was superior to the North Koreans in every way. In troop strength, the UN Army had 180,000 and the Reds numbered 98,000.

General MacArthur's daring plan to land forces at the port of Inchon proved successful. General Walker at Pusan began hammering away at the enemy and the strike became a complete rout. In one month, 130,000 prisoners were taken.

Now the UN authorized the invasion of North Korea. But Red China warned the U.S. and the UN that she would not "supinely tolerate" this proposed invasion. Red China did enter the War and won some smashing victories. Soon there was talk of an armistice; first at Kaesong; then at Panmunjom. Beaten in the field, the Reds came back to the truce tables. During the peace talks the Chinese poured men and materials into the position until their army stood at 850,000 troops.

The Chinese busied themselves in the art of deception. Later, the Talk War at Panmunjom closed and the Shooting War began. Nonetheless on July 27, 1953 the truce came and the papers were signed.

CHAPLAINS MEDIATE THE LOVE OF GOD

CAPT Ernest L. Akiss (USN. Ret.) spoke at the Joint Orientation Conference for clergymen held at the N. Y. Naval Shipyard, 8 May, 1952. He described two experiences which took place in Korea.

1. A thin skirmish line advanced warily up the brown Korean ridge. A burst of small fire suddenly echoed up ahead. One man swayed, then fell -- the line of men moved forward. For a moment the wounded serviceman lay alone. Then suddenly a medical corpsman appeared and bent over him. The corpsman was joined in a moment or two later by another man, in dungarees like the rest, who knelt beside the wounded man.

As the medic carefully rolled the wounded man over, the second man tore open a battle-dressing, sprinkled some powder on it, and held it to the wound. The man groaned with pain, then looked at the man kneeling beside him.

"Well, Chaplain, I've had it, haven't I? How does it look?"

2. A cruiser stood off-shore laying a line of fire behind the enemy supply line. Suddenly a concealed battery opened fire. Most of the enemy fire was off target, but one shell struck the cruiser and exploded. Men in the area went down like nine-pins. Even before the smoke of the explosion cleared, the medical force was on the job with all needed materials and surgical skill. But two men needed more than medication and surgical skill. Beside them knelt a young man, speaking to them in a low voice. One of the wounded put his hand on the young officer's hand and asked: "How bad is it, Chaplain?"

Here then is the clergyman in uniform in great moments of opportunity. The sins of men, the inventions of science, and man's defiance of God have joined to make war and scatter death. But in each case there was a man present to mediate the love of God. He is called a chaplain and he wore an insignia of faith either on his helmet or on a sleeve.

One of the places where chaplains do this mediating is at the battle-aid station. They meet the wounded, kneel by their litters, steady them, comfort them, pray with them. They work endless hours.

Some men need bedside prayers; others a bit of joshing. Occasionally, a chaplain drops all else and ministers to the dying. Yet others need

a calm voice to bring them back into reality.

For example, there's the old sergeant who is badly but not fatally hurt. He's an old regular, a high-caliber non-commissioned officer. His pride is in his platoon....it has been hard hit. He is confused and dazed. He sees the cross on the chaplain's cap as he walks down the ward, and he calls in a whispery voice, "Chaplain!"

You bend near his head and listen.

"Where's my men?" he gasps. "Where's my men?"

The chaplain says: "They're all right. They're up on the hill."

He answers: "They're dead...They're all dead. I saw them die."

Then sobbing with pain, he cries: "O God, it wasn't my fault!"

The chaplain says a prayer and the sergeant settles down. He hopes desperately that he's planted in his delirium a confidence that God does know it wasn't his fault.

On June 25, 1950, when the Korean War broke out, one by one many chaplains left Japan to accompany the soldiers to Korea. Chaplains accompanied their regimental and battalion combat teams into the front lines.

When a man is wounded, if a chaplain is near, he makes every effort to reach the side of the injured man and to give him all the spiritual comfort possible. 4

In addition to the front line chaplains, not far back and attached to each outfit's service company chaplains work with medical units and minister to the wounded.

Other chaplains are based at evacuation hospitals, where they help the wounded contact their families, assist them with personal problems, and ease their anxieties in every way possible.

Chaplain Arthur E. Mills was with the First Cavalry Regiment in Korea when he heard an officer remark that a group of wounded Americans had been

cut off by the enemy in an isolated area and might have to be abandoned. With the remark, "This is the way we did it in the last war," the chaplain jumped into his jeep and headed toward the isolated area. He arrived back later with his jeep loaded with wounded.

SIZOO'S VISIT TO KOREA

In June, 1953, Dr. Joseph Sizoo, was invited by the Chiefs of Chaplains to go to Korea and meet with chaplains in conferences; and visit with our troops and bring greetings from home. He found 125,000 casualties in our ranks and over 1,000,000 in the enemy's. He found a million people day-by-day just trying to keep from starving to death and freezing to death.

"I preached in a little chapel; they took an offering and told me this was their custom; they would send the money to come Korean enterprise."

You can't explain the army, you can't explain its expression of compassion, without the chaplain.

He noted five observations about chaplains:

1. They preach what is central in our religion, and they stick to it. They do not indulge in trivialities.
2. These chaplains practice what they preach. They live it. I have never seen anywhere a more completely dedicated group of men.
3. These chaplains have quickened the sense of compassion. They keep alive in our troops a concern for the people in whose land they are fighting.
4. These chaplains are true missionaries of the Christian faith.
5. These chaplains are going to be the leaders of the church tomorrow.

GENTLE VOICES CALLING

Chaplain Carpenter described a party for orphans he attended on Easter Sunday in 1951. The children sang several songs. The first number they did was "Old Black Joe." The lines of the last stanza go like this:

"I hear their gentle voices calling 'Old Black Joe.'" The youngsters didn't sing it quite that way. They sang it, "I hear their gentle voices calling 'GI Joe.'" 5

Jorgensen wrote about the humanitarian services of the GI. "The serviceman's concern for the hungry, homeless, destitute, orphaned and sick is one of the heart-warming chapters in modern military history." 6

During the Korean conflict, the armed forces distributed more food and clothing than ever before in history.

Dr. Dan Poling, editor of the Christian Herald, after he returned from a 1955 four-week globe-circling trip, wrote:

From his pay, the young American in uniform in all the services has contributed not less than \$4 million to feed, clothe and house the orphans of Korea, Japan, Germany, and the Pacific Islands. 7
Today more than 50,000 of these children and babies are in Korea alone.

The heart of the GI is easily touched by the plight of the Korean orphans...

Southern Baptist chaplains and their men were constantly finding ways of helping these unfortunate bits of humanity.

After a visit to Korea by Chief of Army Chaplains, (Maj. Gen.) Roy H. Parker, he said:

Everywhere we went we saw or heard of things which our troops had done for the orphans, the homeless, the hospitals, and the churches.

CHAPLAINS REPORT FROM BATTLEFRONT

Brief, sketchy reports from Southern Baptist chaplains serving in Korea reveal the urgency of that hour:

Much interest in Jesus Christ.

A real revival in one of my services yesterday.

Thanks for the writing paper. Two packages came today. Sending stationery air mail is very expensive, but, oh, how we appreciate it!

The men in my outfit who before the war were nice and friendly but plainly showed they cared nothing for Christ, are continually talking

to me and asking for New Testaments.

Oh! May Christ reign is my prayer.

The situation here as I see it is critical but hopeful. We are all praying it will end soon.

Chaplain (Capt.) Deyon J. Williams writes:

The past month has been most trying. We had to evacuate Hamhung. I was next to the last unit to leave. I was physically exhausted, but God has given my strength back. I held the last Protestant funeral service for our dead before our forces withdrew....It has been difficult to hold religious services as we have been on the move so much, but I always manage.

Chaplain (Capt.) William T. Pelphrey reports:

I have been with this unit since Sunday, 12 November, and have been stationed with our rear at Seoul, then with our advance in Pyongyang, back here to Seoul and expect to move back to Taegue within two days. Such moving around is not conducive to best work because nothing is permanent. But I shall continue to do my best. I like my unit and my work, especially my civilian contacts with American missionaries. Too bad we have no Baptist work here. I hope when this war clears up Southern Baptists will be ready to move in. Oh, that we had somebody to care for the thousands of orphans right now!

Chaplain (Capt.) Carl R. Judson informs us:

Have left the front hoping to get some rest, but no one can rest here. There is much for me to do. At Inchon our men work night and day. I am the only chaplain here. I am trying to serve men and officers. of the Army, Navy, Marine Corps. The Lord is helping us much. Before I left the front lines I had gone through nine road-blocks and had been shelled many times, but never injured. God takes care of his own.

Chaplain (Lt. Col.) C. O. Jones reflects:

In Korea one lives from day to day and the evil thereof is surely sufficient. Up at the front the men in foxholes lose count of the days. They live from dawn to dawn, from attack to attack, and the chaplains call them back to a normal reckoning of time when they come to announce Sunday services.

In the presence of the chaplain the men regain their hope, which in turn becomes their anchor of security to a more normal life.

They are reminded of things sacred to a soldier--home, heaven and ideals to cherish while they fight and wait for a chance to return to their loved ones. Only God can know fully the healing influence the chaplain transmits in his visits to the men and in his services for them.

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Life over here is truly a life of prayer. Whether one cries unto God in the hours of darkness when the chill of loneliness closes in like an overcast dawn, or whispers for protection as he clings to the earth to shield him from the bursting overhead, a Presence is felt which sends a ray of hope to warm one's heart.

When one rides the storm in a buffeted airplane and calls to God for a rift of light to open the way safely through the clouds, he knows a spiritual tower of guidance is there to control and bring him safely in.

The most impressive of all prayers to me is not the confident intonations made in the chapel service, but rather the petitions I make when imploring and suffering eyes look to me from hospital cot as a wounded lad clings to my hand and asks for prayer. It is then that I, too, cry unto Him as a child to a Father. In the simple, sublime strength of that moment I realize that the presence of the chaplain only reflects the help of God.

CHAPLAINS LITERATURE

The Chaplains Commission staff conferred with J. M. Crowe of the Sunday School Board concerning tracts to be used among service personnel. It was agreed that one-half of the cost of appropriate material was to be paid by the Sunday School Board and one-half by the Chaplains Commission. 8

The American Baptists and Southern Baptists joined together to produce a small booklet called The New Life which was designed to aid military personnel in understanding the Baptist faith. Ten thousand copies of the booklet were printed in early 1955 for distribution among military personnel. Moreover, in the years ahead thousands of reprints were used both in the North and South.

The production and distribution of Korean Scriptures is one of the amazing stories of the Korean conflict. Over 100,000 Testaments were published in Korean-English and Chinese-English. Ivan L. Bennett, a Southern Baptist, headed this inspiring endeavor.

In the Chinese POW camps thousands of Chinese volunteered for daily instruction and were given Chinese testaments upon completion of the rugged course.

Bennett was aided by Young Bim Im of the Korean Bible Society. Also by the Reverend James Robertson, a former missionary in Manchuria and China.

TWO-FOLD EMPHASIS IN 1950

Prior to the beginning of the Korean conflict in 1950, the Chaplains Commission of the Southern Baptist Convention was projecting a two-fold emphasis:

1. Intensify our program to meet the spiritual needs of a peace-time military establishment.
2. To adjust our policies in keeping with the rapid transition within the military, both in procedure and personnel.

To this end the director was relieved of other responsibilities and given full-time to the work of the Commission.

A seven-fold emphasis replaced the two-fold:

1. A program was launched to intensify the active duty chaplains' spiritual ministry to a peace-time military establishment.
2. To assist the chaplain in his expanding ministry to dependents.
3. To correlate the chaplains' work with evangelistic and missionary projects of our Convention;
4. To strengthen our Baptist position with official Washington.
5. To maintain closer contact with our chaplains.
6. To endorse well-qualified preachers in the younger age bracket for the chaplaincy;
7. To maintain a larger backlog of reserve chaplains.

On January 1, 1950, there were 250 Southern Baptist chaplains on duty:

Army	96
Navy	68
Air Force	56
Veterans	
Hospitals	30
	<hr/> 250

The Chaplains Commission reported at the Southern Baptist Convention meeting in 1951 that its emphasis the year before had been upon three things:

Securing ministers in the younger age bracket for the Reserve;
a closer contact with the Reserve;
recruiting chaplains for active duty.

At the close of the year, 259 Baptist chaplains were on duty. They were located as follows:

Pacific Theater	63
Europe	28
Caribbean	5
Alaska	7
States outside Convention territory	19
Convention territory	126
In transit	11
	<hr/> 259

Note that there were more than twice as many active duty chaplains in the Pacific as there were in Europe. This was due, of course, to the Korean War.

MISSIONARIES AT LARGE

Dr. Alfred Carpenter reported to the Southern Baptist Convention in 1954:

Your Chaplains Commission has experienced one of its best years since World War II, both in the matter of endorsements and in the chaplains' ministry on the field. There has been an upsurge in the number of well-qualified applicants, especially pastors of experience. Declinations have been few, and there have been no withdrawal of endorsements.

On the administrative side, 92 Southern Baptist chaplains received commendations, citations, decorations for service "beyond the point of duty." Carpenter reported: "Our Baptist chaplains are aggressively in the leadership."

That year, too, chaplains reported 17,912 professions of faith. Truly the chaplains were missionaries at large. Their experiences were like unto the continuation of the book of Acts. One chaplain wrote:

I have been here in Korea about one month....preached yesterday for a Baptist church at Mason where the Lottie Moon offering had provided the building....39 professions of faith this month.

The Commission pointed out: Missions is always at the heart of the chaplains ministry. "Around the world our chaplains enthusiastically support the present mission program and launch new work where Baptists are unknown.

An army chaplain in Korea wrote:

Here is a picture of the new Baptist church building in Yong Don Po. The building went up in fourteen days.

From Luzon in the Philippines came this report:

We have completed a new native church building....seats 150 people... filled to capacity first service. This is the only church of its kind in the area. 12

John Abernathy, A Southern Baptist missionary in Korea, in September 1952 wrote for the Southern Baptist Home Missions an article containing words of high commendation about the Southern Baptist chaplains. What Abernathy said of these chaplains could have been said of others.

I have been impressed over and over with the high qualities of our chaplains; their call and devotion to their work.

Chaplain Clarence Hopkins said recently to me: "My unit, the AAA, is widely scattered along the line. I have to do a lot of traveling to minister to my men. I preach from two to four times a day....

Yesterday I preached to a group all of whom were standing up, their anchors in the mud.

The chaplain is always welcome wherever or whenever he meets with his men. When Chaplain Hopkins came to Pusan a few weeks ago for rest and medical treatment he preached in our Korean Baptist Church. Twelve people were saved. He is always ready to help in any way possible with our mission activities.

Chaplain Lewis W. Prewitt was with his unit last year during the bitterest cold weather of the winter when it reached the Yalu River on the victorious march to the north. Then, when Chinese communist

soldiers came like a flood, the unit was among our forces that were surrounded and had to fight their way back to the sea where they were rescued and brought to Pusan. Only those who went through that experience of fighting in the bitter cold an enemy who outnumbered them almost 100 to one can in any adequate way know how much they suffered.

Stationed in Pusan for a rest and change, Chaplain Prewitt refused to take it easy. He continued to carry a heavy schedule of work with his men. Aside from this he was deeply interested in our Baptist work which we were just beginning in the city of Pusan. We at first had to meet in a room of a Korean brother. When this was outgrown we secured a vacant lot, but had no building in which to meet. Chaplain Prewitt was able to get from the army two tents from salvage. Also he for for us several truckloads of lumber which was used to make floors and walls in the tents.

Later, after we got a larger building that needed to be completely renovated, he was able to get paint, lumber, and many other kinds of materials that were next to impossible for us to buy on the local market. He has always been glad to preach in our Korean churches when he could spare the time....

Chaplain David E. Weaver too was up on the line during the bitter cold weather. He was kept busy with his regular work, but somehow managed to find time to open a Sunday school for the large number of children refugees and others in that city and surrounding community. He and his men did a fine job of ministering relief to many of the unfortunates who were suffering because of lack of warm clothing and nourishing food.

There being no primary school in that vicinity, Chaplain Weaver opened a day school in which there were more than 90 students. He and his men, from their Sunday offerings, employed four or five teachers. One Korean gentleman donated a piece of land on which to build a chapel that could also serve as schoolrooms. The local people were so interested they gave freely of their time in labor to help put up the new building. When he knew he was soon to leave for the United States, he asked us to take over this work. He said, "This is distinctly Baptist work and my men and I want it to remain so...."

I looked over the proposition and consulted with Korean leaders and they decided to take the project. Now we have a growing Baptist church there. One of our strongest Korean pastors has been located there.

Air Force Chaplain David K. Shelton, while stationed at Suwon Air Base, became interested in the spiritual life of the many Koreans employed at the base. He began Sunday services in Korean with an interpreter. The services were well attended from the beginning. One of his Korean assistants in the office, a college graduate, and

a teacher, became interested in the Baptist doctrine and along with two doctors and a nurse were baptized by Chaplain Shelton.

Two of our Baptist pastors were invited to conduct a revival meeting for the Koreans on the base and in the nearby city. Many people were saved and baptized. A Baptist church was organized and a young college graduate called as pastor. He was ordained. The work is growing mightily in that strategic city. Besides the church, Baptists now have a hospital that is doing fine work in mercy as well as giving out the message of salvation to all who come.

Chaplain Wm. T. Pelphrey was stationed on the line just across from the 38th Parallel. Helping in the fight were more than 2,000 Koreans. Nothing was being done spiritually for these men. Chaplain Pelphrey found time to lead religious services for these men. Among the laborers was found one man who had been trained as a preacher and who was active until the church was started. With this preacher services were undertaken.

The need was great and urgent calls were made for more services. Chaplain Pelphrey flew to Pusan to ask if we could supply a Baptist preacher to help him. He took a fine young man on the plane and brought him back to the front line. God blessed this work in a wonderful way and large numbers were saved. Later the head chaplain in that theater was rotated....Pelphrey was transferred but the Korean preachers continued the work.

Air Force E. L. Lewis is stationed at a base where all kinds of war-craft are going and coming at all hours of the day. He is in the briefing room to pray for airmen when they take off on their dangerous missions. Then when the word comes that a plane has been hit or damaged, members of the crew wounded, or that they prepare for crash landings. Chaplain Lewis is called and is on duty waiting to speak a word of encouragement to the wounded or comfort the dying.

It is his duty to write the first letter to the loved ones of those killed in action, or who do not return from their mission. In spite of the strenuous, full-time schedule, Chaplain Lewis finds time to preach to Koreans on the base and in the nearby city. Also his men give liberally to support orphans in the vicinity. They've just completed adequate buildings for a large group of orphans.

Not only that, at different times from their Sunday offerings they have sent money to help in Baptist work and relief.

Chaplain Edward L. Spence in the Engineer Corps is doing a wonderful job. I first met him way up on the front line and was impressed with his zeal for his work and the spiritual welfare of his men. Wherever they go he goes: into the foxholes--wherever and whenever he is needed, he is there regardless of how tired he is or how dangerous it is.

When his outfit was moved back for change and rest he not only continued his program for his own men, but began a program of preaching to Korean wounded convalescent soldiers in his locality.

Once a week several hundred of these crippled men who have given their best for Korea are gathered in his army quonset chapel and he or someone of our Baptist pastors preaches to them. At every service some are saved.

Time and space would fail me if I went on relating what these Baptist chaplains are doing to help our Baptist mission work. I have often told them I consider them as unofficial members of our missionary staff in Korea. I thank God for everyone of them and the splendid work they are doing.

CARPENTER TO THE FAR EAST: September 3 to October 12, 1954

Daily Log of Contacts:

. Contacted 185 chaplains (of whom 102 were Baptist and 72 Southern Baptist.

Visited with 126 CO's.

Visited installations: 36 Army; 38 Air Force; 28 pastors; 70 missionaries; 33 churches.

Group conferences: 51; preached 22 times. Visited in homes: 18 chaplains or missionaries.

Value of Itinerary to Chaplain:

Chaplain has personal contact with Commission. Realizes denomination's concern for him.

Receives first-hand facts about chaplaincy situation--cutbacks, quotas, etc.

Realizes afresh the importance of his denominational relationship and the necessity of maintaining contact.

What the Visitor Sought to Do:

Bring greetings.

Refresh chaplain on the necessity of his daily devotional life (Prayer, Bible Reading, and the like.)

Remind chaplain he is not a mere cog in a machine; he is a promoter of ideas as well as ideals.

Inspire him to promote an aggressive program; never allow him to be satisfied with conducting a regular service. Lead the parade not just follow it.

Never permit himself to become an ordinary chaplain.

Warn him against "going military." Not to become an officer, gain promotion, but remember he is a Baptist preacher.

The Chaplain's Ministry:

Our chaplains are in excellent spirit, performing a constructive spiritual ministry.

Tragic absence of Baptist tracts and literature for general distribution.

It seems that each Southern Baptist chaplain has a Bible or instruction class. We met with 9 such groups. The largest was at Ashiya, Japan, with 40 present. Out of these groups 10 laymen have been called to the ministry.

Our chaplains promote leadership schools (retreats) for servicemen-- 3 to 5 days.

Vast missionary projects. Laymen trained to do missionary work; they go where and when our missionaries cannot.

Our Missionaries:

Southern Baptist missionaries utilized the spare time of the director to acquaint him with their fields. New fields; new emphasis; excellent property; additional missionaries needed on the new fields.

Director noticed emphasis on direct evangelism and organization of local churches. Five seminaries recently established are operating to capacity.

Missionaries open their homes and work to our chaplains and laymen.

"In civilian clothes, you could not determine who were missionaries and who were chaplains."

Missionaries in larger centers promote fellowship meetings for chaplains,

laymen and missionary families. The director spoke to 14 such gatherings.

Miscellaneous Observations:

A large number of outstanding Christian laymen serve as command and line officers. At K. Com. Z, Teague, Korea, I met the president of the Christian Military Men's Association. These men have a powerful testimony. The director met with a group of Baptist men on Guam promoting their own Brotherhood.

The military has made an all-out effort to provide men with clean recreation in local units and provide wholesome rest camps. No man has an excuse or reason to dissipate his time, character or virtue.

Naturally pagan evils are prevalent and participated in by some military personnel. Alcohol, narcotics, gambling, prostitution (licensed and protected by civil law in most of the countries) etc.

A significant development is the ROK chaplaincy. Under the leadership of Chaplain Ivan L. Bennett and others. There are 266 Korean chaplains and 108 chapels.

The A. F. A. K. (Armed Forces Aid to Korea). Takes military sent them for war purposes which is now obsolete and uses it for the construction of schools, hospitals, public buildings and often church buildings. We furnish the material. Koreans do the labor. Military men supervise the jobs so that the material is used as intended. The director saw 42 such projects going on. One was a school of 15 rooms being erected for \$12,000.

In the forward areas, along the line in Korea each outfit no matter how small, had its chapel. They are used to capacity by the men. "I flew in a helicopter over the battlefields and saw the steeples from the chapels. They stood out and pointed upward to God and they were an inspiration."

DEVOTED CHAPLAINS IN KOREA

Honeywell calls attention to the fact that there were one million professed Christians in Korea before the attack, 25 June, 1960. After the liberation of the South great numbers of Koreans sought to learn about Christian doctrines and practices.

Moreover, there were many Christians among the captured North Koreans. When the conflict began there were 739 army chaplains on duty; 301 of them overseas. All in all, 1,620 chaplains were in service at some time during the period of the Korean War.

As for the soldiers so also for the chaplains: the conditions were very trying; the midwinter cold, the suffering of the sick and wounded, especially during the first year of the war. Nevertheless as Honeywell writes:

American chaplains in Korea maintained the tradition of industry, devotion and courage established through the years.

Thirteen chaplains died in Korea and 26 were injured in battle. 13

MAN FOR THE HOUR

George Walton Cummins was born September 3, 1906, in Louisville, Kentucky. This stately southern city was also the one in which he was brought up.

He was baptized into the membership of the Fourth Baptist Church, Louisville, at the age of eleven. Later he moved his membership to the Eastern Parkway Baptist Church, where he served as deacon for a period of seven years. As a young man he was very much interested in the Baptist Training Union, serving for four and one-half years as director of the BTU of the Long Run Association.

Cummins lay job was that of an auditor but in 1935 he surrendered to the ministry and was ordained to preach in August of that year at the age of 29. At that time he was pastor of the Mount Pleasant Baptist Church in Shelby County and later became pastor of the Simpsonville Baptist Church.

He had a way of combining tasks for while he was preaching he was also getting an education at the University of Louisville, Georgetown College, and Southern Baptist Seminary.

Strangely enough, during his years in lay work, he became involved in the area of the industrial chaplaincy for he ministered to the employees where he worked. To be sure he did not bear the title of "Industrial Chaplain" but he was busy in Christian counseling. As we look back on this two-fold life we see that God was getting Cummins ready for a bigger work in these fields in the years ahead.

It is interesting to note that while in the Southern Baptist Seminary, Cummins was taking all the available courses in the field of clinical pastoral education taught by Dr. Gaines Dobbins. Moreover, he ministered at Norton Infirmary, Hazelwood Sanatorium and the TB Sanatorium.

Then came the years of military service. George was commissioned in the Navy chaplaincy in June 1942. He served on active duty from July 1, 1942 to November 1945 during World War II. Later he was called back to serve during the Korean conflict and he served from 1948 to 1954.

His service in the military was in all areas of the chaplaincy: hospitals, brigs, shipyards and various staff positions.

While in the Navy and Marines, Cummins' first tour of active duty was aboard the battleship USS New York where he served some twenty-two months. He was the only chaplain aboard the battleship during the war years; his parish being some twenty-one hundred men and officers.

During the years 1943, 1944 and 1945, Cummins served as chaplain at the U. S. Navy Pre-flight School at the University of North Carolina. His parish numbered 3,000 mid-shipmen. An account of the effectiveness of Cummins' ministry at Chapel Hill, North Carolina, appeared in the Western Recorder, August 23, 1945, written by R. L. Bolton :

In Chapel Hill, North Carolina, where the University of North Carolina is located we have a Pre-flight school. The chaplain is an ardent soul-winner.

He is George W. Cummins, a native of Louisville, Kentucky. During his chaplaincy here he had been a great blessing to all the churches in and around Chapel Hill. In addition to his duties at the Pre-flight School, he has supplied the local churches, conducted prayer meetings, taught Bible classes, and spoken to missionary societies. He has had over 300 professions of faith in the Pre-flight School, 50 of whom have united with our Baptist church by baptism; over a hundred have united with the other denominational groups. A morning service at the great auditorium, Memorial Hall, is held each Sunday at 10 o'clock. In addition to some 1,500 to 2,000 men of the Pre-flight School, he has from 400 to 500 visitors from the town and university.

Chaplain Cummins preaches Christ and him crucified, as the only Savior of men and of the world. He realizes that his men are here in the Pre-flight School but a short while. They come from everywhere and are sent everywhere. While under his ministry, they are

introduced to a living Christ who is able to save and keep on life's road. Cooperating with him in his services is a large choir made up of the Pre-flight men, and some of the soloists are endowed with rare talents.

If all our camps, military schools, and ships had such warm-hearted faithful, evangelistic chaplains as Chaplain Cummins, 1 hundreds of thousands of men would leave the army and navy and aviation service at the close of the War and return to their homes, rejoicing in their salvation, and anxious and willing to take up the duties of active Christian and church work. 1

In addition to the midshipmen won to Christ, there was a group of 60 men who surrendered to the gospel ministry, and decided to go to the seminary. Today he still hears from many of these men who found their life-calling back at Chapel Hill.

In 1945, Cummins was transferred to the U. S. Navy Shipyard, Pearl Harbor. While in Hawaii, he worked with the missionaries there and assisted them wherever he was needed.

In October of 1945, Cummins came back to the States where he was returned to inactive duty; but he remained in the Navy Reserve. He located in his native city and state: Louisville, Kentucky. He was asked to become chaplain at the V. A. Hospital. About this time also he received a call from the Beechmont Baptist Church in Louisville. This latter call was he felt of the Lord's leading. His ministry at Beechmont was blessed of the Lord and during this period he worked in cooperation with the Southern Baptist Theological Seminary, Dr. Wayne Oates and others in the area of clinical pastoral education and cooperated also in this area of his ministry with the General Hospital in Jefferson County, Norton Infirmary and the prisons in the area and at the same time worked with many of the doctors in the early development in this field of pastoral ministries.

In 1949 he was called back to active duty during the Korean Conflict.

He was assigned to the Navy Chapel in Washington, D. C., located at the U. S. Naval Communications Station on Nebraska Avenue.

PUBLIC ADDRESS SYSTEMS

One of the helpful little things that the Chaplains Commission did for its chaplains over the years was to supply them where needed with PA systems.

Entries like this are common in the Minutes of the Commission:

Motion carried that the Committee recommend that the Home Mission Board contribute not more than \$145.70 toward the purchase of a public address system for use by Chaplain Alford V. Bradley of the 424th Infantry; title of to the equipment to be vested in the HMB, and to be turned in when Chaplain Bradley had no need of it.

The price of the PA systems varied: \$259.64; \$185.00; \$180.00; and the like. And it was stipulated always that the PA set was to be returned to the Home Mission Board when the chaplain no longer needed it. Some of the sets were damaged; some were lost; one was destroyed by fire in Korea.

In many cases the systems were turned over to other chaplains. Or sold and the money returned to the Home Mission Board. Possibly as many as one hundred sets were bought and shipped out to Southern Baptist chaplains.

One day a secretary at the Chaplains Commission figured on the sale and loss of PA systems used from July 1941 to July 1951. She found 32 sets sold, salvaged, lost, reassigned which came to a total of \$5,288.71.

Of course, no one will ever know how many lives were blessed by the prayers, the devotionals, sermons that went out over the PA systems.

FIELD VISITATION

The director of the Chaplains Commission, his associate, and some of the officers made from time to time field visits to the chaplains around the world and to military personnel. On the closing pages of volume III of the Minutes of the Chaplains Commission, Dr. Carpenter lists nine overseas itineraries up to December 31, 1960.

Fall 1945	India-Burma-China and Pacific Theaters by Carpenter
Summer 1946	European Theater by Dick H. Hall, Jr.
Spring 1947	European Theater by Dr. O. M. Seigler
Fall 1947	European Theater by Carpenter
Fall 1949	Caribbean Area by Carpenter
Fall 1954	Alaska-Pacific Theaters by Carpenter
Fall 1957	Pacific- Mediterranean Theater by Cummins
Fall 1959	European-England Theaters by Cummins
Spring 1960	Alaska-Hawaii by Cummins

Dr. Dick Hall, Jr., made the European itinerary in 1956 at which time he was the principal speaker at the first family retreat at Berchtesgaden. Previous to this, chaplain retreats were held at the Baptist Seminary at Rushlikob, Switzerland. Hall reported 545 in attendance; 35 life commitments; and 16 accepting Christ as Savior. Hall visited installations in Spain, France, and Germany. He mentions Barcelona, Madrid, Lisbon, Frankfurt, Berlin, Stuttgart, Paris.

In England he visited several installations and held conferences for chaplains in conjunction with the Baptist World Alliance.

During the years 1961 to 1971, annual trips were made to Berchtesgaden. Here were held Baptist assemblies. Outstanding speakers, such as G. Allen West, Arthur Rutledge, Wayne Oates and others, shared their convictions.

In the year 1967, Dr. Arthur B. Rutledge, Executive Secretary-Treasurer of the Home Mission Board, and his wife visited chaplains and military personnel in the Far East, the Near East and the European area. The secretary dubbed his trip: "Around the World in Sixty One Days."

The Far East was not neglected. Significant conferences were held at the Sanno Hotel in Tokyo. from 1964 through 1971.

What were the purposes of such visits?

1. Assure the chaplain of the denomination's interest in his ministry.
2. Bring him up-to-date on denominational news and the Commission's activities. Discover his point of interest, or lack of it.
3. Suggest usable materials, tracts and the like. Get his suggestions for improvements.
4. Mention new books or other reading matter helpful to his devotional life.
5. Encourage the chaplain in his preaching ministry.
6. Share with chaplains useful techniques and methods found by others.
7. Where possible get into the chaplain's home to become better acquainted with his personal life.
8. Inform the Commission of the highlights of his journey and suggest any improvements which need to be made.

Getting Ready for the Trip

The field trip will not automatically be a success; it takes thorough and careful preparation. Keep these elements in mind:

1. Know the area to be visited.
2. Outline the trip in detail: time element; travel connections; isolated installations.
3. Notify chaplains by mail regarding mode of travel and approximate time of arrival. Also time of departure. Have a schedule.
4. Have full information regarding Commission's activities, current programs for military and VA, denominational trends, dates for general meetings. Be informed.
5. Carry samples of tracts and other materials available to chaplains. Not a supply, for the chaplain should order this material.
6. Keep a record. Have a notebook to record places, names, matters of interest.

On the Field. Keep in mind these important matters:

1. Observe regulations for visitors. Remember they differ on military and VA installations.
2. If possible before you get there contact chaplain by telephone. He will arrange clearance.

3. If you cannot contact your Baptist chaplain, always get in touch with the senior or supervisory chaplain.
4. Meet your Baptist chaplains in a group conference. Arrange necessary personal interviews. Remember there are no closed doors.
5. Observe the individual chaplain's program of work: worship, classes, counseling, cooperation, community activity, denominational connection. Ask: Is his ministry well-balanced?
6. View his facilities and equipment. Ask: Is he using it to the best advantage?
7. Call on the Command or Administration; the supervisory chaplain assumes this responsibility. Call on the command of your individual Baptist Chaplain.

Courtesies

1. As far as possible stay out of the VIP status. Do not expect courtesies. You are a servant, a workhand. Take the attitude of an inside man. Use the pronouns: "our" and "we"; not "your" and "mine."
2. Never walk around like you are a denominational inspector. Show that you have come on this field trip for fellowship and to be a helper.
3. Never interfere with the chaplain's duties or administration procedure. No one owes you their time. Stay on your own side of the fence.
4. Be careful about making promises you cannot personally fulfill.
5. Remember that you do not actually represent the Commission or any other Baptist group. Always seek to be a representative Baptist.

A SIGNIFICANT FIELD VISIT

A sample of a significant field visit is that of George Cummins who, while he was associate director, made a trip to the Far East and the Mediterranean areas from August 17 through October 28, 1957. George reported on his return:

It was indeed a wonderful privilege for the Associate Director of the Chaplains Commission to visit our Baptist chaplains and other chaplains; the military establishment of all branches of the service; to call on the staff officers and military personnel; to drop in on Baptist missionaries; to see the native churches and note their work, their schools, seminaries, hospitals, orphanages; to see firsthand the outstanding contribution chaplains and military personnel have made to the cause of world missions.

And seeing all these things causes one to raise his voice in thanksgiving to God for his many blessings and his wonderful leadership.

Cummins recorded in detail some of his reflections as he observed the chaplains at work, the military commands and the mission fields. Condensed here are some of the things he said:

1. Our chaplains are rendering an effective spiritual ministry. Wherever I found a chaplain with an organized program of work which was evangelistic, Bible-centered, and carried out on a high spiritual plane the people were responding in a most gratifying way.
2. The chaplains are doing a very fine job of preaching; this was evidenced by the large numbers attending the worship services.
3. Chaplains have a passion for the lost; and as a result professions are being made from week to week.
4. Fully graded Sunday schools are in operation; Baptist Fellowships are being effectively carried on. Vacation Bible schools are well-attended; up to 500 in some places.
5. Baptist tracts are being used and more are needed.
6. Retreats for chaplains and their families are being held with a very good attendance and a well-rounded program.
7. The outstanding support of each military command in the chaplain's ministry and religious program was much in evidence. One commander wrote in part: "I consider religion is necessary for a full life as an individual and as an American. I am deeply aware of the religious foundations of our country, and our dependence on God."
8. I had the privilege of visiting the front lines in Korea. I found men cared for in every respect. Excellent food, satisfactory living quarters, recreational facilities, libraries, movies, snack bars, hobby shops, recording machines and records, wholesome entertainment, instruction in high school and college subjects and many other things to help the military man maintain a high morale.
9. Chapel facilities were well provided and other physical assets needed by the chaplain to carry on an effective religious program were provided him.
10. Of course, evils are present and participated in by some of the men but we need to be reminded that these same evils are present in our own communities and are participated in by our civilian neighbors: e.g. cohabitation and prostitution; alcoholism and narcotics; gambling with its related evils.
11. Southern Baptist missionaries are doing a grand work; they are making wonderful progress through their schools, seminaries, hospitals and churches.

12. I was impressed in all these countries with the great number of Americans living and working there, either with the military or private firms or businesses. Added to this group are the large number of natives who speak the English language. There is needed in many of these countries English-speaking Baptist churches. (The fulfillment of this need presses in upon us in the very near future.)
13. Today the military is composed of family men which was not the case, to the extent, as it was some years ago. The chaplain must minister to the families of the men in his command as well as those who live in the area of the command... One cannot say he will not minister to these groups, the chaplain finds it a case of necessity.
14. Moreover, the need is still urgent for the local churches to accept their responsibility to prepare their young people for military service.
15. It was indeed thrilling to see military personnel and their families carrying on an outstanding mission program and making a positive contribution to world missions... Indeed, military personnel are in a number of countries where our missionaries cannot go... Southern Baptist church members are in 63 foreign countries... We need not expect them to do the job of missions... unless we prepare them back in our local churches.

AREA CONFERENCES

Area conferences were thought of by many chaplains and lay Christian military men as more helpful than a trip to the Southern Baptist Convention. Ridgecrest sparkled with concerned military planners; so also Glorieta. A conference that beamed with chaplaincy persons and ideas was Golden Gate.

From time to time a conference would be held in the hinterlands: e.g. Oklahoma City, Oklahoma; Alexandria, Louisiana; one of the Baptist seminaries such as Southeastern.

The importance of these conferences was emphasized by granting of allowances for attendance: \$25.00 per chaplain; dependents, \$10.00 each; but a limit of \$50.00 per family. Allowances fluctuated on the basis of what was needed to cover expenses.

MINISTRY TO CADETS

Southern Baptists entered a new phase of ministering to the nation's five military academies with the appointment of workers for two academies October 1, 1962.

Appointed as director of military personnel and Baptist student ministries at the United States Naval Academy at Annapolis, Maryland, was Sidney Joe Hall of Lexington, Virginia. The ministry is a joint effort of the Division of Chaplaincy of the Home Mission Board, the Student Department of the Sunday School Board in Nashville and the Baptist State Convention of Maryland.

Appointed to the same position with the same sponsors--except in this case it is the Baptist State Convention of Colorado, was Keith Harris of Covington, Texas.

Selected for the Director of Military Personnel and Baptist Student Union Ministries for the United States Military Academy, West Point, New York was Caby E. Byrne.

Prior to Caby's selection the Manhattan Baptist Church in New York ministered to cadets at West Point. They called it: "The Southern Baptist Fellowship."

Later a director of Military Personnel and Baptist Student ministries served the cadets of the U. S. Coast Guard Academy, Groton, Connecticut. Another director was employed to devote his time to U. S. Maritime Academy, King's Point, New York.

In view of the resignation of Sidney Joe Hall, Richard F. Bumpass became Director, Military Personnel and Baptist Student Ministries at the U.S. Naval Academy.

Gene Gurney in 1969 became Director Military Personnel and Baptist student Ministries at the Air Force Academy.

DIVORCE & ENDORSEMENT

In the Minutes of the Chaplains Commission, the question of divorce comes up again and again.

"This chaplain has been divorced and asks if the Commission can make an exception." The answer is usually no--a resounding no!

"This man is divorced and remarried. The Commission will not continue his endorsement."

"Motion made that endorsement not be given to Chaplain X due to his marital differences."

Chaplain Y whose divorce became final on July 1. Voted to maintain his original and basic denominational endorsement to the Navy chaplaincy.

There is no absolute on what decision is to be made about divorce. Another time the chaplain is not endorsed and the main cause is his divorce.

In a period during 1967 two papers were prepared and adopted by the Commission, one dealing with the matter of divorce (Suggestions, they are called--not carrying the force of law); the other on glossolalia (again Suggestions), as follows:

SUGGESTIONS

Suggestions to the Administration of the Home Mission Board regarding appointment, approval or endorsement of personnel who have been involved in divorce.

The Home Mission Board has followed the practice of not appointing missionary personnel where either has been divorced. It has also followed the practice of not approving men for mission pastoral aid where either the man or his wife had been divorced. The Board has not taken official action on any general policy in this area. Each time the question has come to the executive committee or to the full Board, however, the divorced person involved has been declined.

The steady increase in the number of candidates where divorce is involved seems to indicate that the Administration should set up definite guidelines in this area.

The committee feels that any guidelines should take into serious account both the biblical ideal concerning marriage and also the constraints of Christian forgiveness and compassion. The committee feels that some of the same guidelines may be applied to candidates who have been alcoholics, drug addicts, have a prison record, have received extensive psychiatric treatment, et cetera; however we believe that there are unique aspects to the divorce problem because of the definiteness of biblical teachings on the matter.

We therefore make the following suggestions:

1. That a candidate who has been divorced will be given consideration, and each case, including those where remarriage is involved will be considered according to its own merit.
2. That sufficient time should have elapsed since the divorce to demonstrate evidence of satisfactory adjustment on the part of the person involved.
3. That a candidate who has been divorced may be appointed, approved or endorsed for an area or position where the fact of his divorce does not seriously impair his service; and that a mission pastor who has been involved in divorce may be approved for assistance only if the fact of his divorce does not seriously impair his service in the church for which the assistance is being given.
4. That the Home Mission Board require such candidate, at his own expense and his own initiative, to furnish psychiatric and psychological evaluations by qualified examiners approved in advance by the Personnel Department, giving evidence of his emotional maturity and stability; and that this same procedure also apply to the applicant for mission pastoral aid.
5. That if a missionary or mission pastor who is already in Board employment becomes involved in serious marital difficulty or divorce, factors such as the contributing circumstances, the context of the area in which he is working, the attitude of his associates, the effect on his ministry and his emotional stability shall be evaluated to determine the Board's future relationship to the worker.

IF INVOLVED IN GLOSSOLALIA

Suggestions to the Administration of the Home Mission Board regarding appointment, approval or endorsement of personnel who have been involved in glossolalia.

To properly utilize the Bible as authoritative, the grammatical and historical background principles should be basic and important. Difficult and peripheral passages should be understood in the light of the clear Bible teachings.

Furthermore, the Baptist heritage is important in formulating doctrinal guidelines. We must remember, however, that it is possible that some commonly accepted views and interpretations should be revised in the light of continuing Bible study and experience.

Southern Baptists have rejected the so-called "Pentecostal" emphasis throughout the years. A new factor, however, is the development of the "neo-pentecostal" movement. This approach is more sophisticated and less extreme and is accepted by a sizeable number of people within the more established denominations. It requires serious study and evaluation. Does it violate basic New Testament principles or is it simply an effort to follow out the implications of principles found in the New Testament? The study committee believes that its emphases magnify and distort that which is incidental in the New Testament. The committee believes also that this movement may be rooted in psychological and sociological factors and is not strictly a matter of biblical interpretation or doctrinal belief. Even if most of its emphases cannot be accepted, however, there will probably be lessons which can be learned from this movement.

The Home Mission Board has a positive role as an evangelistic and missionary agency. It should constantly point its workers and the denomination to the central purpose and now allow glossolalia or similar

peripheral emphases to divert its energies and interests. A major criterion for evaluating glossolalia should be whether or not it is helping in reaching more people for Christ and in building stable and Christ-like character.

We therefore make the following suggestions:

1. That while Southern Baptist polity calls for rather extensive liberty and autonomy for local churches and local associations, the work of a nationwide denominational organization such as the Home Mission Board presents different problems.
2. That in consideration of the negative influences; in the light of the limited positive evidences for good; in view of the lack of clear and extensive biblical teaching; and with regard to Baptist tradition, official Baptist groups such as the Home Mission Board should not endorse public glossolalia.
3. That a person who is presently promoting public glossolalia in the churches should not be appointed, approved or endorsed by the Home Mission Board.
4. That if a missionary or mission pastor who is already in Board employment becomes involved, factors such as public demonstrations, the depth of his involvement, the context of the area in which he is working, the attitude of his associates, its effect on his ministry and his emotional stability should be evaluated to determine the Board's future relationship to the worker.

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VIETNAM

The morning paper dated January 28, 1973 carried the headline:

"HOPEFUL" PEACE FINALLY COMES

Reference is to the undeclared war between North Vietnam and the United States. It began January 1, 1961. Now documents had been signed calling for a cease-fire.

The war had lasted twelve years--the longest war the U. S. ever had. 45,933 American young men had lost their lives. In fact, when the page of the calendar was turned dated June 23, 1968, the title "longest war" became a reality.

More than 3,000,000 Americans took part in the war.

The war cost \$137 billion dollars.

U. S. planes dropped 3 times as many tons of bombs as in World War II, 10 times more than in Korea.

Millions of Vietnamese civilians lost their lives, their homes, their cattle. The beautiful countryside now bears the ugly signs of war: bombcrated valleys; defoliated forests; and mangrove swamps.

The war divided America. On the one side were the peace marches, campus unrest, breakdown in morals and morale. On the other side "the silent majority" exerted its power ^{though} less vocal than those on the left.

Now we have come to the end of an era. It remains for history with its more accurate judgment to tell its story.

Here in brief: THE STORY OF A WAR (1961-1973, 12 years)

May 1954 Dien Bien Phu falls to Ho Chi Minh

December 1931 President Kennedy declares U. S. is ready to help the South Vietnamese preserve their independence

December 1962 U. S. Forces at 11,000; deaths at 65

March 31, 1968 President Johnson announces he won't run for reelection

January-February 1968 North Vietnam launches its Tet offensive resulting
in 350,000 refugees

September 3, 1969 Ho Chi Minh dies

May 10, 1969 Peace talks begin in Paris

January 1969 U.S. troop strength reaches peak of 542,400; deaths at 11,527

January 21, 1971 100th meeting of the Paris Peace talks

South Vietnam deaths since 1961: 183,528

Enemy deaths since 1961: 924,048

July 8, 1969 President Nixon announces first troop withdrawals: 25, 000

April 30, 1970. Nixon announces invasion of Cambodia ¹

Political background.

The state of Vietnam came into being on 5 June 1948, when French High Commissioner Emile Bollaert, General Nguyen Van Xuan and World War II's occupation head of government and former Emperor, Bao Dai, was designated Chief of State to administer the affairs of Vietnam within the French Union.

Shortly after the fall of Dien Bien Phu, a nine-sided conference met at Geneva on 21 July, 1954. Attending were the United States, the Soviet Union, Communist China, Britain, France, the two Vietnams, Laos and Cambodia. They reached accord on an armistice, six chapters, 47 articles and a final declaration, in brief:

An immediate cease-fire

Declaration of autonomy for the independent states of Vietnam, Laos and Cambodia

Partition of Vietnam at the 17th parallel

Free elections to be held within two years on the issue of voluntarily reunification

Vietnamese citizens living above the 17th parallel who wished to

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relocate in the South were granted permission. Emigrant^s desiring to go North from the South were also permitted

Supervision of agreements was vested in the International Control Commission of the United Nations

The first active involvement of U. S. chaplains in Southeast Asia took place during a massive humanitarian effort known as Passage to Freedom. This effort aimed to aid desperate Vietnamese. There were eighteen navy chaplains participating in this effort from August 1954 through May 1955. These chaplains were first ministering directly to the men of their navy ships to which they were attached. They were part of the Seventh Fleet.

Second, they were making it possible for desperate Vietnamese to escape from Ho Chi Minh's communist regime in northern Vietnam to freedom south of the 17th parallel.

All told more than 300,000 were evacuated (exactly 287,002 civilians and 17,846 military personnel).

As Commander Withers M. Moore in Navy Chaplains in Vietnam: 1954-1964 ² points out: The burden of world leadership pressed upon the United States during World War II. The small and the weak nations turned to her with confidence both in her ability and willingness to assist them and in her posture of disciplined altruism.

Already the communists were blocking the Vietnamese who wanted to go southward and choose freedom. They created many fears saying the American personnel would take them out to sea and disgorge them; the American sailors would push them into the sea. They even used violence to keep the southern-bound Vietnamese from boarding the ships.

In spite of these obstacles, the American ships carried on, evacuating about 100,000 a month. But not without difficulties.

On one night-time trip to Tourane (now Da Nang) aboard an LST Chaplain Zeller and the Captain were standing on the bridge, when the Captain noticed

a small red glow forward on the main deck. He asked the chaplain to investigate. Chaplain Zeller went forward and found a Vietnamese family happily situated about their charcoal burner atop a cluster of high octane gasoline drums. Charcoal, burner and all went over the side, and promises of replacement were hardly sufficient to calm the startled family. ³

Chaplain Wm. R. Howard, a Southern Baptist, was aboard Consolation, a hospital ship. He remained on call 24 hours a day and seven days a week. In addition, he arranged to conduct religious services aboard other Service Folk ships in the harbor and for visiting ships without chaplain. Moreover, he invited aboard the Consolation church parties from nearby ships.

Another Southern Baptist, Chaplain R. L. Bonner, was the Protestant chaplain aboard the USS Haven, the second and only other hospital ship to participate in the humanitarian efforts of Passage to Freedom.

The Haven had been deployed off Korea from January through August and was due to return to the United States. At the request of the French government, the Haven's orders were changed. She was diverted to Saigon to embark French army, navy, and foreign legion patients for France and home.

Some of them had been in Vietnam as long as four years and had contracted many of the tropical diseases affecting the general populace. Tuberculosis was common as were skin and parasitic conditions.

A week out of Japan, the Haven moored in Saigon River on the 8 September and began loading patients around the clock. Forty eight hours later 721 patients, most of whom were bedridden, were embarked.

Most of the patients were Moslems. When the ship reached the Red Sea, the ambulatory patients were out on deck to pay homage to Mecca, their holy city. Chaplain Bonner had been able to secure 100 copies of the French New Testament to distribute among the French patients. The Protestant program also had an excellent choir which the patients thoroughly enjoyed.

Chaplain Bonner recalled: "We passed through the Suez Canal on Sunday. The British pilot who came aboard as we entered the canal called my attention to the point where Moses led the children of Israel across the Red Sea. We had just finished church at that point. I had used the story in my sermon that morning and the decks were lined with 'shutter bugs' taking pictures. Over the public address system the British pilot narrated the major points of the event."

After four days in Marseilles where the French soldiers were debarked, the Haven sailed for the Panama Canal and Long Beach, California, arriving at home port on 1 November, 1954, the only hospital ship to circle the globe. 4

GROWING COMMUNIST THREAT

Between mid-1955 and the end of 1961, three important developments took place in South Vietnam: 1. A growing political instability; 2. Widespread communist insurgency; 3. Increasing American military and economic aid.

Many communists remained in the South as they located their families in the North. Here they were for active guerrilla activity. Bernard B. Fall, the historian, pointed out that by 1959 more than 13,000 village officials had been slain by the Viet Cong terrorist. As a result more and more territory was lost to the Viet Cong. Political integrity of the provinces was shaken.

During 1960 the gravity of the military crisis prompted the United States to increase its involvement. The U. S. Navy was called on to take a more prominent role in the implementation of American policy in Southeast Asia.

OPERATION SHU-FLY

By the end of 1961 the situation in Vietnam was critical. President

Kennedy had repeatedly met requests for more economic assistance. Nevertheless, the situation continued to deteriorate.

Maxwell Taylor was sent to Vietnam to assess the situation; and upon his report it was decided that a new direction for the struggle had to be initiated. A broad new program for improving living conditions among the South Vietnamese people was announced.

Moreover, a protective shield was stretched around each hamlet. Marine units were deployed to support the South Vietnamese troops. As the name implies: "Shu-fly." Together the ARVN troops and the Marines would "shoo" the "flies" away from the strategic hamlet pie.

This operation continued from April, 1962 to March, 1965.

As the fighting Marines themselves came ashore to assist the South Vietnamese, the first Navy chaplains also came ashore. On April 12, 1962, the first navy chaplain came ashore for duty in Vietnam. His name was Chaplain Ernest S. Lemieux.

SHU-FLY's Protestant chaplain, Richard P. Vinson was relieved by Chaplain Hugh D. Smith, a Southern Baptist. Smith was responsible for the religious program.

For the first two months of Chaplain Smith's tenure with Operation SHU-FLY, chaplain services continued to be held in the airbase mess hall. In February and March, Smith reported:

One of the buildings in the compound was renovated and remodeled to make a nice chapel. It was dedicated on the third Sunday in March. In the rear of the chapel was a large area used for the chaplain's office. Sunday services and weekday Bible study were held in the chapel. Evening prayers were given at 2200 over a loud speaker system for the entire command.

More and more on his own initiative the Navy chaplain at Da Nang found himself ministering to the U. S. Army Special Forces personnel near to and in strategic hamlets dotting the countryside. Chaplain Smith recalled :

One specific Special Forces camp was at Mangbuk about 50 miles southwest of Da Nang. Worship services were held in a grass-covered shack and the response was warm and cordial. The Army Special Forces people were most appreciative of every effort on our part. They were more than worthy of anything we could do for them.

Chaplain Smith stated that the major proportions of his busy schedule was devoted to:

counseling, preaching, writing articles for the daily newspaper, flying to the hamlets for services, visiting the Montagnard tribesmen in the hills, and assisting the missionaries in various ways.

While the list was more suggestive than exhaustive and included only a portion of the activities, he noted that each item was in itself both time and energy consuming.

He recalled that these were:

frustrating times for all of our men because of being attacked. It was a rewarding ministry for me and I give thanks to God that out of our squadron only one man was lost. One of our pilots crashed and was killed while searching for a downed army aircraft. The army pilot was rescued.

Chaplain Smith reported that he invited Army and Air Force personnel stationed in the area, local missionaries, and representatives from their congregations to participate in an area-wide Easter worship program. Vietnamese youth of the mission churches presented ^{an} Easter pageant depicting the biblical story of the resurrection of Jesus Christ. More than 300 persons attended the worship services that morning in the Da Nang Air Base compound.

Chaplain R. V. Thornberry, Southern Baptist, relieved Chaplain John G. Harrison during the first week in August (served as Shu-Fly chaplain 3 August 1964 to 25 September, 1964).

He corroborated the psychological change which occurred in the SHU-FLY mood and which was discussed by his predecessor. Speaking of the problems inherent in a ministry to troops involved in counter-

insurgency activities, he first noted that dispersion of troops in small groups among outlying areas presented a problem of access.

Thornberry made as many flights with planes as possible, not in an effort to demonstrate bravery, but rather to express confidence and in the meaning and importance of the work the men were doing. ⁵

Thornberry pointed out that the isolation of small, detached units placed a transportation problem upon the chaplain, giving rise to the need for broader authority to move from unit to unit. Commanders responsible for the chaplain's safety were naturally reluctant "to put the chaplain in an area where pick-up could prove to be a problem. No one wants to play the hero, but the chaplain needs broader freedom of movement, and his orders should spell out more specifically this area of his responsibility. Such orders would enable the Task Element Commander to use the chaplain more effectively."

Chaplain Thornberry suggested to the Wing Chaplain that with the changing complexity of the war, the Vietnam bound chaplains would profit from exposure to the Medical Field Service School at Camp Pendleton, California. He suggested that advanced first aid training would prove to be increasingly helpful as guerrilla activity and patrol ambushes intensified.

Southern Baptist chaplain Wayne A. Steward, was aboard the seaplane tender Currituck (AV-7). It negotiated the Saigon River immediately following the sinking of the Card. The crew was tense. But upon their arrival in Saigon, the hazard of travel in a confined space and the possibilities of attack by Viet Cong mortars being past, the chaplain and the crew relaxed and prepared for a busy in-port period.

On their ship was a large quantity of Project Handclasp material: food, clothing and toys, Some of this was made available to local Vietnamese; some was stored; and the rest distributed later at Cam Ranh Bay. ⁶

Stewart sought out the Southern Baptist missionaries in the Saigon area and invited them to have dinner aboard the Currituck.

Several chaplains, attached to the ships of the Amphibious Ready Group and to the marine battalions, participated in the Tokin Gulf incident. Chaplain J. E. Nunn (Southernⁿ Baptist) was aboard the flagship.

Another Southern Baptist chaplain, M. L. Chamberlin, rode the remaining Amphibious Force ships as the Phibron Three circuit riders.

He continued to be in the thick of the fray at Tonkin riding USS Wiston (AKA-94), the USS George Clymer (APA-27), USS Tulare (AKA-112), and USS Tortuga (LSD-26). ⁷

On this deployment, Chamberlin wrote:

I was on board all the ships of the squadron with the exception of Weiss. I was at sea all but forty-five of the 179 days we were deployed, and conducted from one to four divine services each Sunday, all but seven of them being at sea.

Because of the extended periods at sea boredom became one of the major problems. Various efforts were made to alleviate the problem.

Contests, games, cookouts on the fantail were employed to combat the boredom. The chaplain was often involved in arranging these activities.

Evening prayers over the IMC became a meaningful part of the daily routine. Prayers were directed toward particular events of the day in an effort to capitalize upon the thoughts and/or inner conflicts of the crew. Frequently our people would mention to the chaplain that these moments were the most meaningful of the day. ⁸

Chaplain Chamberlin on August 8, 1964, experienced his first high-line transfer in the 22 months he had been on the Winston. He sat nervously as the boatswains chair as the safety strap was secured. Just as the chair was put over the side, the skipper called down to the chaplain to ask if he had said his prayers. Chamberlin said later:

We made it but just as I was free from the chair on the Elkhorn, I was greeted with the cheery word that this was the Elkhorn's first attempt with the high-line. ⁹

Two Southern Baptist chaplains were with the Headquarters Support Activity in Saigon during the period September 1962 until March 1965: W. D. Powell and C. T. Healer. Chaplain Powell for a period was aboard the Princeton.

NO SANCTUARY WHERE THE ACTION IS

Dallas Lee, Associate Editor, Home Missions says one of the questions debated heavily in Vietnam was: Where is the chaplain's place--with the rear guard or out front where the action is?

Chaplain Billy R. Lord believes it is best for the chaplain to stay close to his men. . The goal of the military chaplaincy, he points up, is to provide moral and spiritual guidance to U. S. servicemen in any and all situations, including combat.

In Vietnam with the 1st Battalion, 12th Cavalry, Lord won his point, at least temporarily, in a series of dramatic rescues that earned for him the Silver Star for gallantry in action.

This was the first such citation awarded a chaplain in Vietnam. Date: 12 October 1965. Lord's citation said in part:

Chaplain Lord, upon learning that a company had been ambushed, immediately proceeded to the ambush site. Although the unit was pinned down by concentrated small arms, automatic weapons fire and grenades, he continuously exposed himself to intense hostile fire to apply first aid to the wounded. Chaplain Lord gave spiritual and moral guidance and physically assisted in the evacuation of the wounded. After the wounded were safely evacuated across a river.... Notice that the unit medic, who was wounded, was not among the other members of the unit, Chaplain Lord returned to the ambush site through intense hostile fire and evacuated the medic to safety....

Many Southern Baptist chaplains distinguished themselves in the Vietnam War, both through bravery in battle and through plain hard work behind the scenes, either of which earns outstanding respect.

Among those cited for their efforts in Vietnam are:

Chaplain (Capt.) Robert E. Saunders of Wynnburg, Tennessee, who received the Legion of Merit for facing hostile fire to minister to the wounded and

dying for "diligent efforts." to secure welfare and recreational programs for his men.

Chaplain (LCDR) Richard M. Tipton of Glen Ellyn, Illinois, who received the Navy Commendation Medal for demonstrating extraordinary fortitude and compassion for his fellowman when....he braved the savage fire attacking Viet Cong suicide squads to comfort the numerous wounded Marines...."

For the most part, perhaps few of the 50 or so Southern Baptists out of nearly 300 chaplains (July, 1966. At peak 100 Southern Baptist chaplains) assigned to Vietnam are involved in combat situations. But the job remains the same, and the challenge just as tough.

Chaplain Robert L. Morris, Jr., of Norfolk, Virginia, who says his weapon is "a 66 (the Bible), and not a .45 or 105 howitzer," travels from the Mekong Delta area in the South to the North Vietnamese border in the North to minister to members of his unit, which is the 5th Special Forces Group (Airborne), 1st Special Forces. He and two other chaplains travel mostly by air, but quite often down the dangerous highways and canals that weave through dense jungle and unprotective highways.

By land, air, or water, they are always subject to ambush, as was tragically depicted in May when a Catholic chaplain and a Lutheran chaplain were among those who died when the Viet Cong shot down a U. S. helicopter. They were the first chaplains to be killed in the Vietnam war.

"We try not to establish any regular pattern in our travel, especially on land and water," Morris said. "I have traveled roads and canals where my men have suffered wounds and deaths, yet when it is necessary to use these means of transportation in order to reach my men, I go without hesitation.

"Once," he recalled, "when we arrived at a camp near the Cambodian

border by vehicle, a report came in later that six (Viet Cong) had been waiting for us, but because we were traveling at such a rapid rate of speed, they had decided not to fire. I like decisions like those...." Morris works without an established chapel facility, usually ministering to small groups and conducting services in "tearooms."

"Quite often there are 'playboy' pictures on the wall and beer cans on the bar," he said. "Protestants, Catholics, Jews, and others come together and in most cases a spirit of worship generates from the hearts of these men overcoming the environment."

(A report in Time magazine showed that only about 17 percent of U.S. troops in Vietnam attend services on Sunday with any sort of regularity-- 35,000 men at 1,000 services. Chaplains estimate that more than 60 percent of the soldiers never go at all. Time quoted an Air Force captain as saying one reason for low attendance is that the Vietnam war is "considerably less deadly than World War II," in which "there was constant fear in so many cases" that ~~made men~~ think of God. "Here," he said, "relatively few guys are confronted with death every day.")

Many of the soldiers in Vietnam appear to have an obsession about not attending the services, several chaplains said. But GIs apparently respect the chaplain who illustrates in a real way his concern for their lives. An army sergeant from Florida, who recently escorted home the body of a friend, talked with admiration about how a Protestant chaplain whose name he couldn't even remember responded when his buddy was killed in an artillery accident near Saigon. And then he said he also admired that chaplain because he spoke out honestly.

"He told us he wanted us all to pick up a New Testament after the service," the GI said. "But he said: 'If you don't intend to read it, don't take it. You've all heard the old story of a soldier's being saved when a

Testament^t stopped a bullet short of his heart. But this testament will do more for you if you read it--an armored vest will do a better job of stopping a bullet."

Chaplain McCarter probably operates in a moral typical situation, away from combat but with all the added tension created by this war, without a front threatens every sanctuary.

"My work is certainly not much different from stateside duty," he said, though I confess that the situation of being able to serve these men under such pressing conflicts and tensions makes my presence here worthwhile. We may not agree to the war but I dare not neglect the men who are thrown into the fire.

One major change in the routine from stateside duty: "I check my vehicle every morning for hidden explosives," McCarter said.

And this points up what probably is one of the most serious problems faced, not only by chaplains, but by every American in Vietnam. "Some of the usual circumstances include difficulties in transportation, making sure your jeep is well guarded off the compound, cold showers, guessing games on whether the last mortar was incoming or outgoing, and worst of all--not being able to distinguish the enemy from friendlies," Chaplain Charles B. Prewitt of El Reno, Oklahoma, said.

Prewitt, assigned to the 6253rd Combat Support Group, hasn't seen any combat action, but he has participated in psychological warfare.

"I flew without Air Commandoes, and I had the job of 'bombing' about six small towns and villages with leaflets, from the premier, notices showing how much money they could get for turning in VC weapons, and free passes for VC defectors," he said. "Hundreds of these people are

surrendering each month now. With a kill ratio conservatively estimated at about four to one, a lot of lives are saved this way."

"This is my kind of war," he added. "Fighting with words is the best way if one has to fight."

Prewitt did come close to being involved directly in an attack on his compound. He arrived in Nha Trang about the first of December 1965, and on Christmas night he was awakened by a blaring loudspeaker.

"Someone was saying, 'Attention in the compound, attention in the compound--this is not a practice alert--turn off all lights and man your positions,' he recalled. "I got dressed and waited around in my room for ever several long hours. I could see figures moving about in the dark below, and I hoped they were 'good guys! I finally dropped off to sleep and had several nightmares."

The next morning, Prewitt learned the story. A team of Viet Cong had launched a grenade attack on the tent city area near Prewitt's billet, wounding 14 Americans.

The frustrations and tensions of the war-torn country bring out virtually every type of problems a chaplain could possibly face, from standard "Dear John" situations to a terror that won't allow a man to sleep. And terror can be generated from more than gunfire in Vietnam; the jungles are full of natural hazards, including tigers, poisonous snakes of every type, and disease-carrying mosquitoes.

"Pastoral counseling is one of my greatest challenges here," Chaplain Prewitt said. "One example of the type of counseling is the case of a career staff sergeant who suddenly became very terrified. When I saw him at the request of the psychiatrist, he was too frightened to work, eat, or sleep."

"The doctor was able to get him some relief for nights so he could sleep,

but he was having most of his ~~tr~~ouble in the daytime," Prewitt explained.

"This man was able to overcome this to some extent and remained on the scene. I have heard of a number, however, who were too frightened to be retained in the country."

Prewitt also tells of several men who learned just before they were shipped overseas that they were to be unwed fathers. Another GI, whose father died very suddenly, told Prewitt he was certain that God killed his father because of his own adulterous behavior.

According to Chaplain McCarter, one of the most acute problems is marital difficulty.

"These are either the long-standing problems that exist before the serviceman departs, and which are complicated by absence, or the marital problems that have resulted from hasty marriage just before overseas shipment," he said.

"Many families are broken up under the pressures," Chaplain Morris said. "What can you say when a man comes up and says his wife has left him when he has spent three of the last four years away from your home? You could never convince a Special Forces soldier whose wife has remained loyal and faithful over the years that she is not something special also."

Many of the chaplains find time to participate in the support of a local orphanage, more often than not one already heavily supported or even started by U. S. Forces. Chaplain Heyward P. Knight of Ravenel, South Carolina, attached to the 10th Army Transportation Battalion, helped to organize at his chapel a Protestant Men of the Chapel group, which adopted as its first project the support of the Vietnamese Evangelical Orphanage at Honchong, on the shore near Nha Trang.

"In less than one week since payday," Knight said last April, "the

PMOC already has collected over \$200.00 and should raise this total to at least \$1,000 before the next payday.

This orphanage started in 1953 with 28 children, today has 255, many of whom were left without parents by the Viet Cong.

Another responsibility chaplains counseling U. S. Marines have taken on involves lectures to the Marines on Vietnamese religions, beliefs, and customs.

The first lecture begins:

The more you know about people, the way they think, act, and react, the better is your opportunity to stay alive and to help others to do likewise.

The lectures cover a brief survey of Vietnamese history, both political and religious; a quick explanation of some of the minor religions practiced in the country, such as animism; and a fairly detailed review of the different sects of Buddhism, Confucianism, Taoism, and Cao Daim.

According to statistics observed by the chaplains, Roman Catholics comprise about 10 percent of the Vietnamese population, Protestants about 3 percent. No real religious census, however, has ever been completed in Vietnam.

Win
Winston J. Crawley, the Foreign Mission Board's secretary for the Orient, said Vietnam is like the states of Virginia, North and South Carolina, and Georgia having a total of about 50,000 evangelical Christians. Southern Baptists are the only major evangelical denominational group at work in the country, Crawley said.
Chaplain Allen B. Craven of Kenner, Louisiana, with the Marine Corps in Vietnam for about seven months, made an effort to experience everything the combat Marine had to, at least once:

This means that I felt the tensions they felt on a lonely outpost at night, the fatigue of a day-long patrol through the dense jungle, and sharing the fear or sniper fire and mines as we walked along the trails. In Vietnam I realized that my ministry as a chaplain was the most important ministry on earth.

One of the highlights of Craven's tour was baptizing three Marines off Red Beach, the spot where the Marines landed when they first arrived in Vietnam. A rifle squad was positioned on the beach to watch for snipers.

One night Craven was on hand when a badly wounded Marine was brought into the compound. His abdomen was torn, his left lung had collapsed, and his legs had been shattered by shrapnel. As the doctors, and corpsmen worked frantically to bring him back from near death, Craven was informed that the young Marine was a Baptist.

"The boy was going in and out of coma, thrashing about wildly," Craven said. I asked the doctor if I could talk to him and he told me to please try. I took his hand and, talking into his ear, I told him I was the chaplain. His eyes flickered open and he saw the cross on my cap; he immediately calmed down, but my hand was in his the rest of the night."

"Each time I tried to remove it, he would start moving around and grip my hand even tighter," he said. "I went with him to X-ray, was gowned, and went into the operating room. Since he was evacuated before he could recognize many things around him, he probably will never remember my hand in his that night, but the look in his eyes when he saw my cross and the grip of his hand can never be erased from my mind. 10

THE AGONY AND ECSTASY OF THE MILITARY CHAPLAIN

Personal testimonies on the part of military chaplains who feel that that God is calling them into this work. Note first what Chaplain George W. Foshee has to say on "the agony and ecstasy of the military chaplain."

There was a cry in the night--the cry of a six-month-old child in the home of a missionary in a Montagnard village.

It was eleven o'clock at night when the missionary mother answered the cry and moved the crib next to her bed.

Suddenly the quietness of the night was rocked by a terrific explosion. The roof and walls of the adobe style house crashed upon the family. The missionary father and mother were in a state of shock and blood streamed from several wounds about their bodies. Escaping unscratched was their young daughter, whose life had been saved by the cry in the night.

Her mother had moved the crib from the wall where explosives had been planted outside in a drain pipe.

The U. S. Army helicopter was dispatched to remove the family to a hospital. A chaplain accompanied the family as they made the flight to Da Nang. The missionaries had made one mistake: they had been too successful

in their influence on the mountain tribe. Their lives and teaching had conflicted with that of local Viet Cong communists and could no longer be tolerated.

It is difficult for a chaplain to make a distinction between such incidents as this and the imprisonment of a Dietrich Bonhoeffer, the coercion tactics of a Hitler type regime on churches, pastors and others of previous years.

...But the missionary and the chaplain must take the gospel in the middle of the fray. They cannot stand back to merely rationalize and philosophize, neither can they refrain from ministering to the sick, the wounded and the dying, whether it is on physical or spiritual level.

It is in such anguish that the message of the gospel must be heard at the crossroads of life.

Where is there a better place to minister, where is there a more difficult place? But more, where is there a greater need? 11

WHY I AM HERE IN VIETNAM

This is the way Chaplain Joe Ellison answers this question:

I am proud to wear the uniform of the United States Army and the insignia of a chaplain.

Why did I become an army chaplain?

1. To fulfill a dream. While serving as an enlisted man during World War II, although showing little interest in religious matters, there was a continual vision of serving as a chaplain. That dream never ceased seemed to be in my mind.

2. To follow a leading. During my eight years as a pastor, there was a lack of complete satisfaction and a yearning to be involved in the religious life of military personnel....

3. To be involved at the point of greatest contact. During the past nine years I have conducted worship services under trees, in mess halls, in day rooms, in clubs and chapels. I have been available to assist the youth of our nation in times of crises; be it personal, military, or religious problems....There is no civilian pastorate in the world with as great an opportunity to mold the future of the nation and the church as in the military setting.

4. To care for my family. I feel that I can provide my family better health, security, stability, education and Christlikeness as a chaplain.

5. I am a chaplain because here is where God has called me to serve. Regardless of any benefits or disadvantages, there is no other place for me to find satisfaction, happiness and peace than where I now serve-- be it stateside or Vietnam.

"CHAPLAIN, STAY CLOSE TO YOUR DENOMINATION"

This is the advice of Chaplain Alpha A. Farrow. "These words," he says "have been good for me. I heard them from George Cummins in Tokyo. I heard them twenty years earlier from Alfred Carpenter."

I am a member of First Baptist Church, Lawton, Oklahoma, because my last stateside assignment was at nearby Fort Sill. My church sends me weekly bulletins and correspondence." Arthur B. Rutledge, executive secretary of the Home Mission Board, and his wife personally visited my hospital assignment in Japan and prayed with wounded young men. Such things help me to know that my denomination is staying close to me.

Six of my last nine years of service have been in foreign countries and nothing has been more helpful in "keeping in touch" than my close fellowship with foreign missionaries. These men and women are a group of dedicated servants of God. I have spent much vacation time seeing the work which they have accomplished.

They accept me as a brother "foreign missionary."

The missionaries' support was demonstrated when I was hospitalized for an operation. Many wounded young men were coming from Vietnam to our hospital in Japan. Gene A. Clark, pastor of Shibuya Mission, Tokyo, appealed to other missionaries to give up their study day to help. The response was immediate.

During my hospitalization, nine Southern Baptist missionaries helped Chaplain John Geiger minister to hundreds of critically wounded armed service personnel. It was proof my Baptist brethren were indeed interested in me and my work for Christ.

For missionaries Oscar Gardner and Clark this was nothing unusual. They had been ministering on a weekly basis as their time permitted. Many rewarding experiences occurred.

One involved a young man I shall call "Tom." Tom arrived in a critical condition. He could not see or talk, but he could hear. We learned that he had attended Baptist services in civilian life but he was not a Christian. We explained at his bedside the plan of salvation. As Clark and Gardner prayed, I said, "Tom, I know you cannot talk, but if you will take my hand and squeeze it, I will understand that you are now taking Jesus Christ as your Savior. Tom could not make that decision.

I had to go to other patients. Later Gardner noticed Tom hitting his oxygen tent, trying to stick his hand out of it. The nurse came but could not find out what he wanted. Mr. Gardner located me and I rushed back to his bed. When Tom heard my voice he again stuck his hand against the oxygen tent. I unzipped the tent and took his hand to feel the firm repeated clasp of all his remaining strength. Later

that night Tom went to be with his Lord.

To be a Baptist chaplain with the privilege of ministering to our young men in their hour of need any place they may go--this is for me God's greatest calling.

WHY I AM A CHAPLAIN

Chaplain E. H. Campbell, Jr., answers this question deep from his heart.

I am a chaplain because God has called me to this ministry.

I am a chaplain because at the beginning of my active duty I did not want to shirk my service obligation. Ministers are accorded a draft free status by our government. This tradition is solidly grounded in our history and should be maintained. However, in my opinion, young ministers should seek at least one tour of active duty. Our vocation does not accord us special privilege in the eyes of God, nor does it make us less responsible to the needs of our nation. As long as men are called out to defend America, ministers ought to go with them to bring them to God.

I am a chaplain because I wanted to see for myself what the military was like....Young men in my student pastorates were going into the military and I know nothing of what they were facing or what they had done. I was curious. But even more, I wanted to be able to counsel intelligently those who were facing military service. I wanted to be able to relate effectively to those men who had completed their obligation. The only way to fill this gap in my knowledge was to enter active duty.

I am a career chaplain because I "found a home," so to speak. Military men and women are unique in that they are professional soldiers, sailors, and ~~air~~airmen. But they are at one and the same time human beings

in the richest sense of the term. Their religious needs are just as vital and just as real as are those of civilians.

For me meeting the challenge of telling the good news to military people is even more demanding and satisfying than in civilian life. This is not true because military persons are less "religious" than civilians; in actual fact the average sailor is no more or less^{religious}/than the average civilian. The increased demands and satisfactions stem from the environment in which human beings are found.

It is difficult to go to men by "high line" from ship to ship. It is difficult to jump with paratroopers. It is difficult to expose oneself to hostile fire. It is difficult to live in a tent for months on end. These extra demands placed on the chaplain by the environment in which he exercises his ministry to men do not defeat that ministry, but rather add significantly to the personal satisfaction of the chaplain whose privilege it is to go with men into these situations.

I stand ready to go into any situation where men are; to carry the gospel, and to seek to help men develop a strong and living relationship to God. 12

MILITARY PERSONNEL MINISTRIES

From the very beginning, the Chaplains Commission realized that a ministry to service personnel was absolutely necessary. It aimed to encourage churches and associations to provide an effective ministry to their own military-related youth before, during and after service. A comprehensive program was set up to cover six areas:

1. Preinduction preparation for service.
2. In service communication with the church's military personnel.
3. Ministry to servicemen's families.
4. Ministry to servicemen and dependents by churches near military installations.
5. Post-service re-enlistment in the church's life.
6. Specialized ministries to military personnel and families through full-time workers appointed to areas on and near military installations in cooperation with state conventions and associations.

Military Personnel Ministries was transferred from the Missions Department on January 1, 1959, to become a department of work within the Division of Chaplaincy. Director was Dr. E. L. Ackiss.

Death claimed Dr. Ackiss on September 17, 1961.

Succeeding him to this department was Chaplain Willis A. Brown, a native of Pontotoc, Mississippi. He came from the pastorate at the Calvary Baptist Church, New Orleans, Louisiana. He joined the Commission staff on August 1, 1962.

Brown served until 1971 when he became Associate Director of the Division. Chaplain William L. Clark was appointed the Director of Military Personnel Ministries.

Through military subcommittees in local churches; through workshops; through Soutwide conventions; through publications--military personnel ministries were made effective.

Some of the literature published through the years and made available to chaplains and churches were:

The Far Called

Guidelines

Soldiers Without Arms

For Men Only

Spiritually Prepared

For Mom and Dad Only

Your Life and Military Service

These publications encouraged young men and women to be true to their faith through their tour of duty. An answer was sought to the question: Will young people take a vacation from church and religion during their military tour or will they remain faithful to Christ and the church?

In the report of the Chaplains Commission to the Southern Baptist Convention (1964, p.152) the statement was made:

More than 57,000 of the finest Southern Baptist youth enter, and a like number leave military service each year. This number exceeds the total of all Southern Baptist institutions of higher learning in a given year.

In 1970 the Southern Baptist Convention Minutes (p.137) reported:

Approximately 2,325 churches and associations started or significantly expanded their ministry to military personnel.

GOD SUSTAINED THE POWS

Navy chaplain Lt. Comd. Alex B. Aronis, an American Baptist stationed at Subic Bay Air Station through which returning Vietnam prisoners were processed reported to the American Baptist Chaplaincy Service in Valley Forge, Pennsylvania. Some of the things he said:

The key to their (POWS) survival and to their mental and emotional health was a deep and abiding and growing relationship with God...

The story of the religious experience of these men is inspiring beyond words.

During the most difficult, the most painful, the darkest hour, God sustained them and enabled them to get through.

One returnee declare his faith thus:

Without God, I would not have been able to survive.

Some of the POWS reported on the religious activities experienced while they were imprisoned: Setting up worship services; organizing choirs; conducting Bible studies (often from memory). It is said that the most frequently used Scripture passage was the 23rd Psalm. Other favorite passages were: 1 Corinthians; Romans 12.

When the ex-prisoners sat down for their first meal, they bowed their heads in table grace. The dietician observed that she had never seen so many people bow their heads. Their prison experiences made the men exceedingly "thankful to God. This thankfulness expressed itself in a spirit of courtesy, graciousness, and thoughtfulness.

In the prison camps the byword used by POWS was "God bless you." This was used freely by those who had professed to be agnostics and atheists. It was also a phrase that fell repeatedly from the lips of the former prisoners as they reached home. "God bless you. God bless you all." 13

FIVE CHIEFS

It is remarkable that over the years Southern Baptists have contributed five Chiefs of Chaplains to the military.

Three of these were Army Chiefs; one was in the Air Force; and one in the Navy.

Brief sketches of the life and work of these five chiefs will follow.

These studies should give the reader a better understanding of the qualities that make an outstanding chaplain; the call to the chaplaincy; the challenge of missions; what is involved in leadership; and the need to become an example worthy to be followed.

CHAPLAIN (MAJ GEN) ALVA J. BRASTED

Chief of Army Chaplains

23 December 1933 to 22 December 1937

Alva Brasted came from the early Van Breestede family, a family of farmers on Staten Island. He was born on his father's farm on July 5, 1876 near Findlev's Lake, New York.

When Alva was five he knew he wanted to be a preacher. At the age of 8, his family moved to Ida Grove, Iowa.

He remembered the songs of his tiny, energetic, doll-like mother who began each day at 3 A.M.

Revival services were held at the schoolhouse and Alva was moved to stand and testify for Christ. So also his Dad. They were baptized together in a river about a mile from his house.

At age 12, Alva stuttered and his father asked him not to go into the ministry. But this did not change his mind.

In 1901, his father and mother moved to Caddo County, Oklahoma. Alva received his B. S. degree from Des Moines College in 1902. Later he attended the Divinity School at the University of Chicago where he was influenced greatly by Professor William Rainey Harper. He received a B. D. degree from the University of Chicago in June, 1905. In December of that year he was ordained into the gospel ministry at the First Baptist Church, Lisbon, North Dakota. Not only was Lisbon his first church, but also there he found romance as he fell in love with the beautiful and intelligent Ada Frances Crocker.

Actually he fell in love with Ada the first Sunday of his pastorate,

but it was not until four years later he gained strength to propose. After Lisbon, his next pastorate was Montevideo, Minnesota, where he served from 1910 to 1912.

While in Dakota, Brasted served three years in the National Guard and he liked it. He began to cast his eye toward the chaplaincy. So in 1913 he entered the army chaplaincy as a First Lieutenant.

His first station was at Fort Screven, Georgia, where he spent two years. Next came the Philippines. On his way back to the States, his family nearly lost their lives as the ship Thomas with 1900 passengers encountered a storm of typhoon proportions. Alva led the people in three great prayer meetings and calm came.

Shortly after World War I Brasted came into the Chief's office. He was shown a list of stations where he might move. He chose Camp Stanley, Texas. He learned to minister to the whole man with all his problems and temptations. He put a sign on his door which read:

DON'T KNOCK. WALK IN!

In a letter from his mother from Fort Sam Houston, August 27, he wrote:

My dear Mother. We are well. Had a big day yesterday, about 500 present for the morning service. Am sending you a copy of the morning sermon.

Brasted was proud to wear the uniform of the United States Army. He opposed a resolution passed by the Federal Council of Churches that the army chaplain be divested of his uniform. He said:

I have found that the army chaplain is free to preach his convictions of the truth, he preaches what he believes. The best listeners and most responsive audiences I know are soldier audiences.

A publication wrote of Chaplain Brasted:

Chaplain Alva Brasted at Fort Sam Houston, Texas, conducted 30 religious services during January. Four thousand men attended these meetings voluntarily. He gave four lectures on moral themes to 971 men and during the month fifty-two men accepted Christ. Last November there were thirty-two

decisions for Christ.

Alva Brasted held high all opportunities for service in the chaplaincy but he particularly appreciated service to the sick. After a duty period in Fitzsimmons Hospital in Colorado, he said:

I believe the chaplain's greatest opportunity is with the the patients of hospitals...

Like all chaplains, Brasted was delighted with the Capper Bill, 1920, reorganizing the Army and appointing a Chief of Chaplains:

One chaplain, of rank not below that of Major, may be appointed by the President, by and with the advice and consent of the Senate, to be chief of chaplains. He shall serve as such for four years, and shall have the rank, pay and allowances of colonel while so serving....

His duties are to investigate the qualifications of chaplain candidates and supervise chaplain activities....

A committee of religious leaders were chosen to recommend a candidate for a Chief of Chaplains. The first Chief of Chaplains was appointed on 15 July 1920. Those prior to Brasted were:

John T. Axton, Congregationalist, 1920-1928

Edmund P. Easterbrook, Methodist, 1928-1929

Julian E. Yates, Baptist, 1929-1933

Then came Brasted's appointment, 1933-1937. Evelyn Brasted wrote of his work as an administrator:

Alva went to his desk each day with all the enthusiasm of a boy going to his play. This was true of his whole life. His life was his play....

Alva took seriously and gladly his visitation to chaplains on the field. Often his wife went along and it was said of her:

Wherever she went she was the best representative of wives I have ever known or seen.

Brasted visited the CCC camps throughout the U.S. and Hawaii. Through his interest and concern the program grew so that by 1938, the reserve

chaplains in the CCC were providing five times as many religious services as those conducted by the regular army chaplains.

Typical of the confidence chaplains had in their chief was that of John O. Woods:

I came into the service in December 1935 because of the genuine interest and confidence Chaplain Brasted, then Chief of Chaplains, evidenced in me. He was a good soldier of his Lord and Savior and a good soldier of his country. A strong man of God.

Inevitably came the day of retirement: 31 July 1940. But the pain somewhat was eased by the letter from George C. Marshall:

I regret the necessity of your recent retirement due to a requirement of law, and I wish to convey to you the appreciation of the War Department for the faithful service you have rendered the country in the United States Army.

At the outbreak of World War II, Chaplain Brasted asked to be placed back on active duty. His request was granted.

During his retirement period, Chaplain Brasted was by no means inactive. He preached; he served as an interim pastor; he was missionary pastor of Braddock Baptist Church; he visited for the church in a large apartment house; he walked the streets, he climbed the stairs, he rang doorbells.

Then came the tragedy of August 6, 1957, when in the early morning hour (7:30 A.M.) a truck hit his car resulting in injuries to Ada, which led to her death. She was buried in Arlington on August 11.

In the years following a new romance came into Brasted's life and he was married on February 14, 1959. Although there was a terrific age difference between Alva and Evelyn, there was much happiness.

Alva died on May 27, 1964, after a long and productive life.

A letter from Franklin Roosevelt dated February 13, 1934, to Chaplain

Brasted paid this tribute to him and to all chaplains:

Chaplains of the military and naval services and clergymen everywhere who by work and life are advancing the cause of idealism and true religion are doing a commendable work, one that is absolutely essential to the life of the nation....

Virgil Holden said of Alva:

Colonel Brasted represented to me the true qualities of greatness, true humility before his Lord, strong in his convictions as he sought to meet spiritual needs of so many like me.

George Cummins said of Alva:

Chaplain Brasted made an outstanding contribution to the military chaplaincy and also in every way the kingdom of God.

Brasted revealed how his inner life is dedicated to God as he spoke at a Sunday morning service in Fort Sam Houston:

What can I do? I can do my day's task to the best of my ability with the consciousness that the All Seeing Eye is ever upon me.... I can give a word of good advice, and give some fellow a lift who has a burden that is greater than he can bear.... I can save some man from yielding to temptation.... I can let Christ master my life and I can set an example worthy to be followed.... 1

CHAPLAIN (MAJ GEN) ROY H. PARKER

Chief of Army Chaplains

2 August 1949 to 27 May 1952

Roy H. Parker was born May 15, 1890, in Hickory, Missouri. He received his A. B. degree from William Jewell College in 1917 at the age of 27.

His first pastorate was at Tipton, Missouri: 1916 to 1918.

Attracted to YMCA work in 1918 he became YMCA Secretary at Fort Riley, Kansas. A large man, five-feet eleven, weighing 200 pounds, he had coached football, basketball, and track.

He became a First Lieutenant in the Chaplains Corps on November 7, 1918. His first assignment was to the Chaplains School at Camp Taylor, Kentucky. Expressing his feeling he said:

I felt I could do more for my church and my Lord by going into the chaplaincy.

In this decision he was encouraged by John Priest Greene, President of William Jewell College. Dr. Greene implored:

You go ahead into the army and when you get out after the war go to the seminary.

The year 1917 was memorable to Parker in another way. At a Southern Baptist encampment he met Brazilia Ginsburg and fell in love. They were married August 1, 1918.

Parker first reported for duty as an army chaplain in 1918 and was assigned to the 23rd Infantry, Camp Travis, Texas. Later he served in the Philippine Islands, aboard army transports, in Hawaii and at various posts in the United States.

For his services during World War II, he was awarded the American Defense

Medal, the European--African--Middle East Medal, the American Theater Campaign Medal and the World War II Victory Medal. He was awarded the Army Commendation and the Legion of Merit.

Just before going to serve in Europe, Parker was on duty from October 1940 to February 1942 at Fort Benning, Georgia. There he was with the Second Armored Division; and there he met General George Patton. Patton was strong for chaplains and Parker and he became good friends. On one occasion, they were discussing the Easter Services and Patton wondered why the Second Armored did not have one.

The chaplain boldly asked General Patton: "If we get one up, will you take part?" The general answered: "Put me down!" People around the camp wondered how the general, with his colorful vocabulary, could take part in an Easter Sunrise Service of worship. But the general did and Parker commented: "He gave a beautiful message of about ten minutes. 2

Chaplain Parker went overseas in May 1942 with the Fifth Army Corps and was stationed in Northern Ireland until November when the outfit moved to England.

Beginning February 1943, Parker left England for North Africa to become Theater Chaplain on General Eisenhower's staff. Here Parker performed one of his most marvelous ministries. His leadership here put him in line for the Chief's office several years ahead.

In commenting on how he began his work in North Africa, Parker said:

The general said to me: "I want you to get out of here and see what these chaplains need. Don't let them tie you down to a desk." So the next year the skyway was my highway.

From experience Parker learned the essential principles the theater chaplain needed to know. He found that much of the business of the Chief

of Chaplains with the chaplains in the field could best be handled through the theater chaplain. The theater chaplain should acquaint himself with the policies of the Chief of Chaplains and keep the chaplain in the field informed. Moreover, he should keep the Chief informed. It was a two-way process.

He learned that the wise theater chaplain in making the rounds over his field did not go as an inspector but rather as a coordinator and helper. He commented, "I have found that our chaplains for the most part are doing a magnificent job." He discovered that some few chaplains in their late thirties could not stand the rigors of combat; while on the other hand, some chaplains in their fifties were able to take it in their stride.

As for his own leadership, he said: "It is a tremendous job, much too big for me, but with the Lord's help I shall do my best." But others did not think the job too big for him as the Legion of Merit declared:

Ch (COL) Roy H. Parker, as Theater Chaplain from March 1943 to to February 1944, supervised the religious activities in North Africa with an inspiring devotion to duty. He directed the ministry of spiritual welfare endeavors with tact, kindness and courtesy that were reflected in the success of the mission of chaplains. Adequate religious services to military personnel of all faiths were provided, and quantities of supplies vital to the chaplains' work were efficiently distributed. Chaplain Parker demonstrated keen judgment and great leadership in brilliantly performing an important assignment.

His leadership, and that of the other chaplains who worked with him is shown in a letter he wrote on 11 May, 1943:

I began by asking the Commanding Officer not to make church attendance compulsory. I have seen the attendance grow from twenty-four to six six hundred at one service. The yearning of men for the privilege of worshipping God is more real today than I have ever known it before.

In North Africa, on Armistice Day, Roy Parker spoke movingly of the sacrifice made by our brave dead:

We are met here today to do honor to our gallant dead. As we look out

over these markers, row upon row, we realize that not so long ago they were young civilians in their respective communities. They answered their country's call to take up arms against the aggressor.

They came from farm and field; from shop and store; from college and university. They came as their fathers came twenty-five years ago. They came as sons, husbands, parents, brothers. Here now, though their bodies are resting in this North African soil, their spirits are marching on in the lives of those back ^{home} who reared them and who loved them.

The span of a man's life reaches far out into the future and is a tremendous force for good or evil. The contributions they have made in this terrific conflict will ever go down in history as one of the contributing factors in this mighty struggle for freedom.

As taps is sounded on this Armistice Day from Guadalcanal to Tunis we shall remember that these heroic dead have not died in vain.

One thing which moved Roy Parker deeply was the manner in which the GIs gave to missionary and benevolent causes. They helped native schools and orphanages. They sold items the students made (e.g. little shoes made for China's women with bound feet). They adopted a child and paid her expenses to school. They supported a echarina and harmonica program. They paid for an overhaul of a native pastor who was run down in health.

The chaplain wrote:

When the smoke of combat clears away, historians will set about to write in detail the story of World War II. I am extremely anxious that the story of the GI and Foreign Missions shall be one of those chapters.

When Parker returned to the U. S. A., after his great work in the African Theater, he was on duty at the Chief of Chaplains office.

His next assignment was the Far East Command. General Douglas MacArthur wrote Chaplain Parker on the occasion of the Chaplains' 173 Anniversary.

I send greetings and take this opportunity to thank the chaplains for the part they have played in maintaining a high standard...of morality....The problem is one of self-control and self-discipline; characteristics which have never failed the American soldier in time of stress.

This was Roy Parker's third trip to Japan. The first one was in 1925. The second one was in 1947. And now he was here for duty in 1948.

Parker was pleased with the chaplains stationed in Japan. He said:

By and large we have a fine group of Chaplains of ~~all~~ ^{various} faiths over here. In the 1st Cavalry Division we have five Southern Baptists.

Parker was always looking out for the chaplaincy. He wrote Alfred Carpenter:

What is the prospect of enlisting some of our young Baptist preachers just out of the seminary for reserve commissions in the army? I am fully convinced that a tour of foreign service for some of your reserve chaplains would pay big dividends to the church and would be a wonderful experience for the young preachers. I don't know of a better way or a better investment for the church than to send some of their best young Baptist preachers into the Army for three or four years with a view of getting them on a foreign service tour.

September 15, 1949, opened a new chapter in Roy Parker's career; for that was the date he sailed from Japan to assume his duties in Washington as Chief of Chaplains. Flying from the mast of the Army transport General Gaffey as Chaplain Parker boarded the ship was the Chief of Chaplain's flag--a cross and two stars in white on a blue background. As far as can be ascertained this was the first time the flag of the Chief of Chaplains has flown from the masthead of an army transport.

Mrs. Parker and their daughter Carlene accompanied the new Major General on his return to the United States. The 28th band of the Yokohama Motor Command played "Soldiers of God"--the song of the Chaplains' Corps.

At the time he was selected Chief it was said he was being considered for a high post in the Southern Baptist Convention.

As he took up his duties in Washington messages began to flow in from the world over. His cryptic word was:

From the turn of events, it seems I might be pretty busy for the next three or four years.

And,

I will have finished more than 31 years as a Southern Baptist chaplain in the Regular Army...If I had it to do over again, I would do the same thing only I would try to be a better chaplain.

Parker felt honored to be Chief of Chaplains. He wrote in a letter:

It has been an unmerited honor that God has permitted me to serve as your Chief. Your loyalty and devotion have been unsurpassed.

In a letter dated 25 March, 1952, he wrote to Alfred Carpenter:

I assure you it was a great inspiration to attend the Billy Graham revival here in Washington, D. C. He was indeed very kind and very helpful in many ways. I had the pleasure of talking to him recently in London. I would certainly like to see him in a chaplain's uniform but I know he can't afford to give up the great work he is doing to go into the Army chaplaincy.

Southern Baptists were proud to have Roy Parker as Chief. Alfred

Carpenter wrote him May 22, 1952:

Your personality and your present position have helped to lift not only Southern Baptist chaplains but Southern Baptist esteem as a whole to a higher level.

Something of Parker's contribution to the chaplaincy is seen in an address he delivered at Ridgecrest, North Carolina; some excerpts are briefly stated here:

The responsibility of morally rearming our youth in the armed forces falls upon the shoulders of the chaplain. His job is not to sanctify war, but rather to stand up as the prophet of yore who labored mightily for the Lord by preaching good citizenship, good morals, and the glorious gospel of Jesus Christ.

Then retirement came in May 1952. After the chaplaincy he took a new position at William Jewell College. He taught a course and he spoke before churches and service clubs in the interest of William Jewell.

In 1958 he returned to the Washington area where he served as interim pastor. Death came at DeWitt Army Hospital, Fort Belvoir, Virginia, on 15 January, 1970. He would have been 80 in May.

CHAPLAIN (MAJ GEN) IVAN L. BENNETT

Chief of Army Chaplains

28 May 1952 to 27 May 1954

A native of Ashville, North Carolina, Ivan Bennett received his A. B. degree from Wake Forest College. He also studied to be a minister at the Southern Baptist Seminary in Louisville, Kentucky. Wake Forest conferred the D. D. degree upon him in 1944.

He was ordained by the Regan Baptist Church in 1914 and served as pastor of the Baptist Church at Roxboro, North Carolina, and the Pleasure Ridge Church in Louisville, Kentucky.

Bennett was commissioned a chaplain on the 26 September 1918--a 1st Lieutenant temporary. His first assignment was the Chaplain School at Camp Taylor, Kentucky.

He liked military service and this was where he felt God wanted him to be, so on 22 September 1918 he became a 1st Lieutenant in the Regular Army.

Chaplain Bennett's military career has placed him in responsible position around the world. Assignments have included Fort Knox, Kentucky; Fort Meade, Maryland (two tours); three tours in the Philippines; Fort Brown, Texas; Fort Monroe, Virginia; Fort Benning, Georgia; Fort Myer, Virginia; VI Corps Headquarters, Providence, Rhode Island; Australia; New Guinea; Dutch New Guinea; Japan; Korea. At

At Fort Monroe, Fort Meade and Fort Benning, Bennett's most important influence was in shaping organization including chaplains in the Tables of Organization as new units were prepared for war duty.

At Benning and Myer, he compiled the Army and Navy Hymnal. Also Song and Service Book for Ship and Field (published 1941).

During the Korean Conflict, Bennett compiled four bi-lingual hymnal: English-Japanese; English-Korean; English-Chinese; English-Spanish. More than one-quarter million of these hymns were used by occupation troops and soldiers of twenty-one nations in the United Nations Command in Korea. These hymns were under the title: Hymns and Tunes and Spiritual Songs and had the United Nations symbol and flag on the cover.

Perhaps nearest to the spectacular, Chaplain Bennett arranged and conducted Sunday afternoon services at Yorktown at which Julian Yates (the Chief of Army Chaplains) was the preacher. President Herbert Hoover was in attendance; six thousand troops were on parade and more than 20,000 attended this Sesqui-Centennial celebration.

And at Benning, Bennett developed an Easter Sunrise service in Horse-shoe Bowl to a larger attendance than any horse show ever drew. Attendance grew through the four years from six thousand to more than eighteen thousand.

Without doubt. Bennett's most important and difficult assignment was the Far East Command on MacArthur's staff: 1942-1946. From Australia to Japan, he organized and supplied the chaplains in the long island trek throughout the Japanese islands.

Second only to that was the United Nations Command chaplaincy in 1950-1952.

Ivan Bennett was asked what were the highlights of his service as Chief. He answered: There were none. War was about over. Chaplains

then as now, had hard work amid the aftermath.

My main task was to get the chaplains the situation required. The lure of war's glamor was gone. There was only the need. It was easier to meet the need when both the lure and the need were in evidence.

Bennett speaks of his testimonials:

Commanders MacArthur and Ridgeway in war time expressed themselves. MacArthur: Legion of Merit and Distinguished Service Medal. Ridgeway: Legion of Merit and recommendation for Distinguished Service Medal.

Also a Personal Citation at time of my temporary disability.

D. D. (Doctor of Divinity) conferred: Wake Forest College; Zenia Seminary, Ohio; Tokyo Union Seminary, Tokyo, Japan.

Writing frankly, as he always expressed himself, Bennett said:

During the first twenty years of my service the denomination did little about the chaplains. Dr. Carpenter got started about 1940 when mobilization was getting under way. Of necessity his time was devoted to new chaplains. He wanted to be helpful and by the end of World War II had learned a great deal about the task, and was a great friend.

Perhaps no denominational representative did a better job in getting his quota of chaplains. Carpenter visited me in Manila in 1945. He helped me get some supplies I needed when under secret orders in 1942. Too bad we did not have "the likes of him" in World War I and the lean years 1920-1940. But it took Dr. Gray, Home Mission Secretary, a long generation to get over the obsession that the work could be done through employment of camp pastors, who did good work where they could reach the troops but could not reach them where the need was the greatest.

Dr. Alfred Carpenter says that Chaplain Bennett is:

One of the outstanding missionaries Southern Baptists have produced. He may not go down in Baptist history as a missionary because of his connection with the chaplaincy but he has been instrumental in promoting much mission work in the section of the world where he has served as chaplain.

When Ivan Bennett was asked: "Where and when did you become a Christian?" he replied: "North Carolina in 1906." Asked again what

factors led him to become a Christian, he answered: "Great grandfather; grandfather; and father were Baptist deacons."

Those Baptist deacons did not realize the influence they were having on Ivan Loveridge ~~in~~ Bennett who gave thirty-six years of his life to the chaplaincy.

CHAPLAIN (MAJ GEN) ROBERT PRESTON TAYLOR

Chief of Air Force Chaplains

September 1962 to August 1, 1966

Robert Preston Taylor was born in Henderson, Texas, on 11 April 1909. His father ran a nursery and that meant hard work for all seven of the Taylor boys, although they had a favorite fishing hole.

His family left Henderson and bought a ranch between Kilgore and Glade^Water. Preachers had been big men in Preston's life. He liked the Methodist preacher who almost led him to Christ when Preston was fourteen. The next year during the revival at the Joy Baptist Church, Preston was the first one to go forward and accept Christ as his Savior.

Everyone around thought Preston would become a minister. His mother and father had saved money for his schooling and one day his mother said: "If you want to go, you can." After waiting several minutes, Preston replied: "Mom, I want to go. It's God's will."

He began his schooling at Jacksonville Junior College. Then on to Baylor, where he received his B. A. degree in 1933. From there to Southwestern Theological Seminary where he received his Master of Theology in 1936. Also, the Doctor of Theology from Southwestern in 1939.

His reputation as a preacher spread afar and so in 1938 he was called to become the pastor of the growing South Fort Worth Baptist Church.

The gateway into the military opened when in the spring of 1939, the Chaplain's Division of the War Department wrote him a letter and asked if he would spend part of his summer ministering to troops in camps. He accepted a commission in the U. S. Reserve and spent several weeks in July and August working with troops at Fort Hood.

Apparently his work with military personnel was successful for now the War Department asked him if he would spend a year as an Army Air Corps chaplain ministering to troops somewhere in the Orient.

He asked his church to grant him a year's leave of absence; and so he was a chaplain. This time to the Regimental Chaplain of the 31st Infantry Regiment, Philippine Division.

He arrived in Manila in May 1941 and was the only chaplain assigned to this regiment which was stationed at the famed Cuartel de Espana within the old historic "Walled City" of Manila.

Preston approached his work with vigor. He organized an impromptu choir of 25 officers and enlisted men to sing for the worship services. He conducted a mid-week service which was held just prior to the movie, and sometimes the audience reached 500. Taylor often wondered if the GIs came just for the movie, or the service, or both.

At least this man who spoke to them was also one who marched with them, ate C-rations with them, and endured hardships with them.

Then came the war with Japan and the 31st Infantry Regiment was assigned to the defense of Bataan. Taylor moved from unit to unit. The men greeted him with the usual quips: "Hi! Preach! What you doin' out of church?"

He would have a brief chat with the men; he would pray; and he would read their favorite Bible passage. "Everywhere he went he urged men to surrender their hearts to God."

In the thick of battle one man expressed how they all felt about the chaplain:

Chaplain, only recently some of us have learned to live our religion. ..Everything is vanished, gone. But some things are eternal--love, hope, faith. When everything else is gone, there's God. You taught us that Chaplain, and proved it with your life.

Outnumbered (68,000 Filipinos plus 12,000 Americans or a total of 80,000) the American forces soon faced the final mortification--surrender. Taylor became a member of that part of the "Death March" which led from Bataan through the streets of Manila, to the prison camp approximately eight miles east of Cabantuan. All along the way there were castoffs: packs, helmets, blankets, canteens and beheaded bodies. Men who fell behind, or dropped to the road, would be quickly bayoneted.

In two days Taylor saw 800 bodies. Eventually, though, Taylor became the chaplain for 10,000 patients in the camp hospital. Other chaplains--Oliver, Day and Zerphas--were there to help. Doctor Gregg quipped:

Some place for a pack of preachers to wind up--the butt hole of creation.

Taylor replied:

Preachers have been in some tough places before, The fiery furnace, the lion's den, on a Roman cross.

From mid-April to December 8,000 men crowded into the compound at Cabantuan. 2500 died from sickness, maltreatment and starvation. In the three prison camp hospitals--Cabantuan, O'Donnell and Bilibid--nearly 10,000 died from lack of food. Men ate anything ~~they~~ they could find. Grasshoppers were a delicacy. "Dying was easy for prisoners; but living was hell."

In the summer of 1944, Taylor spent fourteen weeks in solitary confinement for smuggling food and medicine to the patients. The confinement was in "The Heat Box," 4 feet high, 5 feet long with one blanket. After seven weeks, Taylor noted a slight change in attitude on part of the boards. A few books to read were allowed; an exercise program was set up; the chaplains launched a complete program of activities; a camp orchestra was begun.

All American officers were transferred from Cabantuan to the Bilibid prison; and then after two months 1600 officers were alerted for a journey by ship to the Japanese mainland and later Manchuria. Taylor's group was assigned to Oraokla Maru, called by Americans a "hellship." It was bombed twice by American planes with the loss of over a thousand lives.

Later, one day at Fukuoka 22, Taylor counted only 400 of the 1600 prisoners that had left Cabanatuan.

From Pusan Korea, the prisoners were taken across the Yalu River into Manchuria. Through Mukden they were marched across the city to Hoten prison camp.

Then the big event at 11 A.M. on August 15, 1945, a large plane circled the outskirts of the city of Mukden. Six men bailed out over Hoten, their parachutes carrying them close to the prison.

They were Americans and they had come to liberate 1700 Americans, Australians. Soon Preston was on his way back to Darien, to Okinawa, to the Philippines and San Francisco Bay.

Home again brought the Shock to Taylor that his wife, Ione, thinking he was dead, had remarried. They found their way to a Christian solution to the problem. Chaplain Taylor is now married to the former Mildred Good of Carrollton, Texas. They have one son, Bobby.

Preston decided to remain in the chaplaincy. Some of his assignments since returning home were:

January 1946. Taylor was appointed Chaplain, Headquarters, Army Air Force Training Command, Barksdale Field, Louisiana.

Wing Chaplain, Mather Air Force Base, California.

Deputy Staff Chaplain, Air Materiel Command, Wright-Patterson Air Force Base, Ohio.

Chaplain for Civil Air Patrol Headquarters, Washington, D. C.

Staff Chaplain of the Air University, Maxwell Air Force Base, Alabama.

In 1958, President Dwight D. Eisenhower named Taylor Deputy Chief of Air Force Chaplains, Headquarters, United States Air Force, with the rank of Brigadier General.

Four years later, John F. Kennedy named him Air Force Chief of Chaplains, with the rank of Major General.

In August 1966, Chaplain Taylor retired from the Air Force and assumed the position of Director of Development at Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he serves today.

Taylor spoke of the highlights of his years as Chief of Chaplains.

"The appointment itself was a highlight in my chaplain ministry. To serve as moral and spiritual leader to the people of the Pentagon was no little thing."

"I think the highlight of my ministry in the chaplaincy was the privilege and honor of serving with my fellow chaplains--not only Baptists but across denominational ranks.

"Of course, it was a great highlight in my chaplain ministry to have the privilege of being a pastor and preacher to our Air Force people.

"I think at the very top of the highlights of my chaplaincy was the completion and dedication of our new Air Force Chapel in Colorado Springs.

The dedication brought to the Academy grounds professional and political people from many walks of life. When the three chapels--one for Catholic, one for Protestant, one for Jewish--were all completed and when we dedicated our building, it was a great day of thanksgiving on the part of all of us for we had now provided a place of worship for the cadets.

Another highlight was the collection of funds through our chapels across the country for the construction of a cadet chapel on the campus

of the R. O. K. (Republic of Korea) Air Force Academy at Seoul, Korea. It was my privilege to address the cadets in the name of our Lord and on behalf of the American Air Force.

Of course, to be Chief of Chaplains means to face problems. However, I must say we had a minimum of them and they were usually resolved through the efficient management of our senior chaplains. Other problems were solved through our counsel with the endorsing agents of the various denominations. We worked closely with these denominational leaders and I kept them informed whenever problems arose dealing with moral and spiritual questions.

During the many years I was in the chaplaincy I endeavored to maintain a close relationship with my denomination. I preached in churches across the country, spoke at convocations of various sorts. I spoke on behalf of the Air Force before the Southern Baptist Convention three times.

I attended some Home Mission Board meetings as well as some of the Executive Board meetings; and I found these quite helpful. I maintained a close relationship with our own endorsing agents: Dr. Alfred Carpenter and Dr. George Cummins.

I consider my twenty-six years on active duty as a chaplain filled with great challenge, great opportunity and very fruitful ministry. 3

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CHAPLAIN (RADM) JAMES W. KELLY

Chief of Naval Chaplains

1 July 1965 to 20 June 1970

James Kelly was born at Carthage, Arkansas on Christmas Eve, 1913. He attended high school at Lonoke, Arkansas. He still gives Lonoke as his official residence. He was graduated from Ouachita College and the Southern Baptist Seminary.

He and his family left Louisville for Malvern where he was to take up a pastorate. This was May, 1940.

W. C. Fields in an article "For Those in Peril on the Sea," The Baptist Program, February, 1969, writes interestingly:

I remember that Frances and I left Louisville in May, 1940. We had a little two-wheeled trailer and everything we owned was in it. I remember passing Churchill Downs where a race was on and the horses were running like mad. We were on our way to Arkansas. I had received a call from the First Baptist Church of Malvern....

I had never given any thought to being a chaplain until World War II came along. When young people from my church began entering military service I felt that I should go into the chaplaincy and be a pastor there. This has been my life now for twenty-six years.

I never intended to stay, you know. I planned to get out of the Navy at the end of the war. But the war lasted longer than I had thought, and I was in the regular Navy and had to wait an extra year before I could resign my commission. During that time I was assigned to the Naval Air Station at Patuxent River, Maryland. There I had once again a congregation and a chapel and Sunday school to work with. I began to see that I could fulfill my sense of mission and ministry with the military people--but I still wasn't entirely sold.

Then the Navy asked me if I would like to be assigned to Bermuda. I had never had my family overseas, so I thought: "Well, I will try it there and then get out." By the time the tour was ending, Korea was on! Since that time I haven't even debated the question. 4

Kelly was commissioned a LT (JG) March 22, 1942. In 1950 he was moved up to Commander and in 1963 he was advanced to Rear Admiral. On July 1,

1965 he was appointed Chief of Chaplains. He was the 12th Chief of Naval Chaplains. From the time of Benjamin Balch to the present, over 5,000 clergymen of all faiths have served as naval chaplains.

His assignments have been many and varied: At sea on the USS Mobile; Patuxent River; Bermuda; Great Lakes Naval Training Station. Here he baptized over 1,000 recruits in Chicago's Baptist churches.

In 1960 he became the Senior Chaplain, U. S. Naval Academy, Maryland. He remembers his three years at the Academy as among the brightest days of his career:

It was a very challenging life there and I enjoyed the ministry to those university level young men.

TRIPS AND TRAVELS

Like other chiefs of navy chaplains, Kelly kept up with the time-honored tradition to visit navy chaplains (there were over 1,000 of them) and their men around the world.

Particularly significant were the periodic Christmas visits to Vietnam. These first-hand visits enabled him to share hardships and dangers along with his fellow chaplains; also they gave him the opportunity to speak with authority when he got back home. By means of press conferences and talks, for example, reporter Andrew Hamilton of The Herald Journal (Syracuse, New York) wrote what Jim Kelly said:

The war would come to conclusion sooner and thousands would be saved if the American people would show that they are completely behind the government. 5

And other sayings:

If there were any atheists or agnostics over there, then I didn't meet them.

Also,

You don 't find any dissenters in the foxholes of Vietnam.

Indeed, Chaplain Kelly found morale among the sailors and marines.

He gave five reasons why:

1. They have confidence in their leadership.
2. They are "top quality" young men.
3. They sincerely believe the U. S. should be there.
4. They feel they are achieving something worthwhile.
5. They know they'll be returning to the states after a one-year tour.

Kelly paid tribute not only to the sailors and marines but also the chaplains. The award of a Bronze Star recently to (LT) Edward F. Kane raised to 50 the number of Navy chaplains decorated for service in Vietnam. Naval chaplains have won 8 Bronze Stars; 6 Purple Hearts; 34 Commendation Medals with combat "V"; 4 Secretary of the Navy Commendations for Achievement; and 3 Legion of Merit medals. Four navy chaplains have been awarded Gold Stars in lieu of second awards. 6

After Chaplain Edward Kane was injured and informed that he would never walk again, he was anxious to get back to work. So following a four-month treatment, he was busy once more assisting hospital chaplains on "ward-visiting" by wheel chair.

Chaplain Kelly attended the NATO Chaplains Conference in 1967 and due to his leadership he was elected Chairman: He said:

When people realize why we are there, what we are doing there and what our hopes are, then, and only then, will they realize the great sacrifice we are making in Vietnam. 7

Kelly reported that many chaplains of other nations approached him on the possibility of their serving with the U. S. military personnel in Vietnam.

PREACHER -- SPEAKER

The Chief of Chaplains was ready at all times, in every place, to

preach the Word of God. He was guest minister in the Washington Cathedral on the occasion of honoring the 190th Anniversary of the Marine Corps.

In Vietnam his Christmas sermon was symbolized in this way: a marine is holding a loaf of bread in one hand and a rifle in the other. In time, said the chief, the marine could come with a loaf of bread in each hand. But that time had not yet come. Now one hands a rifle to keep back terrorizing, murder, enslavement.

The Chief of Chaplains was the speaker at the El Morro Sunrise Service on April 11, 1966. More than 1,000 persons attended. Once more, he was the speaker on the occasion of the Baccalaureate at the Coast Guard Academy, 4 June, 1966.

Once again, he brought the Memorial Address at Carbondale, Illinois.

He said:

From my office in Washington, D. C., I can see the Arlington National Cemetery and from these hills I hear the voice of thousands of young men saying:

I did not choose to die at Bunker Hill.

I did not choose to be left on the field of Gettsburg.

I did not choose to fall at Argonne or to lie with my face
in the volcanic ash of Iowa Jima.

I did not choose Pork Chop Hill in Korea or to make the supreme
sacrifice at Khe Sanh.

I did not choose to face the sunset at noon but I heard my
country calling me and what else could I do?

These men, Kelly said, do not ask us to look up to them -- they do not ask us to look down on them -- they do not ask us to look after them -- they ask us today to look with them -- to the cause for which they died and to the sacrifice they made. 8

CHAPELS & SERVICES

On one of the Christmas visits to Vietnam, Chief of Chaplains Kelly dedicated seven new chapels at military camps. He has pointed out

that military men in Vietnam have a better record of going to church on Sunday than the young civilian in the U. S.

In Vietnam: 88 to 90 percent of the 400,000 men are young adults. 18.2 of them go to church.

Here in the U.S. only 14.4 percent go to church on Sunday.

WORKER

Fellow-chaplains praise Chaplain Jim Kelly with the simple affirmation: WORKER. And this is the highest accolade he could pay to anyone -- that he was a "worker," a man of action.

In the Navy Chaplains Bulletin, Summer 1970, close friends of Chaplain Kelly write of "A Ministry for the 70's" (Chaplain^s Kinlaw; H. J. Rotrige, F. L. Garrett, T. D. Parham, Jr., and J. J. O'Connor.)

The theme is "we are workers--not idlers or shirkers --not knockers or grumblers--not critics--but workers, working unconditionally together with Him....

As workers we face the stress of the period: Involvement in Vietnam; changes generated by Vatican II; turmoil caught up in tidal waves of change and crisis.

Social upheaval of the period: advancement of technology, dislocation of human values, racism, drug scene and depersonalization and dehumanization of man.

A ministry for the 70s calls for: Developing a strategy and program that would produce a ministry equal to the challenge of the 70s.

Train lay leaders for a religious and personal ministry.

Understand the people of an unfamiliar culture (Vietnam), how their cultural patterns affect daily thoughts and action.

Enhance ministerial insights of Navy chaplains about to enter supervisory phase of their careers (Fleet chaplains, Force chaplains, District chaplains).

Education and training of chaplains expanded in scope: Counseling, clinical and pastoral education.

Public affairs: personal, sensitive, continuous.

The one unchanging fact about our world is that it is a changing world. When we see that, we then understand that we have to keep changing, growing, reaching out or we are presently out of touch with life.

Assumed the challenge to lead the Chaplains Corps of the Navy into a dynamic, moving, creative program.

A LINE OFFICER SALUTES A MINISTER

Rear Admiral H. S. Matthews, Jr., in the Navy Chaplains Bulletin, pays tribute to Rear Admiral James W. Kelly, Chief of Naval Chaplains. He tells of his participation in a Veteran's Day Celebration in Birmingham in November 1969:

He listened as he heard Rear Admiral James W. Kelly in simple language give an invocation of about two minutes. The hush did not immediately leave the crowd with his "Amen." His words were of such depth and relevance they could not leave the mind so quickly. A veterans Army General next to him obviously was deeply moved; he turned around so that he could see the speaker's rostrum and said:

"I want to see him; there is a great man."

The General in a quiet, but impressive way, had expressed what those of us in the Navy who have known "Brother Jim" for so many years, deep in our hearts have felt for this great man of God.

We have known him as a person and a friend have a difficult time separating the qualities of his warm and genuine friendship from those of his professional greatness. While we treasure his friendship, those of us in the Line, especially when in Command, who have had the benefits of his contributions to our Navy, will always render honors to those professional qualities and accomplishments....

I would like to give my view, and what I believe to be the views of others in the Navy, of Chaplain Kelly's service to the Line.

2 2 2

First, one must consider the environment in which Chaplain Kelly has been in positions of increasing responsibility. This has been a period of great change in which many of our values, especially in our religious beliefs have been challenged....

Chaplain Kelly was never one to be slowed down by the past. The truths and values we have inherited from the past can't be left entombed in the monuments of the past. Our concern is their relevance for today and tomorrow. In this concern we (Chaplains Corps) have a unique opportunity.

While Chaplain Kelly's contributions to our Line have been many, probably the one with the greatest impact of all, one that will long endure, is one that though somewhat subtle in nature, has brought the Chaplain Corps to a much closer relationship and involvement with the Line....

In the case of the Line, the problem centered more around creating a better understanding of the Chaplain's "limitations," as well as, his capabilities....

It is no accident but rather a tribute to Chaplain Kelly's untiring efforts, that today we see the chaplain more involved in command activities, on a broader scale, than ever before. The chaplains no longer sit in their chapels and await their "visitor." They are in engine rooms and on flight decks; they sit on planning boards and in training sessions; they are participating members of the various committees and organizations that make a command function! They no longer "sit-in on meetings only when religious matters are to be discussed." Their involvement now is total, or at least nearly so, and it took major progress within both the Chaplains Corps and the Line to bring this about throughout the Navy.

Chaplain Kelly was always tackling the problem of increasing the effectiveness of the Chaplain/Line relationship and this is evident in his many new projects.... "While the necessity is paramount to spend time on our knees, we must keep our heads high when standing erect."

One is tempted to say, "We hate to see you go!" But this would be out of place and out of character in Chaplain Jim Kelly's case. Instead, we say to you "Brother Jim," we are deeply in your debt and grateful that you consented to stay and give us this extra special measure of service. Let us assure you that just as the star over Bethlehem must have had that extra glitter for those Wise Men from the East, the stars on the uniform of every Line officer will forever grow brighter because of your having been with us and given us so much.

Chaplain Kelly once asked of himself and his fellow clergy, "Can I be God's man as completely as I claim to be?" There can be no doubt that this Servant of God is truly one of His Sons. God bless you "Brother Jim, friend, shipmate to all, shipmate to shipmates. (See Romans 15:17.)

A LOOK BACK

Speaking for the churches, A. Ray Appelquist, Executive Secretary of the General Commission on Chaplains, pays tribute to Chief of Naval Chaplains Jim Kelly:

1. He provided positive and constructive leadership. He did not override or ignore the sensibilities and contributions of his colleagues, with their diverse religious traditions and varied personal temperaments....
2. Jim Kelly grew with the responsibilities he assumed as Chief. He showed he was a man who was not afraid to confront difficult issues and face formidable opposition.
3. Jim Kelly has served as a top administrator during a period of immense ferment and restlessness in our national life. He was a strong and stable man for a time like this.
4. Finally, let me pay tribute to Jim Kelly in terms of his clear and contagious religious faith. He is a man of wide interests and broad sympathies; a vigorous and disciplined man; a credit to the communion which ordained him and to the church at large; a man whose many friendships know no barriers of race or creed or class....

A LOOK AHEAD

In an Editorial of the southern baptist chaplain, April-June, 1972, the new Director of the Division of Chaplaincy, writes warmly (condensed) to all his brother chaplains.

This, my first communication with you through the bulletin, will be very personal.... I came to my present position after 28 years of service for God and country in the United States Navy.... I experienced the joy of being known as "Chaplain"....

The chaplaincy is my calling, my life, the avenue through which my ministry has been given. I love it--and I always shall.... You are my brothers in this special type of ministry, and I will do all in my power to stand for you and with you....

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Yesterday I was in Washington, Tokyo, Saigon, Naples, Da Nang, Taipei, Seoul, and a thousand other places--today I am in Atlanta working with the Home Mission Board....

My predecessor, George Cummins, elevated the status of the Southern Baptist chaplain to the highest level ever with the denomination.... We owe a lot to George and his leadership.... Arthur Rutledge and Fred Moseley have you in their prayers....

I have been to Nashville on several occasions...Porter Routh, Albert McClellan, W. C. Fields, Carl Bates, and many others speak of and for you. You are in solid with the denomination....

In recent months I have personally talked with seminary presidents Duke Mc Call, Bob Naylor, Harold Graves, Grady Cothen, Millard Berquist and Olin Binkley. They, along with their great faculties, believe in you... And somewhere out there across the land is a local church--a church that ordained you to preach the gospel of our precious Lord. The members of that church have you in their prayers...

And then, too, there is your parish, your congregation where you are today--a lonely far-away island, a foreign country, a ship, a Marine division, an Army post, a hospital, a prison, an air base, an institution, an industrial organization. They look to you, believe in you....

You have a mission, like no man, at any time, ever before in the history of the world. LIVE it! PROCLAIM it! SACRIFICE for it! GUARD it!

For those of you serving in the military communities and with the Veterans Administration I am fully aware of the faith, trust, and appreciation that Frank Garrett, Roy Terry, Will Hyatt, and Raymar Bobber have for you and the ministry you are giving.

Walk tall, stand straight, keep moving in the right direction, and pray to God that you will not be a liability, a handicap, or a castaway but a man who is an asset in this great moment of history.

Willis Brown, Lowell Sodeman, Bill Clark, Carl Hart, and our secretaries--Betty Kendall, Helen Duncan, Martha Payne, Jan Peterson--and I are employed by the Home Mission Board to serve you.

God be with you, my brother chaplain.

Sincerely in Christ,

James W. Kelly

MILITARY MISSIONARIES

THE GI GOSPEL HOUR IS BORN

It was on Saturday evening 6 May, 1945, that the GI Gospel Hour had its first meeting in the mortuary of Antonio Quieque on Rizel Avenue in Manila. After a time of singing hymns, choruses and the giving of testimonies, Chaplain George S. Hixson gave the evening message on the subject: "Harden Not Your Heart." Seven decisions for Christ were made when the invitation was given.

The first GI Gospel Hour to be held in Japan was on 15 September 1945 at the Sagami-hara Arsenal near Fuchinobe, approximately 20 miles outside Yokohama. However, it was short-lived as the troops in that area soon moved to Tokyo.

On 7 October 1945, the Yokohama GI Gospel Hour held its first meeting in the Yokohama Kaigan Church, the oldest Protestant church in Japan. The church became known as the Yokohama Base Chapel. Likewise, on 21 October 1945, the Christian Service Center was officially dedicated in the basement of the Kaigan Church under the auspices of the Yokohama GI Gospel Hour.

It was on Saturday evening, 24 November 1945 that the GI Gospel Hour had its first meeting in Tokyo proper. On the opening night, amid the scaffolding erected for the repair of the downtown Ginza Methodist Church suffered from the bombing, about 200 GIs with a sprinkling of Japanese civilians, sang hymns of praise and thanksgiving.

By 1947 there were 15 GI Gospel Hour organizations in Japan. A few of the groups in Japan and Korea were renamed "Youth for Christ."

Wide and influential are the ministries which have grown out of the

GIGH (GI GOSPEL HOUR), especially the(FEGC) Far Eastern Gospel Crusade which now has over one hundred missionaries in Japan, the Philippines and other Pacific areas.

The United Evangelical Action points out in its issue of September 15, 1946 the program of activities carried on by Christian GIs in the Tokyo-Yokoshama area:

Hundreds of Christian GIs are practicing their Christianity in the Tokyo-Yokohama area by conducting Sunday schools, making hospital visits, teaching English classes, holding medical clinics, and doing relief work among the Japanese.

During the past eight months, it is estimated, the group has contributed over 250,000 yen to needy Japanese pastors, churches, American missionaries who were in Japan all during the war, orphanages and Bible seminaries.

At least one dozen of the GIs are seriously thinking of returning to Japan as foreign missionaries. Christian GIs in Tokyo alone are operating four different medical clinics in the slums and repatriation centers in the city with the volunteer help of Japanese doctors and nurses, using medical supplies sent by individuals and churches in America. On Sunday mornings a small group visits five different Japanese veterans hospitals, visiting the different wards and holding one large religious service in each hospital.

Another group conducts five different Sunday schools every Sunday with a total enrollment of over 500 Japanese children.

On Saturday nights the group cponsors the popular GI Gospel Hour, patterned somewhat after the mammoth, city-wide, Saturday Night Youth for Christ Rallies in America, at the Ginza Methodist Church. The church is Jammed-pack with GIs, civilians and a sprinkling of Japanese nationals

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every Saturday night who come to hear the brass ensemble, choir, three-minute messages from GIs, and a regular message by a chaplain who is "on the ball" spiritually. For the late-comers there is only standing room. Practically every major denomination is represented in the group. The policy of the Christian GIs is to stress Christ as the personal Savior instead of denominationalism, to assist the local pastors in rebuilding their churches and to relinquish leadership as soon as Christian young people are trained to take over the work.

THEY ADOPTED A PREACHER

In 1967 and 1968, while I was serving as Staff Chaplain for the 106th General Hospital (USA), the nurses, doctors and dietitians became interested in the Yokohama Christian School for the Blind. They made Christmas packages of fruit, nuts and candy for all the children.

Later, Hiroshi Aihara, Public Relations man for the school, brought the children to the hospital to sing and play for the patients. It was a mutually rewarding experience and built lasting friendships.

One young Japanese man who felt called into the Christian ministry was adopted by the 106th. He was married, had two children, and so the hospital staff promised to provide minimum support for the family so the young man could give himself to seminary study. The Japanese man entered Seinan Gakuin University Theological Department in Fukuoka and became an outstanding student. He graduated with honors from the seminary and was called as pastor of one of the most promising churches in Japan.

--Chaplain (COL) Alpha A. Farrow

HELP A VIETNAMESE CHURCH

Marine Chaplain Earl Eugene Keele writes of his work in Vietnam from January 1968 through January 1969:

Our chapel congregation at Marine Aircraft Group Eleven, 1st Marine

Aircraft Wing, Danang, Vietnam, assisted the Tin Lanh Evangelical Church by supplying English teachers for classes; also scrap lumber to enable the church and the school to cook their food. Moreover, the scrap lumber aided their construction needs.

In addition to the above assistance, our chapel congregation made regular contributions of \$100.00 to \$150.00 per month.

On two occasions groups from the Vietnamese church attended our chapel. In return our chapel congregation was invited to the Vietnamese church for their Christmas program. I preached the Christmas sermon.

TWO IMPORTANT RETREATS

Chaplain Vaughn H. Tollett was retreat master at two important retreats held in Korea in 1959. He writes:

Dr. Alfred Carpenter on his last visit with me at Turney Air Force Base said: These two retreats meant so much to the retreatees and our foreign missionaries that from that time on retreats were set up on a permanent basis.

We used our missionaries who were in Korea as our guest speakers. They preached the Word of God and these two retreats helped to keep the faith of our military personnel alive and glowing.

Some of the foreign missionaries were Abernathy, Jones and Marler. Between 50 and 75 military personnel were in attendance at each retreat.

BUILDING A CHURCH ON OKINAWA

Chaplain Edmund F. Savage, Jr., USAF, tells of his work in building a church on Okinawa.

I served on Okinawa from June 1952 through June 1953. The project of our Protestant chapels were to build a church building for the Christians at Ishikawa. This building was completed and I attended the dedication service.

I also worked with a native Okinawan Christian named Ohoma. He was ordained a Baptist minister by Air Force Chaplain Chester McClelland. I went with him to several villages and spoke. He served as my interpreter.

OPERATION EDUCATION

Chaplain William Neale Williams, USAF, led in the construction of a Youth Hostel in Ubon, Thailand.

The Warin Hostel was already full to capacity; so the Council desired to open a second Hostel. The establishment of a new Youth Hostel called for \$3,000.00. This would provide for 25 young children from rural villages. Here they were given a Christian atmosphere and opportunity for further education. Fourth grade would have been the extent of their education in most cases had this not been provided.

Some have since gone on to Bible college and will likely be Christian leaders. The \$3,000.00 was raised on base for this project as well as physical labor and help encouraged by many GIs in other ways. The couple who are house parents are retired school teachers and help with special tutoring for the children.

Also here I had the privilege of baptizing a young Lieutenant who helped in this work. He was baptized in the Moon River at Ubon.

SPONSOR FOR EDUCATION

Chaplain Cecil R. Threadgill, U. S. Marine Corps, writes of his experience in sponsoring a Vietnamese girl who wanted to come to the United States and study to become a doctor and then go back to Vietnam and help her people:

While serving with Marine Aircraft Group 11 in Da Nang, through Christian and Missionary Alliance Missionary Leroy Josephson, I met a very dedicated Christian girl, Miss Ai Lan Thi Dead, who desired to become a medical doctor

and thereby serve God and her people. My family and I sponsored and financed her trip to America. In February 1967 at the age of 16, she arrived in Texas where she lived with my wife and daughters until she was graduated from high school. With the help of the Calvary Baptist Church, Pilot Point, Texas, 76258, and some concerned individuals, we have her in medical school at last.

She was graduated from Texas Woman's University in May 1970 with honors. Purdue University then gave her a teaching assistantship to work on a Masters Degree in biology. Except for two courses, she completed that work in one year. When she was accepted by the University of Hawaii Medical School, Purdue agreed for her to take the other two courses there to be transferred back to Purdue at which time her Masters Degree will be awarded.

Ai Lan is presently (1 Dec. 1971) in her first semester of medical school at the University of Hawaii, Honolulu. She still hopes to return to South Vietnam to serve God and her needy people when her medical study is completed. We feel that we are engaged in a real missionary endeavor with Miss Doan.

NIGHT CLUB CONVERTS

At one time a swingin' night club, now a Christian service center! The aim: To fill the spiritual and moral needs of 12,000 young marines in the area of Camp Hansen Marine Base (Kadena Air Base, Okinawa).

To find the place the picking was slim. The most suitable spot was an area occupied by a night club building -- Club Ammy! For land and construction the cost ran up to \$17,000.00.

Donations of money were generous; and by November 1970 the Camp Hansen Service Center was dedicated. Many men who had previously sought entertainment at bars and night clubs now became regular participants at the

Center. At the Christian center they found the joy and wonder of Christian fellowship. They tuned out drugs and tuned on Christ. They joined in the recreational activities: ping pong; volleyball; chess; checkers and the like.

Many men participated in the Bible studies on Tuesday and Wednesday evenings. There is a study room where books are available for those inclined toward study. The Reverend and Mrs. Ray Kalbach are directors of the center and they have worked closely together in producing the best for the men who come to the e center.

Chaplain Gary E. Penton has been an important member of the Advisory Board to Camp Hansen. Moreover, the God and Country Award and program for Scouts is regularly a part of his ministry.

STARTING CHURCHES IN ICELAND AND SANDIEGO

Chaplain Harry W. Holland, from 1962 to 1964, was a charter member of a Southern Baptist Church in Iceland which was pastored by navy enlisted man, Wallace Rice. Wally and his wife, Lois, started the church. He retired on 1 January, 1972 and began work as a full-time evangelist.

In 1956, I helped start the First Spanish Southern Baptist Church of San Diego, in the home of deacon Leopoldo Longoria. I preached for them until they called their first Pastor. In 1965, I helped them again until they called a pastor.

NEW CHURCHES IN KANSAS AND NEVADA

Chaplain William M. McGraw, USAF, makes a brief statement about new churches founded in Kansas and Nevada.

"My wife and I were charter members of a church established in Junction City, Kansas in 1954. At the time I was a line officer stationed at Fort Riley, Kansas. We were privileged to work and worship with one of the most

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dedicated congregations we've ever seen.

"In 1965 we united with the North Las Vegas Baptist Church at North Las Vegas, Nevada. Most of the members were from the U. S. Air Force, Nellis Air Force Base, Nevada. This, too, was a memorable experience for us."

MISSION PROJECT OF 63RD SIGNAL BATTALION

LTC ELMER H. GRAHAN, Commander. Chaplain Delbert G. Payne. Two missions:

1. Evangelical Protestant Mission, Hue, Vietnam. Hounq Dei Thein, Pastor. One orphanage was with 28 children living in residence. Sanctuary and one school.

2. Evangelical Protestant Mission, Phu Lam, Vietnam. Chu Le Jonas, Pastor. One trade school with 18 orphaned boys enrolled. One sewing class with 21 girls enrolled; 23 orphaned children living in residence. One school and the church sanctuary.

Motto: "We must not forget that these children could be our children dependent upon someone else for their needs."

(Scripture: Mark 10: 13-16. TEV.)

FOOD AND CLOTHING FOR INDIANS

Chaplain Richard A. Headley, a comparatively new chaplain in the U. S. Air Force, writes:

As a young chaplain, I have not had too much experience in missionary work projects; but have worked with the local children ministers in meeting the religious and physical needs of the local Indians in Michigan. We recently distributed over a ton-and-a-half of winter clothing and over seven tons of food.

MISSIONS IN ALASKA

Chaplain William M. Stricklin, in the Air Force for a little over six years, writes:

During my remote tour in Alaska, 1969-1970, I spend the months traveling out the Aleutian Chain. At Cold Bay, Alaska, there was a small Quonset hut chapel maintained by a Christian group. However, they had not had a worship service in two years, just a sometimes Sunday school. A little persuasion resulted in a group of men from the radar site going with me when I was there on Sundays and we doubled the group in number, resulting in a respectable size worship service. I arranged my schedule to be there on Sundays as much as possible. On Christmas 'Eve of 1969 at the communion service, the worshipers presented me with a set of bookends which I have on my desk as a memento of a small missionary effort.

During this same tour, Southern Baptist folk were in the process of building a chapel at King Salmon, Alaska. For several months I preached to the folk who would combine with the site group and then we would go to a community building to hold evening services. After the church was built and Missionary Don Rollins moved on the field, our men helped build the building from the excavating to the roof. It is the only church in town. It is also interesting to note that Chaplain John Wagener, my Roman Catholic traveling partner for a year, drove many nails into the roof and helped in other ways also. He is a great man, a genuine Christian.

CHURCHES BEING DISMANTLED AND REBUILT

Chaplain Ralph Medlock, in the service just over 3 years, reports on his ministry in Vietnam:

My work in the chaplaincy up to this point has been in the area of work with young men. The Basic Training Brigade at Fort Dix was my first assignment. There I was able to influence a few young men for Christ and a few more for the Christian ministry. I worked on the Drug Team at

Dix and helped to establish a Group I type of drug education and treatment program using AA principles in dealing with young addicts.

In Vietnam I work as an advisory chaplain to the Vietnamese: 22 ARUN DIV. My responsibility is two-fold: 1. To provide for the preaching ministry and care of souls for all MACV U. S. Army personnel in Binh Dinh Province. 2. To advise my ARUN, Protestant-Catholic and Buddhists counterparts in their mission to their congregations both military and civilian. This latter has been a great opportunity to participate in Foreign Missions directly rather than indirectly. My contact with Vietnamese Christians has helped me appreciate the position of a minority Christian group attempting to evangelize and influence its own culture in the midst of a war of survival.

Because of the phase down of U. S. Forces many items such as organs, pews, altars and funds have become available to local national and military pastors. I have collected and distributed seven organs and many other objects of worship as well as funds to my two Christian counterparts and five local pastors. We have dismantled and rebuilt a military chapel for dependents. Also, I have worked with the Reverend Bob Comfort the Southern Baptist Convention missionary to assist his ministry in Qui Nhon, Vietnam. This work I have enjoyed greatly.

PREACHED HIS FIRST SERMON

Chaplain Jacob A. S. Fisher writes: In 1959 along with a Navy Doctor and a Navy line officer we helped to organize the Southern Baptist Military Fellowship that eventually led to the placement of a full-time missionary on the Island of Guam. I preached the first sermon at our first service. I baptized our first convert into the Agana Heights Baptist Church, Shreveport, Louisiana, my home church.

There is a Jacob Fisher WMU Circle in the Ingleside Baptist Church that has been a real support to me in my ministry. I think possibly this is the only circle supporting a military chaplain.

STORY OF PARK (PAK) BUM SOOL

Chaplain Walter ^{Lloyd} Phillips reports from Korea (1965-1967). Here we go:

While on tour in Korea, December 1965 to January 1967, I became acquainted with a Korean boy by the name of Park (PAK) Bum Sool, who was one of twelve Korean Boy Scouts on our military compound. He stood above the other eleven boys in potential--at least that was my opinion.

Mrs. Phillips and I decided to adopt him. Upon inquiry from the Holt Adoption Agency in Seoul, Korea, I found that the cut-off age for adoptions--if the child was coming to the United States--was fourteen. I talked with Pak's family and found that Bum Sool had become fourteen the month before. So the adoption was out of the question. He had been out of school two years and two months. His father had disappeared from their home in Pusan three years before and Pak's mother, his three brothers and sister came by bus all the way up to the DMZ area to live. Pak had become a member of the Korean Boy Scout Troop and had been on American compounds for two years.

In 1966, with the help of the local pastor, I put Pak back into school, though the school year was already two months past. He completed the seventh grade in a small rural school near our military base.

In January, 1967, just prior to my departure to the USA, I moved Bum Sool to a better school in the city of Kum Chon. I paid his room and board and school tuition. He moved gradually to the top of his class and graduated from Middle School (Ninth Grade) as top student.

In Korea one has to take a written examination to get into high school.

Out of 378 students, Bum Sool was one of 178 to pass the examination.

After I departed Korea, I wrote to Pastor Kim who was pastor of the Baptist church in Munsan-ni, to have Bum Sool come to his home for a week and teach him the plan of salvation and doctrines and beliefs of the Baptist faith. Most of the protestant churches in Korea are Presbyterian. At this time--during school summer vacation--Pastor Kim led Bum Sool to an acceptance of Jesus Christ as Savior and baptized him into the membership of the church. Later Pak felt the Lord's call to enter the ministry.

For the past two years, his last two years of high school, Pak was military leader of his school. In order to be selected as military leader in a Korean high school (junior ROTC), one must have a grade level average of 90 or above.

Our plans were to send Pak Bum Sool to our Korean Baptist Seminary in Taejon in February of 1972. However, the law in Korea requires all male persons to spend three years in the military. So Pak took the written examination--one of 17 from his high school--and the physical endurance examination for entrance into Korean Military Academy (Army). He was one of two to pass and be accepted into the Academy. Here he will get an equivalent to a college degree. When he has completed the Academy and fulfilled his military commitment, he will go to the seminary at Taejon.

Needless to say, after more than six years of supporting Pak Bum Sool in school, financially and with food, clothing, quarters and the like, I am elated and happy for his achievements and that I have had a small part in helping him get a start in life which will enable him to be a great witness for the Lord and his country wherever the Lord sends him.

As a result of my tour in Korea, my wife and I did adopt two Korean-Caucasian children. We have a 16-year-old son, Nathan Lloyd Phillips, and a 6-year-old daughter, Rebecca Ann Philipps. Nathan is in the 11th grade and is on the high-school honor roll. Rebecca is in her first grade of schooling here at Fort Benning, Georgia.

ONE-WAY COFFEE HOUSE

Chaplain Jack Elliott Brown, Jr., located now in Europe (1972), First Brigade, 8th Infantry Division, has worked with others in Mainz setting up a coffee house which has been very successful. Brown reports:

In November, 1971, members of the chapel congregation and four young civilians began a Christian coffee house next door in an abandoned fire station. This is a real excitement to the whole area, and a number of soldiers and older teenagers, as well as young married couples, are committing their lives to Christ through the coffee house ministry. It is called the One-Way Coffee House and is distinctively Christian. It is an extension of the chapel ministry. This is my first experience with a Christian coffee house, and what a wonderful ministry this is proving to be. I am very excited about this.

A Brief on the One-Way Coffee House

It is an extension of the Mainz Area Chapel and is an interdenominational and international house. Goals are:

1. To provide a warm and friendly Christian atmosphere for any and all persons who may decide to drop by.
2. To provide a place where inquirers can find out more about the Christian faith and can be assisted in their search for real meaning in life.
3. To provide both basic and ongoing instruction in the Christian faith.
4. To provide wholesome entertainment, i.e., films, music, singing, etc., on a regular basis, and
5. To provide all of the above services free of charge, for they are offered in the Master's name.

WORLDWIDE MINISTRY

Personal testimony as given by Chaplain (LTC) Merle F. Pedigo.

I was ordained 18 August 1940 at First Baptist Church, Cookeville, Tennessee. Graduated from Southern Seminary with Th.M. Degree in 1944. Became pastor of the Riverside Church, Nashville, Tennessee. The church was divided over their former pastor. We began work by visiting, conducting Vacation Bible School, preaching and teaching. Through the years we helped heal the breach. The church grew to 340 members; we bought adjacent building lots for \$2,000.00. We built a lovely 500-seat auditorium.

Three of us Southern Baptists became chaplains and came on active duty at approximately the same month: Chaplain (LTC) Ray Riddle; Chaplain (MAJ) Kenneth Nettles and I. Pastor-Chaplain at Scott Air Force Base, Illinois, from 4 July 1953 to September 1956.

Ministry at Ladd Air Force Base, Alaska: September 1956 to 1 June 1960. Worked a great deal in Scouting. I helped promote base scouting. I went on a 6-day float down the Yukon River with 23 Explorer Scouts.

My next ministry was at Robins Air Force Base from 1 June 1960 to September 1964. I conducted services in the base chapel. Also I led a teacher-training program of biblical studies which I called "A Bird's Eye View of the Bible."

From September 1964 to September 1967 I had a beautiful tour at Mildenhall, England. We gave support to a Southern Baptist group that had initiated a mission work near RAF Mildenhall. We also led numerous retreats to Berchtesgaden.

In July 1967 I went to 33 Air Division (ACC) at Fort Lee, Virginia. Here I visited radar sites, fighter-interceptor, and missile units up and down the east coast.

My next ministry was at Sheppard Air Force Base, Texas, July 1969 to 27 May 1971. I became involved in the Wichita Falls Council on alcoholism and conducted a training session for supervisors at Sheppard on how to deal with alcoholism and alcohol abuse problems. This was primarily a ministry with student and we used the coffee-house approach.

Our next assignment was in Ubon, Thailand, 1 June 1971 to 1 June 1972 and there we completed a project of building an outdoor concrete basketball court for a Christian Youth Hostel. The court will afford an excellent recreational area for some 25 children attending Ubon schools and residing at the hostel.

On Easter Sunday, 1972, our men at Ubon, Thailand, gave over \$900.00 to build a Youth Hostel at Songrangthap, Thailand.

I now have returned to Sheppard Air Force Base, where I am serving as Chief of our Health Care Sciences Branch of our chaplain ministry.

FOUNDING AN ENGLISH LANGUAGE CHURCH IN BRAZIL

Chaplain Rodney Cheshire Wurst reports the founding of an English language church in Brasilia. A Presbyterian missionary, the Reverend David Wayne Smith and I founded the first interdenominational, international, interracial English language church in the capital city of Brazil--Brasilia. Services were first held in the bar of the Brasilia Palace Hotel where they had an electronic organ.

The nucleus was formed by USAF personnel stationed there on temporary duty. Later, U. S. and British Embassy personnel, Peace Corps members, USAID and missionaries joined. Also U. S. business people and local nationals who understood the English language joined.

From 1966-1968 I would be on temporary duty there for 3-6 weeks during

which time the Reverend Smith and I served as co-pastors. The church today has its own meeting place and is known officially as The Community Church of Brasilia. The Reverend Smith is now in the United States, but the church has its own pastor.

PEOPLE WALKED FOR MILES TO HEAR THE GOSPEL

Chaplain Winston P. Fox reports on an evangelism emphasis among GIs in Korea in 1962-1963:

While I was stationed at Osan, Korea, in 1962-1963, I assisted some Baptist laymen in helping to erect the So-Jo-Ni Baptist Church in the village of So-Jo-Ni. The Reverend Kim Kisu was the pastor and the building was finished in time for the New Life Evangelism emphasis that year.

The Reverend Jim Ponder (then a Texas pastor, and now Secretary of Evangelism in Florida) came to preach.

People walked for miles on dirt roads from surrounding villages, and many of them heard for the first time the story of God's redeeming love in Jesus Christ. What a joy it was for the GIs to provide a place for these Koreans to hear and believe the gospel of our Lord.

Lay leaders in this project were: Sergeant Henry Greene of North Carolina; LTC Lee Booker from Alabama; and COL Jim Boaz from Florida.

HELPED REBUILD A LEPER COLONY

Lawrence Beauforth Graham, a chaplain for 13 years in the Army, APO, New York 09035, reports:

1. While serving in Key West, Florida, was pastor of a mission church at Big Coppitt Key, a mission of the First Baptist Church, Key West.
2. During the Vietnam tour sponsored a leprosy colony. Helped to rebuild the colony to achieve sanitation, medical help and the raising of living standards.

THE RETREAT ENDS

LIFE magazine, August 14, 1950 in Korea show pictures of troops set up in dry bed of Kum River tributary. "They fight; they retreat; and they bury their dead." Chaplain John C. Burkhalter leads a memorial service. He is with the 51st Signal Battalion. He stands before his congregation in a faded fatigue uniform, feet braced, chest thrown out, jaw thrust forward. Everything about his field chapel is plain. His sermons are plain, too. For example he says: "This world is just a little dressing room for the big auditorium of God."

He is from the West Flagler Baptist Church in Miami, Florida. He is decorated with a bronze star, a silver star, a purple heart; and has 3 Presidential citations. 18 years ago he gave up a career as a professional boxer and was ordained a minister in the Baptist church. In a letter dated June 19, 1972, he writes: "I believe that I am the only chaplain in the entire armed forces who was a former professional fighter." Also he says he was the only Baptist chaplain in the D-day invasion.

Burkhalter went over to France on D-day with the "Fighting First" division. He became known as "the praying chaplain." "I had been praying through the night as we approached the French coast but now I began praying more earnestly than ever. Danger was everywhere. Death was not far off. I knew that God alone is the maker and preserver of life, who loves to hear and answer prayer. We finally landed and our assault craft was miraculously spared, for we landed with no shells hitting our boats...."

At the conclusion of his letter, Burkhalter passes on one of the heroic anecdotes^s which concerned a youthful colonel who had led his regiment onto the beach in the early hours of the morning.

This blue-eyed soldier stood on the beach where thousands of men were pinned down by enemy fire, and in a quiet drawl he said: "Gentlemen, we are being killed out here on the beaches; let's move inland and be killed there."

BAPTIST FELLOWSHIP IN FRANCE

Chaplain Jefferson D. Norman, III, shares with us some of the marvelous experiences he has had with Baptists in France.

My family and I arrived in Dreux Air Force Base, France, in January 1963. I was to replace another Southern Baptist chaplain, Lewie Miller. He told me of a struggling Protestant congregation in the nearby city of Dreux. We made it a point to make visits to the pastor, who was an invalid, to take food baskets, clothing and to receive designated offerings for this congregation of French Protestants, during the three years of my ministry there.

Also during those three years (1963-1966) we supported the ministry of A Rumanian Baptist pastor serving refugees in Paris, France. This pastor, Jeremie Hodoroba, became a dear friend to me and to our congregation at Dreux Airbase. He spoke at our chapel often. We gave financial support to his radio ministry and his ministry to furnish Bibles to people behind the Iron Curtain. We also contributed clothing for the refugees to whom Jeremie ministered.

We also learned of a Protestant Children's Home in Paris. Pastor Bouchard was the director. Some 100 boys were in this home--a large, old chateau in East Paris. Our PWOC took the home as a project and received both designated offerings, clothing and food for this work. We had the choir from this children's home (Home d'Enfant de Bon Secourir, rue Pierre Semard) come to the chapel to present concerts of sacred music, and we would take them to the NCO club for American style dinners. I still correspond with Pastor Bouchard.

There was an English-speaking Baptist Church in Evreux, France (35 miles from Dreux) made up of U. S. Air Force families. Frequently our people would fellowship with this congregation. Our chapel choir presented a concert there. I baptized several Air Force dependents there. The

pastor and I would meet for lunch and fellowship together. I spoke at their brotherhood meeting.

There was a large chateau near Dreux that was the home of over 100 refugees (many of them elderly) who came from East European countries and Russia. Our chapel people would visit the home presenting musical programs, taking food and clothing and gifts (especially at Christmas time).

Dr. David Barnes, director of the European Bible Institute, Lamorlaye, France, would bring his students and faculty members to our base to present special programs. How our people appreciated their "Christmas in Europe," programs each December. Our people in turn would visit the school (primarily PWOC'ers) and contribute in small ways to the school. Again, I still correspond with Dr. Barnes.

There were also times that our enthusiastic, generous Protestants would lend support to nearby Catholic orphanages. Food and clothing were received more than once for children in the orphanage in Dreux City. Also we arranged a concert to be presented at a large orphanage having over 600 boys (sponsored by the order of priests known as Fathers of the Holy Spirit). The men and women of the chapel took our high school band from the base, and the chorus, along with refreshments, for this program and the boys of the home turned out in mass to listen readily and to visit with these concerned American adults and youth.

Now I want to move to the tour I had in northeast Thailand (October 1969-October 1970). Here again I had the privilege of serving with a group of Protestant men who were ready and eager to put their time and talents to work in Christian missions. We gave gifts of money and materials to leprosy hospitals; the local Protestant church; schools; and the like.

TO OKINAWA ORPHANS CHAPLAINS

BECOME PART-TIME PAPA-SAN

The war years have produced many orphans in the Far East. And on Okinawa, the trend runs pretty much the same as throughout Asia's war-torn countries. Orphanages have been built in several villages on this island.

During the war, chaplains have managed to work with missionaries once or twice a month. That was about all the time they could spare away from the front lines and the troops in the rear echelons.

With the advent of the post-war years, service chaplains have come to devote more and more time in working "hand-in-hand with missionaries in nearby villages and orphanages."

"Missionary work is an important part of our over-all program in the Far East," asserts Chaplain (LTC) Richard G. G. Graham, 313th Air Division. "It's all fine and wells to provide homes for those unfortunate orphans," he continued, "but a sense of parental affection and love has to be in evidence if we are to brighten the lives of parent-less children."

Stemming from the same motivation, the chaplain sections at the two wings in the 313th sponsor a well-rounded missionary program, placing particular emphasis on the stout support of orphanages on Okinawa.

Headed by Wing (MAJ) Marlin B. Morris, Kadena annually contributes well over \$3,000.00 for the general welfare of children at these orphanages. Besides this amount, the chaplain section each year sponsors a number of students at seminaries in Japan.

"We work hand-in-hand with the missionaries in the surrounding villages," says Chaplain (MAJ) George H. Marrs of Naha.

Various church organizations at Naha and Kadena also visit the local

orphanages at regular intervals. Last Christmas, for example, Naha sponsored a mammoth party for approximately 1,500 orphans. And if they're anything like Chaplain Morris and Chaplain (MAJ) Nathaniel H. Brittain, the idea of playing "part-time papa-san" to children at the orphanages becomes the stepping-stone to adoption and setting up a permanent home for parentless tots.

Ask Chaplain Morris about his adopted little girl and he'll insist she's the finest in the world.

LETTER ABOUT JESUS

My name is Craig Joseph. I am a Christian, a Jesus freak, a part of the Jesus revolution.... Without Christ my life had been worth very little. Ever since I was a small child, I have been dissatisfied with what I was doing.... At the age of 14, I had my first run-in with the law. I had become involved in a burglary. We were caught, but for some reason we were not persecuted or arrested....

At the age of 15, I had my first experience with marijuana. It was a whole new experience for me and I began to worship it. It was the perfect way to escape all my problems (or so I thought).... I experienced LSD, Mescaline, Methadrine, and many other uppers and downers that I didn't know the names of.... I soon tired of the scene in my hometown and took off for San Francisco. At the age of 16, I became interested in Satanism....

My friends and I organized a cover of sorts. Through this cover we combined drugs with the ceremonies and rites that our false idol, the satan Lucifer taught us. Through all these different things, there was something vital (God) missing.

Soon my parents had me arrested for incorrigible behavior and possession of marijuana. I was only locked up for a week. The charges against me were

dropped for no reason. This is the way my life continued through my graduation from high school.

Three months after I graduated, I enlisted in the Army for lack of motivation to do anything else....I tripped on LSD most of the way through AIT. Then I came to Wurzburg, Germany. It started here the same way, only the name of the drug is different....

Then something happened. A Coffee House started at our kasern....It was a shelter and a place to gather for those who had found themselves in Jesus Christ. For some reason this house of God attracted me like a magnet. After several visits and deep discussions, I began to look at myself and my life in a different light.

I began to wonder if I could really have the peace and joy that I saw in these new friends of mine....Soon through these tools of Jesus, I made the big step. I accepted Jesus Christ as my Savior. It is the best thing that has happened to me. My new life is completely different and superior to the empty life I had before.

Jesus filled that void I had always felt. He took away all desire to get stoned or to hate. I am high on the love of our Jesus 24 hours a day. I go to sleep and he is with me. I wake up and he is with me....

What is needed are more contemporary houses of God where his children can show others the way. My biggest desire for the future, is to help spread the word. This is what I live for, to help with the Lord's work here on earth. For without Jesus I am nothing.

--A letter condensed from a longer one written by a convert and put in the hands of Chaplain Jerry D. Autry....

HELP FOR 12 KOREAN ORPHANAGES WITH OVER 1, 000 CHILDREN

Chaplain Marion S. Reynolds, Jr., USAF, reports basewide assistance

efforts to sponsor 12 Korean orphanages, numbering over 1,000 children in their care.

While in Korea I also had a close relationships with Presbyterian Medical Center missionaries located at Chon-ju. During February, 1971, I helped organize and conduct a radio-marathon on Kunsan Air Base which raised over \$4,500.00 to provide ear and heart surgery needed by orphans and performed by Presbyterian Medical Center.

CALLED FIRST RELIGIOUS EDUCATION DIRECTOR

Chaplain Alexander J. Turner reports on his brief achievements in the chaplaincy:

Developed the largest and most effective Sunday school program in the military service at Grand Heights Chapel, Tokyo, Japan, in 1950 with over 1100 in attendance.

Called first civilian religious education directory in the chaplaincy.

Led to the use of the first course of instruction at seminary and graduate level for prospective chaplains. This course now being taught in 19 seminaries in the United States.

Originated the One-Day Religious Retreat Program which is now being conducted throughout the military service with outstanding results.

Appointed as workshop director for the Fourth U. S. Army in the field of counseling to plan and conduct workshops in marriage and family counseling throughout the army area.

Asked many times to speak on radio and TV on "The Role of the Chaplaincy in Military Service."

BAPTISTS IN THE RHINE VALLEY

Chaplain Frank A. Rice, USAF, in the summer and fall 1964 worked with

and counseled Baptist laymen eager to organize a Baptist church. "I worked with and counseled laymen stationed at Rhein Main Air Base, Germany, who were interested in organizing a Southern Baptist Church in the area. A fellowship group of Baptist people had been meeting in homes, and I made the facilities of our chapel available to the group. After several months, the decision of the group was to organize into a church. In November 1964, I served as moderator of the meeting at which the Thine Valley Baptist Church was organized."

HUNGER FOR THE BIBLE

Chaplain Lewie H. Miller, Jr., for over 20 years a chaplain in the Air Force, has developed a program on the Bible entitled: "Bible Displays and Lectures, Inc." His headquarters: Box 2535, Olympic Valley, California. 95730.

Chaplain Miller believes that one of the greatest needs people have around the world is to get acquainted with the Bible--Word of God.

Back in Austria in 1952, the Chaplain began a ministry of the distribution of portions of the Bible in a unique way -- in the form of sticks of chewing gum.

Moreover, with the aid of the American Bible Society, he gave away to DPs 100 nicely bound volumes of the Bible in German. Miller utilized every opportunity that came to him --or that he made -- to spread the Word of God abroad--in Vienna, in Paris, in the Holy Land and last but not least in Southeast Asia and Saigon.

Chaplain Miller speaks of his outstanding contact of the Saigon period with Southern Baptist missionary Jim Humphries. He always moved at top speed and cooperated with us in "our very busy Base program of outreach and ministry to the men at Tan Son Nhut airbase."

The chaplain points out that two events stand out as opportunities to minister in the last seven years of his chaplaincy. One was the increase of New Testaments distributed in 1966 at Travis Air Force Base--50,000 in 12 months. The other was the opportunity to provide for the first time for a group of Montagnard tribesmen a portion of the Gospels in their language.

THE CHURCH IN YOUR HOUSE

Chaplain Curtis Ward Brannan tells of having the privilege of beginning a mission in his home along with Doyle and Mrs. Purifey. The mission later became the First Baptist Church of Cavite City, Republic of the Philippines (1955-1956).

Later with the help of missionary Ted O. Badger from Manila, we rented and renovated a building. The Bible Study group then became a basis for beginning a mission point. I was on active duty as an enlisted man stationed at the Navy Communications Station, Sangley Point.

MISAWA BAPTIST MISSION, MISAWA, JAPAN

Chaplain Clyde C. Wilton, new pastor of the Emmanuel Baptist Church, Bryan, Texas lists some accomplishments in Japan, as follows:

Helped establish the Misawa Baptist Mission, Misawa, Japan.

Participated in preaching tour in 1963 led by Junichi Ishekawa.

Sponsored Hiroshi Suzuki who is presently a student at Golden Gate Seminary, Mills Valley, California.

NEW SOUTHERN BAPTIST CHURCHES

Chaplain George E. Roberts, Jr., USAR, reports:

Our Army personnel at Fort Riley, Kansas, led in establishing the First Southern Baptist Church of Junction City, Kansas, in 1954. I became

a member of this new congregation and upon separation from service was called as their first pastor.

Air Force personnel were instrumental in beginning Southern Baptist work in Lincoln and Omaha, Nebraska. About the same time, military men helped begin work in Olathe, Kansas.

GREAT DEBT TO DEACONS

Chaplain James R. Taylor, USAF, in the military 15 years, pays this tribute to laymen:

I would just like to make the statement that my overseas ministry in the chaplaincy has been greatly strengthened by those Baptist deacons, laymen, and their families who have seen fit to sacrifice their own desires to become missionaries to the military. My ministry has been made much more effective by their help and encouragement. One of the greatest missionary field^s in the world is the military.

THE NEW ONES ARE COMING ON

James Roscoe Wilson has been in the chaplaincy about four years. How did he become a chaplain? "My relationship with Jack Roberts at Southwestern Seminary, Fort Worth. Jack is a Navy chaplain. He opened my eyes to the need and the opportunity for service.

When will Wilson retire? 1999!

Chaplain Carl E. Bilderback, USAF, speaks of being new in the chaplaincy (three years) but he feels that God is leading him.

Located now at McConnell Air Force Base in Kansas, he has preached in many of the churches in the area. He has spoken several times on "The Southern Baptist Chaplain: A Home Missionary."

"I believe the greatest outreach has been a weekly radio program which

goes out over one of the most popular radio stations in Wichita. I've been the host of an interview type, 30-minute program called "Religion in Question" for two-and-a-half years now. Through it I have interviewed leading religious personalities and movements in this area and have found it a tremendous means of letting the civilian population know what the chaplaincy is doing as well as what is happening in the civilian community.

"I have been alerted that I have orders coming which will take me to Vietnam in March of 1972."

THE HOT LINE

Hospital Chaplain Martin A. Schlueter at Memorial Hospital Medical Center, Long Beach, California, reports: 1967-1970. Worked with and assisted in direction of suicide prevention service -- Hot line! Memorial Hospital Center, Long Beach, California.

MONEY FOR HOSPITAL - FOODSTUFFS FOR MOUNTAIN PEOPLE

Chaplain Angus Oneal Youngblood, after 20 years in the chaplaincy, USAF, reflects on missionary activities:

1. One little chapel congregation at Taipei Air Station in Taiwan in 1964 raised \$1,600.00 on one Sunday to equip an operating room for the Crippled Children's Hospital in Mid-Taiwan.

2. We also provided 20,000 pounds of clothing and non-perishable foodstuffs for the mountain people (aboriginees) of the scattered mountain villages of the island. These were from our own resources and from chapel groups which we contacted in the States.

3. From 1956-1959 the congregation at Eilson Air Force Base, Alaska, gave significant offerings of money, food, clothing and medicine to Alaska mission activities.

I CAME -- I SAW -- WE BUILT

Chaplain Robert S. McCarty tells the story in brief of the building of the Zama Chapel Center, Japan. He says:

I recall three outstanding spiritual experiences in my life: My conversion, a trip to the Holy Lands, and the building of Zama Chapel Center, Zama, Japan.

According to my orders 24 November 1952, I expected to go to Korea. But three of the 42 on orders were diverted to Japan. I had never heard of Zama, nor could I find it on the map. Nonetheless, I was assigned a jeep with a Japanese driver and we set off -- bag and baggage -- from Cape Drake to Camp Zama.

And when we got there we were met at the gate by fifty angry, rowdy Japanese pickets. Suddenly we were allowed to enter the compound. But the next morning the adjutant was surprised to see me for I was not expected.

Zama was at one time the West Point of Japan and the mission of the post was to support AFCE Headquarters (the little pentagon). Zama Chapel Center was to be the third building in the Far East complex so it had a very high priority.

The post engineer took me to the building site and I witnessed a scene of unorganized chaos of wire, lumber, cement, trusses, steel cables, etc. I asked myself: How in the world are we going to build a \$99,000.00 Chapel Center from this dismal array? My fears were not ungrounded for we were hampered by many board feet of green lumber, a language barrier, inferior materials, lack of safety precautions, and an occasional earth tremor.

This kept me near the site day and night since I had to be consulted on the religious motifs and architecture. I had to check on the ecclesiastical appointments, curtains, drapes, candles, miscellaneous furniture, pews and the like. There were to be religious education rooms for about

three to four hundred, six telephone circuits, offices for two chaplains with assistants.

So we began to build. Many wanted the chapel to be completed by Easter; but this was impossible. Finally, the probable date was set for May 24, 1953. Dedication day dawned beautiful and bright. The Japanese florist placed beautiful flowers in all parts of the Chapel Center. Highlights of the triumphant occasion was the presentation of the six-pound key to the post chaplain. Certainly the blessings of the Almighty were present among the happy group as the day's activities came to a victorious close....

Again, by way of reflection, what about the past, the present and future of the majestic edifice which has been seen at a distance by thousands in the Far East since its dedication?

I feel the following is quite true: The Chapel Center has served as a church home for those who have served there; it has provided help and assurance in their religious faith.

It has served well as a place of worship and work for all those who would take advantage of its facilities.

It has been an inspiration to persons who have found a few minutes to see the stately building.

My son after making a hurried trip to the Chapel Center one dreary Sunday afternoon in 1970, wrote me: "Dad, it was beautiful. I'm glad I took time to see all of it."

Another surprise: orders for Korea in November 1953--one year from the time I crossed the Japanese picket line. I spent the last evening in Zama Chapel reflecting on how the Lord richly blessed our personnel in giving us this beautiful building. As I walked about the chapel I loved, it seemed

to say to me:

O look up at how stately spire
Cased in grandeur ever green-turfted sod,
A sanctuary of peace and quietness
The blessed accolade of God.

CALL TO REGULAR NAVY

What led me into the regular Navy chaplaincy? So asks Gene Bishop Address.

And he answers:

An interview with then CDR J. W. Kelly at Southwestern Baptist Theological Seminary, Fort Worth, Texas, in 1954. God had been speaking to me for some time about becoming a reserve chaplain as I was pastoring a church (while attending Southwestern Baptist Theological Seminary) that had many servicemen (AF) and their families. I didn't understand them and wanted to be able to minister better to them. The Air Force was "closed" and about that time Chaplain Kelly came to SWBTS preached and led interviews. I got a glimpse of a great ministry and felt warmed to enter it. After two years of active duty (with USMC), I applied for regular Navy (while sitting on a rock in Okinawa) and was accepted. It has been a continually wonderful ministry.

HOSPITAL CHAPLAINCY

For most people the word chaplain evokes a mental picture of a God-called man in uniform safeguarding the spiritual welfare of the nation's servicemen.

We've never lost this picture, nor must we lose it.

But there is a new dimension to the word, a new emphasis. Now he may be a civilian chaplain--a chaplain to persons in a hospital, in an institution, in industry.

Now after the Korean conflict, after World War II, the Chaplains Commission was called upon to give endorsements to civilian chaplains. Indeed, for the past thirty year, the Chaplains Commission has endorsed some 6,500 pastors to all fields of the chaplaincy.

At the Ridgecrest and Glorieta chaplains conferences the programs were enlarged to include all Baptist ministers now working in the Southern Baptist chaplaincy.¹

Moreover, the Chaplains Commission is cooperating with the state mission boards in holding conferences and workshops for Baptist ministers serving in all areas of the chaplaincy.

With the reorganization of the Home Mission Board, January 1, 1959, the Chaplains Division was set up as a division of work within the Home Mission Board.²

IN GENERAL

There are some 7,000 registered hospitals in the United States. The Federal Government operates 402; military services manage 210, 176 by the Veterans Administration; and 16 through the Public Health Service.

And the Federal Government, state, county, municipal governments, denominational and private agencies are building new hospitals. This means

that added staff personnel will be needed in the near future, including chaplains.

The patient load of hospitals is tremendous; they admit a new patient every 1.6 seconds.

The Southern Baptist Convention operates two hospitals and state Baptist conventions pilot 44.

All told, there are some 800 part-time and 1,300 full-time chaplains serving in these hospitals. Southern Baptists number 221 full-time and part-time chaplains (as of 1971).³

The 1966 Southern Baptist Minutes state:

Recent studies indicate that Southern Baptists have more ministers employed as hospital chaplains than any other evangelical group.⁴

The Southern Baptist hospital chaplains are an extension of the love and concern of the churches for the sick and the suffering. They support the patients when they experience loneliness, pain, grief, a lowered self-image, estrangement from God, death, or any other spiritual crisis.

Chaplains also communicate God's grace to the families of patients; and to the staff and students and others serving in the hospitals.

DECADE OF GROWTH (1960-1970)

1960

Southern Baptist chaplains number 133 serving in hospitals with 46 employed by the Veterans Administration. Some 4,030 hospitals have on-call chaplains and numerous hospitals are without the services of a chaplain.⁵

1961

Today people are becoming "institutionalized," a trend which has many

advantages and disadvantages. Admissions to the hospitals since 1940 have risen from 10,000,000 to 20,000,000.

Southern Baptist ministers are serving in Veterans Administration Hospitals, Baptist hospitals, and state, county, municipal, and private hospitals.

New hospitals are being built and the need for fully qualified medical personnel is continuing to increase.

Southern Baptist seminaries and hospitals are doing an excellent job in preparing ministers to meet the challenge of this specialized field of the ministry, and the churches must not overlook the inherent opportunities found in the hospital ministry.

6

1962

More and more hospitals are setting up standards and qualifications for their chaplains, and this is certainly a healthy trend.

Southern Baptist seminaries and hospitals have outstanding programs of training in the field of clinical pastoral education and are doing an excellent job in training ministers for this field of Christian service.

7

1963

The position of secretary, Hospital Chaplaincy, was filled on January 1, 1962, with Chaplain L. L. McGee, a native of Petersburg, Virginia, on a part-time basis. On June 1, 1962, Chaplain McGee took up his work full-time. Chaplain McGee is well qualified for this work being a graduate of Richmond, Virginia, and having a B. D. degree from Southern Baptist Theological Seminary and a Th. M. degree from Southwestern Baptist Theological Seminary and having served as acting chaplain-supervisor in the Baptist Memorial Hospital, Houston, Texas. He has become fully accredited as a chaplain-supervisor.

The work of Southern Baptist chaplains is Christ and church centered as they minister to patients and their families, the staff, the students and employees.

The hospital chaplains have been contacted on their fields of work and visitation has been made with the administrators and managers as well as contacts with the government agencies who have charge of the hospitals. Increasing opportunities for service in the hospital chaplaincy are seen for the future with many hospitals raising their qualifications and standards for chaplains on their staffs by requiring the chaplains to have complete college and seminary training, adequate pastoral experience, and a minimum of one year clinical pastoral education.⁸

1964

There are 174 Southern Baptist chaplains serving in veterans, Baptist, city, county, federal and state hospitals. Thirty-five of these chaplains are accredited as chaplain supervisors who offer clinical pastoral education in addition to the pastoral care of patients. More than 90 of the hospital chaplains were visited in their hospitals or in other settings.

Thirty million persons were served by an institution in the United States in 1962 with the majority of this thirty million being in hospitals. Persons in the crisis of illness need a spiritual ministry and constitute a mission responsibility. The majority of the 7,000 hospitals in our country do not have any type of chaplaincy program to adequately minister to the patients and personnel.

Contacts are made with churches, pastors, and associations to consider a chaplaincy ministry for the hospitals in their areas. Mission committees are urged to consider the hospitals in their areas as mission responsibilities. The purpose in visiting many of the 92 hospitals this year was to promote the chaplaincy ministry or consult with hospital administrators and others

about beginning such a ministry. When the hospital is not large enough to justify a full-time chaplain, the emphasis is placed on organizing a volunteer chaplaincy program. Fourteen institutes were conducted to assist pastors in developing or furthering the volunteer chaplaincy.

The inquiries from pastors, students, chaplains and others concerning the hospital chaplaincy were numerous. A pamphlet was developed that lists all accredited training centers and supervisors of the Southern Baptist Association for Clinical Pastoral Education because one year of such training is recommended qualification for the hospital chaplain. A brochure on the hospital chaplaincy is being developed. A slide set, displays and published articles were produced to interpret the vital function and role of Southern Baptist ministers who serve in the specialized setting of the hospital.⁹

1965

During the year we lost the secretary of hospital chaplains, L. L. McGee who had served in this capacity since January 1, 1962, and now has become assistant direction, Pastoral Care and Counseling, North Carolina Baptist Hospital and Bowman Gray School of Medicine, Winston-Salem, North Carolina.

Now 174 Southern Baptist ministers serve as full-time hospital chaplains. By 1925 one Southern Baptist minister was called to be chaplain of a Southern Baptist hospital. Through the years all the Baptist hospitals have employed chaplains. Many of these hospitals have chaplaincy departments with a staff to be responsible for patient care and religious education.

Conferences, workshops, and clinics for ministers and chaplains have been held in various areas of the Convention in cooperation with the various local associations and state conventions.¹⁰

1966

One hundred and thirty two chaplains minister in hospitals supported by denominational, government, and private groups. Their ministry undergirds

and complements that of pastors and other Christians in their relationship with patients; and they offer pastoral care to hospital staff, students, and other personnel. Many of these supervise the training of other chaplains. 11

1967

Chaplains ministering in hospitals are receiving increasing support from the medical and other personnel with whom they serve. Their ministry in the spiritual dimension is recognized as being vital to the recovery of persons with various illnesses. Clinical pastoral education is recognized by a growing number of educators and pastors as filling a basic need in the preparation for the pastoral ministry. Numerous men and women are seeking this experience in theological education to enable them to help others more effectively in their times of need. Southern Baptists, led by their clinically educated hospital chaplains, are exerting an expanding influence in the sphere of education for the ministry. 12

1968

Through the program of mission action sponsored by the Woman's Missionary Union and the Brotherhood Commission, denominational impetus is being given to enlist church members in the ministry usually described as pastoral care.

With the dissolution of the former Southern Baptist Association for Clinical Pastoral Education, our people have entered into the new national organization called the Association for Clinical Pastoral Education. 13

1969

Improved relations with hospital chaplains have facilitated communications. Increasingly, chaplains realize the personal benefits available to them in the Southern Baptist Chaplains Retirement Plan and in the denominational identity. Awareness of 23 full-time and seven part-time positions being

filled in 1968 came because of improved communication. Society's rush toward more institutionalizing of its sick is leveling off and the trend will be toward an increasing effort to treat the ill on an outpatient basis. This will result in an increasing need for better training by all ministers for such ministry.¹⁴

1970

There are 217 full-time or part-time chaplains serving in the hospital chaplaincy. During the year six full-time and three part-time hospital chaplains resigned. Increasingly chaplains are recognizing the benefits available to them in a denominational identity.¹⁵

THE COLLEGE OF CHAPLAINS AND ITS CONTRIBUTION¹⁶

This is the title of a thesis prepared by Charles Dill Phillips and submitted to the New Orleans Baptist Theological Seminary, April 1972. The able thesis throws light upon the history of the hospital chaplaincy of Southern Baptists--as the following excerpts will show.

The sponsorship and operation of a hospital is a proper activity as well as rightful expression of our Protestant heritage, and is definitely a responsibility of our Christian faith...(p.1)

Protestant hospitals provide a common denominator of the Christian compassion and concern which all Protestant thinking groups can unite to demonstrate Christianity in action, as instruments of God's grace revealed in Jesus Christ for serving, enriching, and prolonging human life....(p.1)

The College of Chaplains has been established as the Chaplains' section of the American Protestant Hospital Association. The founding meeting was September 27, 1946 at 2:15 P.M. at the Bellevue-Stratford Hotel in Philadelphia, Pennsylvania. (pp.4, 56).

Dr. Carroll A. Wise admitted, "I do not know at what point in history institutional chaplains began. We have to date their beginning with the appointment of Anton Boisen to Worcester State Hospital in 1924.... (p.58).

Also to the time when Russell L. Dicks came to the Massachusetts General Hospital and when he wrote up his first summer's report in 1933.

Cabot read Dicks' report and said: "Here's a man who writes down the prayers he has with a man who is dying. We'd better ask him to stay on here. We might learn something....(p.65).

The first requirement for effective work as a chaplain, then, is that he should be in touch with other personnel which is working in behalf of a given patient....(p.66).

The chaplain is responsible to someone in the hospital....(p.67).

The chaplain is interested in the patients' recovery of physical health. Yes. But he does not stop there; he is further interested in the patients' spiritual growth....(p.68).

Dicks and Seward Hiltner conducted a survey in 1940 of more than 400 hospitals; but received only 214 replies. Only 18 hospitals had full-time chaplains....(p.72).

Association Executive Secretary Hahn ran another survey in 1945. Of 576 hospitals contacted, 465 responded. The 1945 survey showed 38 chaplains employed full-time. Only a small proportion of chaplains had participated in clinical training....(p.77).

It is estimated that nearly 500 Protestant ministers now devote full-time to ministry in civilian hospitals in the United States, including 162 Protestant chaplains in the Veterans Administration hospital....(p.79)

A survey was made of salaries paid chaplains in 1954; average for chaplains in hospitals belonging to the American Protestant Association: \$6,500. For Veterans Administration as high as \$10,600...(p.112)

In 1969, mean salaries for all chaplains \$12,893. The mean for 252 chief chaplains: \$13,077.00. Staff chaplains: \$11,050.00. (p.115)

The study in 1945 sought to answer the question: "What is chaplaincy?" Answer: Chaplaincy has come to mean, in general, religious ministry in a non-parish setting. It is a religious ministry which is supplementary to that of a parish church....(p.144).

The term "chaplaincy" may also refer to religious ministry of a limited kind, that is, to religious ministry which is supplementary to that of a parish church. Illustrations of this are industrial chaplaincy and college chaplaincy....(p.145).

Russell L. Dicks has written concerning standards for the work of a chaplain: 1. The chaplain shall be responsible to the administrator of the hospital. 2. The chaplain shall cooperate with the other personnel of the hospital. 3. The chaplain shall have a rational plan for selecting his patients. 4. Records of the chaplain. 5. Guidelines for the training of the chaplain. 6. Appointment of the chaplain is the concern of the sixth standard. 7. "Man does not live by bread alone".....(pp.148-155).

Following policy stated: A full-time chaplain is needed wherever there are at least four or five hundred patients of a particular faith group(p.159). A hospital with 100 beds needs a full-time chaplain.... (p.168). A part-time program is needed if the hospital has less than 100 patients.

Dicks wrote: A church hospital without an effective chaplaincy program is like a body without a heart, a dead and lifeless thing, useless for which it was created....(p.174).

Russell Dicks in an address, "Unique Patient Care in the Church Hospital," spoke to the question: "Why is the church in the hospital business?" And answers: "The hospital which fails to carry on a conscientious and adequate program for caring for the bodies and souls of its patients and its personnel has no right to carry the name of the church, and the church, laymen and clergy, should expect and demand that such a ministry to be established in all our institutions....(p.174).

The American Protestant Hospital Association has established minimum standards for accreditation of chaplains: 1. College and seminary degrees or their accepted denominational equivalent. 2. Ordination or appropriate ecclesiastical endorsement and evidence of current good standing within a denomination. 3. A significant period of clinical training such as a minimum of twenty-four weeks (960) hours or its equivalent and written recommendation by the instructor of the center attended. 4. Three years of parish experience or its equivalent....(p.180).

What is a certified chaplain? Answer adopted by the House of Delegates of the A. P. C. A., January 15, 1968.

A certified chaplain is an ordained clergyman whose basic philosophy is to extend and represent the church and its ministries in the setting where he works and to the special needs of persons in that setting. He is qualified through parish experiences and advanced education to establish and conduct a chaplaincy program. He conducts the program according to the needs of persons but never violates the integrity of the person or his particular tradition. He enters all relationships conscious of the availability of divine grace revealed in Jesus Christ. He reinforces all resources and purposes to preserve human dignity in the setting where he works.

A certified chaplain evaluates his talents and skills more in terms of being a pastor than by doing pastoral acts. He orients his talents and skills to understanding the deeper motivations, strengths, and weaknesses of others; to knowing how to work cooperatively with representatives of other disciplines; and to utilizing resources within the community where he works toward more effective service... (p.194).

The turning point in the development of hospital chaplaincy was the occasion of the delivery of the paper, "The Work of the Chaplain in

a General Hospital," by the Reverend Russell L. Dicks at the convention of the American Protestant Hospital Association in 1939....(p.243).

The result of this paper: The Commission was appointed to study the field of religious work in hospitals and to formulate standards for the work of the chaplain in the general hospital. The set of standards were adopted in 1940 by the Association. The standards challenged not only chaplains but also administrators to provide a meaningful religious program in their hospitals...(p.243).

Between 1941 and 1945 the number of staff chaplains doubled....(p.244).

The first meeting of chaplains was held in Philadelphia in 1946. The naming of the Division: "The College of Chaplains" came in 1968....(p.246).

Finally, Carl J. Scherzer in The Church and Healing (Philadelphia. The Westminster Press. 1950)...p.131, says:

More than any other person, Dr. Dicks deserves credit for instituting the modern chaplaincy program in hospitals. He was the first of the younger clergy to enter the general hospital field to do religious work, and he possessed the insight and the ability to work effectively at the bedside of the sick and dying and bring comfort to the families of such persons....(From Scherzer, p.234; Phillips, p.248)...

CHAPLAIN'S MINISTRY IN VETERANS ADMINISTRATION HOSPITALS

This is how it is described by the late Morris A. Sandhaus:

The practice of employing chaplains in the Veterans Administration derives historically from the long-established practice of the National Home for Disabled Volunteer Soldiers. The home (then called "asylum," later "home," and now "domiciliary") had its origin in the act of March 3, 1865, which was amended by the act of March 21, 1866. In the Minutes of the third meeting of the Board of Managers, July 12, 1866, the following appears:

The salary of the chaplain shall be that allowed by the law to a chaplain of the Army.

The chaplaincy in the homes was continued after the Consolidation Act of July 3, 1930, which consolidated the National Homes with other agencies in the Veterans Administration. In the hospitals, only part-time chaplaincy

service was provided. All arrangements for this service, both in hospitals and homes, were entirely local.

During the closing period of World War II, religious organizations representing the predominant faith and denominational groups petitioned the Administrator of Veterans Affairs to establish the chaplaincy in the Veterans Administration on a national basis. In a letter dated August 1, 1945, addressed to all facilities, the Administrator announced the establishment of a Chaplaincy Service in the Veterans Administration and expressed the reason therefor as follows:

It is felt that the chaplaincy service of the Veterans Administration should be strengthened and established on a basis that will assure beneficiaries the best possible spiritual guidance, religious services, etc....

This letter made the Director of the Chaplaincy Service responsible for the procurement and placement of chaplains, whether on a full-time or part-time basis.

In a letter dated November 28, 1945, the Administrator authorized the placement of full-time and part-time chaplains in the Veterans Administration hospitals.

The Office of the Director of the Chaplaincy Service was first placed under the Assistant Administrator for Personnel. Later the Chaplain Service was designated to become one of the several services that made up the Office of the Assistant Administrator for Special Services.

With the reorganization of the Veterans Administration into three major departments of Insurance, Veterans Benefits, and the Department of Medicine and Surgery, the Chaplain Service was transferred to the latter department. It is now recognized as one of the professional services that make up the Department of Medicine and Surgery.

The Chaplain Service in Central Office formulates policies, plans, and procedures relating to chaplaincy programs or activities throughout the

Veterans Administration, exercises staff supervision, and furnishes technical guidance and assistance to chaplains in hospitals.

The duties of hospital chaplains are as follows:

1. The chaplain ministers to veteran-patients through weekly worship services in the chapel or wards and over the public address systems; makes regular ward and bedside visits to patients; provides spiritual guidance, personal counseling, and pastoral direction looking to solution of personal problems of the veterans-patients.
2. He conducts funerals, weddings, baptisms and other religious rites; participates in the celebration of patriotic occasions.
3. He acquaints hospital personnel with the religious program and the specific duties of a chaplain...helps maintain morale by manifesting a general interest in the welfare of the patients....
4. He is responsible for the screening and distribution of religious literature to the patients. He corresponds with the relatives of veterans....
5. He maintains cooperative relationships with other departments and members of the hospital staff....

Assignment of chaplains to duties other than those normally included in the chaplain's work is restricted. A chaplain cannot be appointed as Acting Special Services Officer, Recreation Officer, Librarian, Canteen Officer and the like....

Under established policy, chaplains are assigned to hospitals and domiciliaries in the Veterans Administration on a full-time basis and on a part-time basis....They are not allowed to serve community congregations as regular pastors....

The hospital chaplain is a specialist in his profession. The greater portion of his time is spent in dealing privately with individuals. These individuals are in an abnormal environment, away from their homes, their loved ones, and their community associations....

The chaplain serves in an unusual environment....His confining schedule reduces fellowship with other clergy....In the Veterans Administration he

is part of a nationwide organization in which regulations, basic policies, and rules of procedure are essential....Nonetheless he continues to be a clergyman of his church. He remains an ordained minister of his church organization. He compromises no point of doctrine or morality. Primarily and definitely the chaplain deals with those things which pertain to God. His is a spiritual ministry....

In an ideal schedule, at least one-half of the working day is occupied with the chaplain's ministry to individuals, such as bedside visiting and individual conferences....

The conduct of the services of worship and administration of the ... ordinances in the hospital are the responsibility of the chaplain. In these he is guided by the teachings and practices of his church. The form of worship is determined by the chaplain....The chaplains, when necessary, sees that adequate arrangements are made to provide services for other faith groups.

Services in wards or other available rooms have been found to answer a real need in the hospital situation. When it is difficult or impossible to attend services at a central location, the chaplain takes the service to the patient....

The chaplain also arranges such instruction cleansed, Bible study groups, discussion clubs, religious motion-picture showings, and other group meetings which round out a complete religious program.

The chaplain meets as early as possible each new patient who is admitted to the hospital. In his initial interview, the chaplain attempts to establish a personal relationship with the patient which will lay the foundation for a pastoral ministry....

Of primary importance is the chaplains' care of the gravely ill; to assist the patient in the preparation for death according to his religious con-

victions....Special care is given to preoperative and postoperative patients....

In the course of his pastoral work in the hospital, the chaplain meets with patients who need and wish to take advantage of the opportunity to talk in detail about themselves and their concerns. He must reserve sufficient time in his planned schedule to hold these pastoral interviews without undue pressure. A chaplain does not and should not limit his interest or his services to those who are or have been associated with a church....A time of hospitalization is often a time of reappraisal of a person's whole life....

The chaplain who is a true pastor finds many occasions for counseling.... Fears, anxieties, feelings of inadequacy, moods of unworthiness, a sense of unforgivable guilt of sin, may impede the physical and mental as well as the spiritual health of the patient. It is the chaplain's duty and responsibility to bring assurance of forgiveness and reconciliation to assist in the achievement of faith and courage....

The chaplain is available to relatives particularly at times of critical illness or death....In the performance of his duties the chaplain has the occasion to use the service of volunteers; he uses them in many ways, such as: Assisting wheelchair patients to religious services; helping with music; serving as Bible class teacher; visiting individually assigned patients; providing supplemental secretarial assistance; assisting in ward services; serving as hosts to patients at local church socials....

At the present time, according to a letter dated April 10, 1973, from Raymar E. Bobber, O. F. M. Director, Chaplain Service, there are 341 full-time V.A. chaplains, and 604 part-time, or a total of 945.

Chaplain Bobber also reports 158 hospitals and homes in the V. A. system. Moreover, there are 37 full-time Southern Baptist V. A. chaplains; and 32 part-time, making a total of 69. In May 1963 there were 51 Southern Baptist V. A. chaplains; so in the ten years there has been an increase of 18 Southern Baptist chaplains. 18

VOLUNTEER CHAPLAINCY PROGRAM

Baptist

Chaplain Richard K. Young of the North Carolina/Hospital has sponsored volunteer chaplaincy programs in local hospitals through ministers conferences. There are eight steps suggested:

1. The ministers conference should elect a Planning Committee to initiate the Voluntary Chaplaincy Program. This committee should meet with the local hospital administrator and director of the nursing service. ¹⁹

2. The planning committee should then arrange a luncheon in which the ministerial association and the local physicians can get together. Each minister should invite a physician. Someone may speak on "The Common Meeting Ground between Doctor and Minister."

3. Next, the planning committee should arrange a workshop or clinic for the pastors who will participate in the voluntary chaplaincy service. The workshop should cover such subjects as Hospital Etiquette, Handling Crisis Situations, the Use of Religious Resources, etc. Only ministers who attend the clinic should be used in the voluntary chaplaincy program.

4. A schedule should then be worked out for the pastor as to when he will serve as chaplain. It is most advantageous for a pastor who volunteers to serve at least one week at a time.

5. The chairman of the planning committee should become the chaplain supervisor. He should post with the telephone operators and information desks lists of the ministers who will be chaplains each month of the year.

6. A chaplain or pastor who enters this program should have a clear understanding with his church about what he is doing. Most churches have gone along with this project 100 percent.

7. The volunteer chaplain should keep an accurate record of his visitation.

The chaplain supervisor should keep a carbon copy of reports so he can compile a yearly report.

8. The pastor-chaplain begins his day at the hospital by checking the list of new admissions. He contacts each church and informs them of the patient's admission. He should understand that the pastor-chaplain is not in the hospital to visit the patients who have a local pastor on the scene.

Young points out the values of the volunteer chaplaincy:

(1). It affords a missionary opportunity--twenty to thirty million people spend some time each year in a hospital. No institution or place in society affords a greater opportunity for winning people to Christ than the environment of a general hospital.

(2). The teaching of the comprehensive medical school demands a minister as a member of a healing team. Every minister should have a good working relation with the physician in his community and what better place to meet them and get acquainted than in the local hospital where both are already working.

(3). The organized effort on the part of the pastors who are seeking to improve their ministry to the physically ill in their local hospitals will break down barriers. Some fly-by-night ministers go from room to room. They should be told they must confine their visits to members of their own church.

(4). Through this organized effort local ministers can obtain the names of their church members. Some ministers may ask: How can I find time to serve two or three weeks out of the year when I am so busy? The answer is: he will discover that these experiences will become the most rewarding during the year.

CLINICAL PASTORAL EDUCATION IN THE SOUTH

At the center were three men: Dr. W. K. McGee, Dr. Richard Young, and Professor Wayne Oates; and three hospitals: Louisville, Ky.; Winston-Salem, North Carolina; and New Orleans, Louisiana.

The hospital's chaplain tapped the door. The man lying there said:

Preacher, I'm glad you've come. Ever since you dropped in yesterday, I've been thinking. There's something I want to ask you.

He began to talk about the man he knew, a good church member, a good church member, who hated the guts of another man in the same congregation. He went on talking and finally dropped the pretense; he was talking of himself, of his own feelings. Details came out with a sort of soul-bearing gush.

The minister accepted the man's confession just as he had accepted hundreds of others.

The minister was Doctor Richard Young, Director of the Department of Pastoral Care of the North Carolina Baptist Hospital and Bowman Gray school of Medicine in Winston-Salem. In 1941 Young was at Wake Forest College; he graduated in 1943 and went on to the Southern Baptist Theological Seminary. But he spent his summers at Elgin State Hospital. The chaplain there at that time was Dr. Anton T. Boisen. He was the first to set up a program for training ministers for hospital chaplaincies.

Another summer Dick Young spent working in the Baptist Hospital in Louisville. He was completing his final semester at the seminary when Dr. W. K. McGee came to Louisville seeking an assistant. McGee was a Baptist minister and headed the Department of Religious Activities at the North Carolina Baptist Hospital. McGee found two men: Dick Young and a youngster named Wayne Oates. Oates wanted to remain at the seminary to teach. He stayed at the seminary and watched for students who showed an aptitude

of working with the sick. McGee said:

I was to go to Winston-Salem and pace the way for a clinical training course for those students.

The following summer, Wayne Oates brought a group of graduates to the hospital and helped start the first program there for the training of ministers. (That was 1947.)

They began to speak of the healing team: physical, the physician; mental, psychiatry; spiritual, minister.

They quoted Carl Jung, the great Swiss psychiatrist who said:

Among all my patients in the second half of life, there has not been one whose problem, in the last resort, was that of finding a religious outlook on life.

In 1946 the Department of Pastoral Care at the Baptist Hospital was a one-man show. In 1955 this number had grown to six full-time workers plus five interns.

It was not the first clinic, but one of the first set up in the South.

There were other programs in New England and the Midwest. But the budget for Young's Department was the largest of its kind in the nation. In 1954 there were 55 in training. Five interns a year are paid \$125.00 a month. The Department has placed 22 full-time hospital chaplains.

By 1955, 221 men have come to the hospital to obtain specialized training. Some has come simply to improve their ministry to the sick in their congregation. Others come to make this a career.

The pattern of training runs about the same. There are medical staff lectures; e.g. Alcoholism and the emotions. Lecture: "The Common Meeting Ground between the Minister and the Doctor." Seminar periods. Tour the hospital, calling on patients. Assigned to 25 or 30 beds. Under close

supervision at all times.

One student reported:

In a few weeks at the hospital, I learned more about dealing intelligently with sick people than I possibly could have learned in five years of trial-and-error experience.

Some patients are hit hard and are asking: "Why did God let this happen to me?" They are ripe for catharsis of confession. We say: Jesus is the answer. But it requires deep insight and the trained knowledge of human personality to help patients know just why and how Jesus is the answer.

In one year (1954) members of the staff and 5 interns spent 2,700 hours in outpatient counseling .²⁰

In a mimeographed paper entitles "The Ecumenical Thrust of Clinical Pastoral Education" prepared in October, 1967, for the Association of Clinical Pastor Education, Wayne Oates speaks of the contribution of Southern Baptists to the ecumenical thrust of Clinical Pastoral Education:

The Southern Baptist group had brought to the movement a reemphasis upon the autonomy of the local center. They have pointed to the necessity of dealing with the charismatic minister whose credentials may or may not include even a college education, much less seminary training and clinical pastoral education. They have brought the tradition of the education of the minister without charging him for his education. They have been persistent in the synthesis of Clinical Pastoral Education with the B.D., Th.M., and Th.D., curriculum. They did not intend to bring an ecumenical, national emphasis in the beginning, but they have, by the very ambiguity of their zeal, "backed into an atmosphere of ecumenicity. Their access to the free churches of the South, the Midwest, and the Southwest will make all three of the other groups genuinely national in fact as well as profession.

THAT MAN WAS WAYNE E. OATES

Dr. Edward E. Thornton chronicles the story of the development of clinical pastoral education in the outstanding book Professional Education for Ministry (Abingdon Press, 1970).²¹

We set forth a few pages of this book to record in brief the ministry of Southern Baptists in this field, and particularly the work of Professor Wayne E. Oates.

The success of the clinical pastoral education is shown by the increase from four centers in 1930 to nearly thirty in 1944 (p.108). Also by the fact that 2,000 students have been trained in this field.

The year 1957 marked the formation of the Southern Baptist Association for Clinical Pastoral education (p.148). By 1967 the Southern Baptist Association for Clinical Pastoral Education was virtually a national accrediting agency.

The origin of the SBA for Clinical Pastoral Education may be traced to three centers: Louisville, Kentucky; Winston-Salem, North Carolina; and New Orleans, Louisiana.

And the central figure was Wayne E. Oates (p.153).

Professor Gaines S. Dobbins of the Southern Baptist Seminary was searching for a man who would develop a full-scale program of Clinical Pastoral Education in the Seminary (p.153). Dobbins spoke of the history and the need:

When World War II broke upon us...a call to distress came from the superintendent of the Louisville General Hospital. He explained the shortage of orderlies and attendants due to war conditions, and asked if some arrangement could be made to secure the services of theological students on a part-time basis. A call for volunteers brought a heavy response from the class. In the group was a student of unusual maturity and discernment, with a rare combination of insight and practicality. He was assigned supervision of the work of fellow students in the hospital (p.153). That man was Wayne E. Oates.

Oates was born in Greenville, South Carolina, where his earliest memories were of the company commissary and of the ten and twelve-hour days his family spent working in the mills.

At age 13, he became a page in the U. S. Senate. He completed his education at Wake Forest College, Duke University, and Southern Baptist Theological Seminary (p.153).

Interest in clinical pastoral training arose from an episode that occurred when Oates was a minister in a rural church. A woman was advised by her doctor "to call the preacher," and she sent her small son to find Dr. Oates. During Oates' visit she "unburdened an involved story of marital unhappiness, personal guilt, and morbid despair. Not know what else to do, Oates simply listened without condemnation and without sentimentality" (p.154).

Much to Oates' surprise, the woman who had been confined to her bed was soon able to do her housework, and she moved back into the neighborhood relationships. Subsequently the doctor who referred her to Oates gave the country "preacher" a bit of advice.

"We are entering upon a whole new understanding of the nature of disease," he said. "I believe this will draw the minister closer to the work of a doctor. You train yourself for this. I don't know where you will get the training but wherever you find anybody who knows anything about it, listen to him (p.154).

The first man Oates found to listen on the subject was Gaines S. Dobbins of the Southern Baptist Theological Seminary. In 1944 he began to learn from Ralph Bonacker, a member of the Council for Clinical Training who had just become chaplain of the Norton Infirmary in Louisville. Oates took his first quarter of clinical training with Bonacker and Oates taught the first course in clinical pastoral education at Southern Baptist Seminary in 1944-1945.

In the summer of 1945 Oates was joined by a fellow student, Richard K. Young, in taking clinical training at Elgin State Hospital under William Andrew and Anton Boisen.

The year 1945-1946 found Oates developing Kentucky Baptist Hospital as a clinical center with the help of a group of graduate students on a part-time basis (p.154).

In the spring of 1946, with two quarters of full-time training behind him and two years of part-time experience as a supervisor of seminarians. Oates was ready, according to the standards then in vogue, to seek accreditation.

He arranged an interview with Kuether, who was Associate Director of the Council for Clinical Training. Oates proposed to work in

consultation with Bonacker in developing the clinical training program of the Seminary and requested recognition as a supervisor.

Kuether rejected Oates' application; and the seminary professor was thrown back on his own resources....So Oates determined to develop clinical facilities and supervision that would be wholly responsible to seminary educational policies....

Oates' first venture was a full-time program in the Kentucky Baptist Hospital in the summer of 1946. Oates and Young opened another center the same summer at North Carolina Baptist Hospital in Winston-Salem. Later Oates moved his Louisville program to Central State Hospital where Aaron L. Rutledge had become chaplain.

Fifteen months after Oates was rejected as a Council for Clinical Training supervisor, he had become the hub of a clinical program in which four chaplains were participating--two in mental and two in general hospitals (p.155).

Oates was the principal actor in the Louisville story, but the Southern Baptist Seminary was the stage. The openness of the Seminary to clinical pastoral education is as remarkable as the energy and ability of Oates and his colleague.

Writing under the title, "Our Mission to the Sick," Oates declared that "the central objective of this work is to strengthen and enlarge the missionary ministries of the student."

Reacting against the Brinkman tradition in clinical training, Oates said, "The Southern Baptist Theological Seminary is not even remotely interested in training workers for a ministry which ignores or makes incidental the Christian gospel" (p.155).

Clinical pastoral education became a major part of the curriculum. Oates developed at the Southern Baptist Theological Seminary. Both Th. M. and Th. D. students were required to invest major time in clinical learning. By the time the Southern Baptist Association for Clinical Pastoral Education was formed (1957), Oates had all his clinical facilities concentrated in the Louisville area and staffed by four supervisors.

He had succeeded in developing a clinical program that was seminary controlled, academically respectable within the context of a graduate school of theology, and to a considerable degree integrated into the total curriculum of the seminary.

North Carolina Baptist Hospital developed its clinical training program rapidly under Young's direction and became a second major source of leadership for the Southern Baptist Association for Clinical Pastoral Education.

The School for Pastoral Care, as it was later named (pp. 154-155) had a staff of five full-time supervisors in 1957. They offered clinical pastoral education in six- and eight-week terms to 66 students;

in addition there were five chaplain interns for twelve months of training and one supervisor-in-training. An outpatient counseling service gave attention to 718 clients during the year 1957, approximately 10 percent of whom were ministers and their wives (p.156).

The third source of initiative in the formation of the Southern Baptist Association was the New Orleans Baptist Theological Seminary and the Southern Baptist Hospital in New Orleans. The seminary representative was John Price, Dean of the School of Religious Education and Professor of Religious Psychology and Counseling....

Soon after the Southern Baptist Association for Clinical Pastoral Education came into being, Madden, who began his supervisory work with Oates and Young in 1947, became chaplain supervisor at the Southern Baptist Hospital. Price and Madden have since 1959, guided the training of a substantial number of clinical pastoral educators (p. 156).

The roots of the New Orleans program were older than either the Louisville or the Winston-Salem program. During the thirties and forties, under A. B. Tibbs, who was then head of the Religious Education division, the Seminary followed the model set by Karl Stolz of the Hartford School of Religious Education.

Stolz was an early member of the Cabot Club and was a substantial contributor to the clinical training movement...After succeeding Tibbs, Price simply continued this tradition. In 1951, he set up a clinical training program in the Southern Baptist Hospital with Don Corley as chaplain supervisor....

Three distinct traditions had taken form by the time the Southern Baptist Association appeared....In addition to geographical and leadership differences, each tradition emphasized a different perspective on pastoral work (p.156).

The Louisville center under Oates stressed the shepherding perspective. The Winston-Salem center under Young emphasized the healing perspective. The New Orleans center under Price accented the perspective of guiding personal growth in the context of religious education through individual and group counseling....

The question of whether or not to accredit non-Baptists arose almost as soon as the Southern Baptist Association was formed....By 1967 approximately 25 percent of the membership were identified with other denominations (p.157). In the person of Oates, the Southern Baptist Association for Clinical Pastoral Education traced its connection with the Committee of Twelve to 1951....

Oates, Price, and Young became the official representatives of the Southern Baptist Association to the Advisory Committee in 1958. Yet in spite of adequate representation, the Southern Baptist Association was minimally involved in the Advisory Committee on Clinical Pastoral Education from 1957 to 1960 (p.158).

This was only partly because of the negative of some Advisory Committee members toward the appearance of a Southern Baptist Association. The Southern Baptist Association was preoccupied with its internal development as a professional association. In this they were very much like the Council for Clinical Training and the Institute of Pastoral Care during the late forties and the early fifties. A time lag of approximately one decade was perhaps the basic differences after all between the Council and the Institute, on the one hand, and the Southern Baptist Association on the other. In 1957, however, the Southern Baptist Association seemed much more disruptive of efforts toward unification than proved to be the case (p.158)

The Southern Baptist Association was invited to become full participants in the final meeting of the accrediting committee (p.182). The one objective of the Southern Baptist Association was to provide a channel of communication with regional and national professional organizations in the field (p.188).

The name, Southern Baptist Association for Clinical Pastoral Education, was changed to Association of Clinical Pastoral Educators (p.189). The Association divided its 71 supervisors into five regions, stretching from Pennsylvania to California and from Ohio to the Gulf of Mexico (p.190).

The new Association for Clinical Pastoral Education (or Educators) broadened its base both in clinical centers and seminary support. Eighty-one seminaries sought within three months of incorporation. This was 27 more than had affiliated with all the separate agencies combined. Clinical centers were functioning in 6 parish and 11 community service and clinics, as well as 64 psychiatrist hospitals. Incorporated also were 113 general hospitals and medical centers, 18 correctional institutions and 5 mental retardation schools (p.195).

PREACHER WITH NO PULPIT

The Human Welfare Commission of the Baptist General Convention of Texas and the home mission Board have worked on a 50/50 basis to provide chaplaincy service for the Mayo Clinic in Rochester, Minnesota.

This service began first as part-time; but since February 1, 1965, has been full-time.

The Baptist chaplain assigned to hospitals at Mayo is B. J. Williamson. Williamson serves an ever-changing flock. Mayo's registered 230,000 for its clinic last year, 34 percent of whom entered one of the Rochester hospitals.

Williamson's parishoners may be Baptist, may be some other faith, or

may have no faith at all. They come from all over. In one six-months period Williamson kept track and found that those he served came from 44 different states and six foreign countries.

Katharyn Duff in an interview with him called him "a preacher with no pulpit." His work may be in his office, located in the subway area of downtown Rochester that links hotels with the clinic. More often it is in the corridors and waiting rooms and patient rooms of the two large hospitals. The Mayo chaplaincy has developed over the years in response to needs.

One big question: How did Southern Baptists get so far North? The answer is it traces back to the post World War II expansion of Southern Baptists from their traditional Dixie boundaries. New churches began to appear in other parts of the nation, often with the support of Southern churches. Such work in Minnesota drew help from Texas Baptists. One of the new churches is Emmanuel Baptist of Rochester, Minnesota.

In 1960 Williamson, then a Baptist hospital chaplain at Beaumont, went to pastor the Rochester flock. Right away he saw the need for a Baptist chaplain to serve those doing to Mayo's, one of the world's greatest medical centers.

Williamson does a lot of work with clinic patients and their families, in addition to his pastorate. And at every chance he urged Baptists to establish a full-time Mayo's chaplaincy to meet the needs.

In 1964 the Texas Baptist Convention and the Chaplains Commission of the Home Mission Board decided on the joint undertaking. Chaplain Williamson was offered the post and he accepted it as a great challenge.

Nine denominations have full-time chaplaincy programs at the Rochester medical complex. Williamson serves Baptists and any others who might call on him or any hospital officials who seek his help.

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Much of his work is with families who accompany patients. Statistics show how the average patient is accompanied by 2.8 persons. Chaplain Williamson said: "One family I worked with included 13 persons who had come along for a heart surgery case."

The Mayo chaplaincy office is located in the basement of the Kahler Hotel, on the pedestrian subway that threads downtown Rochester. It was put there because that's where the action is, the main traffic to and from the clinic.

Williamson, who was reared in Eunice, Louisiana, and Port Arthur, Texas, is the son of a Baptist minister. Two brothers are Baptist preachers and a son of the chaplain is a ministerial student at Baylor.

Williamson himself was a patient at Mayo's, recovering in 1968 from surgery for repair of wreck injuries. Surgeons had put him in a body cast that came up high under his chin in front, and up over the back of his head. He was flat in his hospital bed, perfectly miserable, when an aged preacher friend came to call.

"He stood at the end of the bed where I couldn't see him. He went through his ritual and then he said, 'Let us bow our heads in prayer.'" Trapped there with his chin in the air it hit me, what he had said. "I burst out laughing and assured him, 'No way, man, no way.'" Being a chaplain takes, among other things, common sense. 22

INSTITUTIONAL CHAPLAINCY

282

A DECADE OF DEVELOPMENT (1960-1971)

1960

On May 1, James C. Peck was added to the staff of the Chaplains Commission as secretary, institutional and industrial chaplaincy, with his work primarily in the field of penal and correctional institutions and industry. Interest in these fields has developed rapidly.

There are 31 Southern Baptist ministers working in the penal and correctional field on the federal and state level with an untold number serving in city and county prisons. There is an urgent need to further develop this field, locating and securing qualified ministers to meet this missionary opportunity.

The industrial chaplaincy is an undeveloped mission field and is our most urgent need. Many workers are not reached by local churches. "Sunday work" is a considerable item in industry. Many employees live in communities which have no churches.

There are 19 Southern Baptist ministers serving as full-time or part-time chaplains in the specialized settings of industry. The Commission reported: "We have a few approved applicants awaiting opportunities for placement." 1

1961

This year the institutional and industrial chaplaincy continued to develop among Southern Baptists on the Convention-wide basis. Some phases of it will likely not make great strides until the seminaries provide more training in these respective fields and institutions and industries come to understand and appreciate the value of the chaplaincy program.

The trend is toward a trained chaplain in his respective field; and due to rising standards, there is an urgent need for qualified applicants.

This year the Chaplains Commission has approved both institutional and industrial chaplains. Several of the approved ministers have been employed by state correctional institutions and others have been nominated to industrial chaplaincy positions.

In cooperation with pastors' conferences, studies have been made of selected industrial cities with respect to a chaplaincy program. ²

1962

During the year 1961 death claimed two members of the staff of the Chaplains Commission: James C. Peck, secretary, institutional and industrial chaplaincy was killed in an automobile accident on August 12, two miles west of Dallas, Georgia. Mr. Peck had been secretary of this work for over two years and was a pioneer in the industrial chaplaincy field. His outstanding work in this area of the chaplaincy has built a firm foundation for the future. Mr. Peck was buried in Lafayette, Louisiana, the place of his birth.

Death claimed a second member of the staff less than six weeks later when E. L. Ackiss, secretary, Military Personnel Ministries, died of leukemia, on September 17, 1961. Dr. Ackiss has been a Navy chaplain for thirty-three (33) years before coming to this work in 1953. His work for the past eight years in this area was one of outstanding achievement....Dr. Ackiss was a native of Oceana, Virginia, and he was laid to rest in Arlington National Cemetery on September 22, 1961, with full military honors.

Federal correctional institutions and the majority of the state correctional institutions have full-time chaplaincy coverage. Some state

institutions use local ministers on a rotation basis, as do the county and municipal workhouses and jails. Sometimes these clergy receive remuneration for their services, but in many cases this is a voluntary ministry on the part of the minister.

Some institutions caring for juvenile delinquents have a very effective program, but this is the exception. Southern Baptists have 58 chaplains serving in correctional institutions with numerous programs in operation by local Baptist pastors and churches.

The Southern Baptist minister serving as a chaplain in industry is not an arbitrator to solve labor and management problems. The industrial chaplain's responsibility is to serve all employees, both labor and management. As a chaplain he remains a man of God and is concerned with the spiritual welfare of each employee. As opportunity avails itself, , the chaplain ministers to the families of the employees and bases his ministry on the need of Christ in every life and the importance of Christ's church in the growth of the Christian personality. He realizes this is an extension of the church's pastoral ministry to those in industry and he guards against the possibility of establishing a congregation or church outside the framework of the New Testament pattern.

The Chaplains Commission has approved and endorsed institutional and industrial chaplains during the year and some have been employed by correctional institutions and industry. ³

1963

Chaplain Cecil D. Etheredge came to the position of secretary, institutional and industrial chaplaincy, in September of this year. He is a native of Marengo County, Alabama, a graduate of Howard College, Birmingham, Alabama, and the Southern Baptist Theological Seminary and received his clinical pastoral education at the Baptist Hospital, Atlanta, Georgia. He is an

experienced pastor and served in the Army Air Force for three years.

More than two and one-half^{million} persons comprise the daily population of institutions in the United States....They are young and old and confined to hospitals, correctional, and other institutions. For some the institution is a permanent home. For others it is temporarily "living away from home."

Southern Baptist chaplains are found ministering to these all over our nation. New construction and expansion projects are grim evidence of a relentless need to provide for the spiritual welfare of this institutionalized population.

The industrial chaplain is not new, but a modern application of an old idea. A great portion of Jesus' ministry was spent dealing with people--one by one. This vital aspect of the ministry is now being revived. The industrial chaplaincy is a ministry to one, as though they were many.

More than 400,000 adults and youths are in our correctional institutions annually. An alarming increase is in sight, for crime continues to outpace population growth four to one. Sent to prison for correction, for punishment, 95 percent come out, for the most part within three years for commitment. More inmates are being better equipped for living "on the outside" through the efforts of a treatment team which includes the penal chaplain.

The trained minister-in-correction is leading the inmate to experience the changing power of the Holy Spirit. The prisoner--adult and youth--is being reached for Christ by an increasing number of chaplains.

The institutions and industry gradually are becoming aware of the need for trained qualified chaplains. Our churches and ministers must not overlook the inherent opportunities in the institutional and industrial ministry. We are thankful to have men concerned about this field of the chaplaincy and the chaplain and the opportunity have been brought together in

many instances during the past year. ⁴

1964

Thirty million (30,000,000) Americans spend some time in denominational, public, and private institutions each year in our country. No single group receives such inadequate ministry from the church as does this group. There are approximately one thousand two hundred (1,200) full-time chaplains serving twenty-four million Protestants. This means there is one chaplain for every 20,000 persons.

The institutional chaplaincy demands fully qualified men. The Chaplains Commission has long had standards which are thorough and exact for those serving as institutional chaplains.

In addition to this academic training, both college and seminary being required, the chaplain must have a minimum of two years pastoral experience and one year of clinical pastoral education.

The chaplain is identified as a pastor or clergyman rather than as a counselor, therapist or social worker. He is not a substitute for and does not replace the work of the local pastor in his pastoral care visits to the persons of his institution congregation who are in crisis. He represents the extended love and concern of the local church to these persons in special need.

The industrial chaplaincy is revolutionary. Our national economy has moved from the rural-agriculture to the urban-industrial. Many who are caught in the accelerated pace of this new order find little meaning in life. The inner turmoil and confusion is evidenced by vocational discontent, labor turnover, accident proneness, absenteeism, and other such symptoms. A number of companies^{employ} highly qualified ministers to serve their people as chaplains. The chaplain works with his people in a "one to one" relationship,

leading them to see the God-giveness of vocation, that work is an expression of one's person, and that work is an expression of worship. Both the words "work" and "worship" are derived from the same Hebrew word Avodah. Are not the community at work and the community of worship, one and the same?

Today, there are approximately one hundred Southern Baptist chaplains serving in various institutions and industry on either a part- or a full-time basis.⁵

1965

More than 16 percent of our nation's population spend time in some institution annually: ten (10) percent have some form of mental or emotional illness; 3 percent are mentally retarded; and the federal and state inmate population is nearly a quarter of a million persons.

The nation's economic position has rapidly moved from rural-agricultural to urban-industrial and many persons caught in this transition are confused, tense, insecure, restless and devoid of an adequate goal and purpose in life.

The chaplain represents the call and commission of God as he ministers to men in crisis. He represents the extended love and concern of the church. His ministry tends to facilitate and augment the ministry of the pastor and his congregation.

Visitation has been made to many of the more than 100 industrial and institutional chaplains. These contacts tend to represent the concerns of the denomination to those men but also the needs and concerns of these men to the denomination.

The Chaplains Commission reports: We seek to bring the fully-trained, well-qualified chaplain in contact with the job opportunity. These job opportunities are areas of special need and need ministers who possess the specialized training required in meeting these needs.

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It is for this reason that the Chaplains Commission requires, for endorsement to the industrial and institutional ministry, that a candidate must have completed college, seminary, a minimum of two years' pastoral experience, and one year of clinical training.⁶

1966

Baptist chaplains who serve in institutions work in a variety of settings, including adult prisons, youth correctional units, children's homes, military schools, hospitals, schools for mentally retarded, and others. More than 100 Southern Baptist ministers serve in such specialized areas, most often hired and financially supported by the institutions and endorsed by the denomination.

The industrial chaplaincy, presently represented by about a dozen men, includes a ministry to employees, labor, and management. These chaplains recognize they are an extension of the church's pastoral efforts and do not attempt to establish a congregation or church outside the New Testament pattern.⁷

1967

The number of persons who spend some time in an institutional setting seems always to grow larger. This creates the need for a steadily increasing number of chaplains. Presently more than 100 ministers serve as chaplains in institutions for adult and youthful offenders. The Chaplains Commission brings the fully-trained, well-qualified minister into contact with the chaplaincy opportunity. In addition, local churches are encouraged to minister to their people who are institutionalized.

The industrial chaplain's responsibility is to serve all employees--both labor and management. He is a man of God and is concerned with the

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spiritual welfare of both employee and employer. He ministers to families of workmen as well as managers. The chaplain is certain that all men need Christ.⁸

1968

Through continuing consultation with seminaries, state and federal agencies, and accreditation authorities, opportunities for employment have been discovered and shared with interested chaplains. Field studies have resulted in the preparation of several significant papers concerned with this work. A study of the chaplaincy needs of the Arkansas prison system was made. A brochure on institutional chaplaincy has been written. Sixteen institutional chaplains were added during the year, and twenty-two (22) volunteer chaplaincy ministries were initiated.

Widespread interest is expressed in the contribution religion is making to business and industry, as evidenced by the increase in industrial chaplains. Ten Southern Baptists are now listed with the Chaplains Commission in this area. A pilot project in Louisville is proving helpful in training seminary students, and in producing research materials.⁹

1969

Seven new institutional chaplains were added during the year. The staff leader of this ministry resigned, and a replacement began work the first of 1969. The industrial chaplaincy ministry takes on increasing importance in 1969 for the following reasons: industry is becoming more and more automated; the employment rate is decreasing; leisure time is growing; the educational level of workers increases; and there is decreased interest in the traditional forms of religion. Interest grows and the goal of two new programs was doubled as four were started, and eight students were enlisted in the internship program in Louisville. The story of the

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industrial chaplain was told more and more through newspapers, magazines, and exhibits. 10

1970

There are 81 Southern Baptist ministers serving in the institutional chaplaincy, ten of whom filled new positions during the past year.

There are sixteen Southern Baptist ministers serving in the industrial chaplaincy, six of whom filled new positions during the past year. A booklet entitled, "Business and Industrial Chaplaincy," has received wide acceptance and is being distributed nation-wide.

Of special interest is a working relationship that has developed with a group in San Diego known as "Industrial Chaplaincy, Incorporated," which has been formed for the purpose of research and promotion of industrial chaplaincy. In cooperation with this group a seminar was conducted in January, 1970, with three Southern Baptist industrial chaplains participating. 11

1971

Eleven institutional chaplains were employed during the year, and there are now eighty-four Southern Baptist ministers serving as institutional chaplains. There has been an encouraging response from law/enforcement officials toward the chaplaincy, and several chaplains, many volunteers, are serving in this area.

Three industrial chaplaincy positions were filled during the year, bringing to twenty the number of Southern Baptists serving in this field. Plans to establish a National Business and Industrial Chaplains Association are under consideration in California. Standards and qualifications for membership have been worked out. Progress is indicated in starting ministries in the horse-racing industry of Florida, and a large construction company in the state employed a chaplain.

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Contacts in Alaska may open opportunities for ministry to men employed by oil companies. Crews working on the North Slope need a ministry, together with employees of established companies. 12

MINISTERING TO PRISONERS AND THEIR FAMILIES

A book by this title was written by George C. Kandle and Henry H. Cassler in 1968 (Prentice-Hall, Inc. Englewood Cliffs, N. J. \$3.95.) 13

The authors point out that nearly 5,000,000 persons a year become entangled in one of society's most complicated processes of social order--the courts of criminal law.

Who are these prisoners who go behind high walls into near oblivion? What are they like ? Kandle and Cassler suggest they possess ten traits:

1. They powerfully resent authority. They utter such diatribes as: "You can't hurt me, you dirty, lousy cop." "You are little tin gods and I'm not afraid of you."
2. They have a distorted need for attention. One prisoner wore \$200 suits. Another sent himself impressive telegrams.
3. They do not know whether they are men or boys. They are uncertain of their manhood.
4. They are still looking for the rainbow. They often say: "This was my last job....I was quitting the racket right after this job...."
5. They are prone to failure; they think of it as a "way of life."
6. Many possess an inner emptiness; they are suffering from an illness known as "character disorder."
7. Violence. Most men in prison live with memories of violence--done to them or done by them, or both.
8. Fear of people. If they experience extreme rejection from one or both of their parents, they learn early to distrust everyone.
9. Guilt. Some men are plagued with guilt; they cry out to be punished.
10. Desperate need of structure. Some men are happier in prison than in the free world. They are insulated from responsibility. One said: "When they lock the door, they're not locking me in; they're locking the world out."

The pastor and the prisoners. The pastor, or chaplain, represents the church as it reaches over the wall into the life of an inmate.

The chaplains were often the only professional persons in the prisons. They served as legal advisors, athletic directors, marital counselors, release planners, educators, as well as leaders of worship.

The chaplain's role is as follows:

1. He is a minister to his congregation. He conducts worship; he visits the sick; he counsels the distressed. At times he will minister to prison officials as well as to the prisoners.
2. He is a member of the penal institution staff.
3. He is liaison between the prison community and the church.
4. His is a teaching ministry.
5. He has a counseling ministry.
6. He visits the men in prison. "A chaplain needs to see the men where they are so that he knows how they are living."

At this point, there are approximately 250 chaplains now working in state and federal prisons.

The standards for chaplains are:

1. College and theological training.
2. Ordination in a recognized denomination.
3. Approved in good standing in one's own denomination.
4. Experience as pastor in a local church (from 2 to 5 years).
5. Clinical pastoral education (2 quarters or more).
6. Nomination by a representative personnel committee--of local or state or National Council of Churches.
7. Approval of officials (warden, superintendent, commissioner) of penal institution.

The hard road to freedom. Each year over 100,000 adults and 27,000

youths make a precarious move from state and federal correctional institutions to the "free world."

The releasee faces the world with a suit of clothes, a \$20 bill (the amount varies) and a bus or train ticket home.

Some two out of three releasees are on parole. Questions which should be asked. Will he go home to a family? What kind? Does he have any savings? What kind of job will he have? Where will he live when he gets out? Does he have any friends?

The first year out of prison is the most crucial period. What may the pastor (chaplain) do to assist the releasee during these difficult days?

Suggestions:

1. Meet him at the prison or the train or bus depot. Take the first step toward him.
2. Make specific appointments for him to come to your office.
3. Talk with him honestly and openly about ways he can restrain his fears.
4. Discuss participation in groups with him.
5. Ask for some help from him.

LINK TO THE WORLD OF FAITH

Mark Shedron reported in 1959 that the largest group of people in this country not yet served adequately by the church are the 30,000,000 residents of public and private institutions (such as youth correctional units, penitentiaries, hospitals for narcotic users, and the like).

The Protestant portion of this group is 24,000,000. They are served by 1,500 chaplains or one clergyman to every 16,000 law violators. He is pastor or clergyman rather than counselor. He is not a substitute for the parish pastor, not a clergyman visiting on a part-time basis.

He has a staff relationship; the days of the freelance chaplain is about over. "The chaplain becomes a part of an institutional team which

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ministers to the whole man." As a team he works with men of other disciplines such as medicine, psychiatry, psychology, social work, penology and the law.

The chaplain is expected to learn from specialists in other disciplines ways to make his own contribution more meaningful to the inmate group. The particular contribution of the chaplain to an individual may be in terms of religious education, counseling, visitation, and worship.

To the group within the institution, his contribution may be as leader, teacher, symbol of the religious community--always as a witness of the Good News.

The chaplain is a tangible link to the world of faith, of good will, and of the love of God.

People under stress make many extreme demands upon an institutional staff. The chaplain gets his share of these requests for attention, understanding, love, guidance, assistance, time, wisdom, concentrated concern, continuous planning and effort.

The chaplain as a pastor fulfills the meaning of the shepherding idea. The denomination is remembered as the organization which gives the chaplain his ecclesiastical standing. "The clinical training requirement for chaplains has been developed out of the need to provide pastors with an understanding of people in crisis."

In an address delivered before the General Board of the National Council of Churches at Hotel Statler, Detroit, Michigan, on December 3, 1959, Warden Robert J. Wright expressed appreciation for the help the churches had given in securing chaplains:

Back in the days of the late Dr. Worth Tippy, we asked the Federal Council of Churches to be of assistance in recruiting clergymen to become chaplains at our Federal prisons. This was in 1934.

Mark Shedron of the Department of Pastoral Services of the NCC resigned

this position to become himself the chaplain of the Federal Reformatory in El Reno, Oklahoma. Over the years he had learned the vocabulary used by inmates; e.g.

Love = to assault someone sexually.

Sin = the world in which you get caught --getting "the finger" put on you. If you can get along without being caught there is no sin.

Hell = To be under someone else's heel; being controlled by someone else. The moment you lose control and are under the domination of another, that is hell.

Forgiveness = To be weak. Someone else has the power. You see a guy who is a "repentant" and you can do nothing but capitulate and you ask for forgiveness but then you are weak.

Heaven = To have ultimate control; you are the boss.

Salvation = To get into a position where you are allied with power. You are in that area where you become God.

Clergy = Specialist in "conning." Real conn artists. They have a pipeline to God.

We must see where the delinquent is, his world. Institutional care may not be the best; but it may help for a brief period of time. The chaplain is a member of a treatment team; he does not work alone. We were born to love people and use things; but too often we've messed up this formula. ¹⁴

WHY MEN COME TO PRISON: FOUR REASONS

So writes C. M. Johnston, Protestant Chaplain, Huntsville State Prison, Huntsville, Texas.

They answer: "I was drinking," or "I was framed," or "My family was hungry and I was out of work."

But the real truth: many are confused as to why they are here.

1. Because they are immature. Like little children, they must have attention, support, and constant supervision. Some seek first place in

their leader's heart. They wander aimlessly, forgetting what they're supposed to be doing.

2. Because they are inadequate. Their IQ may be extremely low. Inadequacy may lie in the vocational training field. Or the inadequacy may manifest itself in the absence of social training, lack of parental love, or a host of other things that normal adequate people have..

3. Because they are immoral. This may be due to psychopathology. They may never have felt or learned tenderness due to their storm childhood and subsequent life. Many do not have "built-in-brakes"; they may have a "diseased conscience."

4. Because God has ~~not~~ been adequately lived before them. Nor has he been taught them, nor worshiped by them. "Train up a child in the way he should go and when he ^{not} is told he will/~~depart~~ from it." Their training is in living before them in the right way more than it is telling them the right way.

The cure from the crime increase in our day is a return to God and a proper restoration of adequate family life. Parents must teach their children to become responsible, creative, Christian citizens of earth and heaven by precept and example. 14

AND YOU VISITED ME

Alfred C. Hart writes: "There are between 300,000 and 400,000 Americans in correctional institutions on any given day during a year. It is estimated that two million persons are locked up each year in either a jail, police station or institution for juveniles. A recent report indicated that while the population is increasing annually by about 13 percent, crime is increasing by 131 percent. Crime has become, if not the first certainly the second major social problem in the United States today.

"While it has become a major social problem, it has also provided many

opportunities for correctional chaplaincy...

"Some 110 Southern Baptist chaplains now serve in correctional institutions. This is a 40 percent increase over the past ten years...."

Today there is a widespread interest in prison reform....The chaplain seeks through his program to stimulate hope....Thus his role has come to the forefront....There is a demand for correctional chaplains....There is a call for ministers who are willing to hide behind prison walls rather than be in the spotlight as pastor....He seeks no easy task but he is a person who has a strong faith and is not afraid of its being tested....Moreover, he is one who feels that regeneration is the very foundation of rehabilitation....

Some chaplains have felt this call because it offers a certain amount of freedom--from the established church and its problems; yet some are challenged by people with problems and seek to satisfy this challenge by ministering in a correctional setting.

Many changes have come about in the correctional chaplaincy during the past ten years. Then prison chaplains were usually retired pastors, political appointees or freelance ministers with several responsibilities not related to their position.

Today it is quite different. Now a correctional chaplain must have special training in clinical pastoral education and denominational endorsement before he can secure a position as a correctional chaplain. It is understood that he is part of the treatment team which seeks to minister to the whole man....

To be sure, the correctional chaplain faces many heartaches; e.g. the return of a releasee to prison. Also the failure of the churches and communities to accept or help the released offender....

The chaplain has many opportunities to minister....For every inmate there

are many problems so the chaplain seeks through individual and group counseling to help those who need him....For one thing the chaplain ministers through a well-planned, well-prepared, and well-prayed worship service. Moreover, the chaplain's ministry includes that of ministering to families of inmates....

A ministry to the staff of the correctional institution is expected of the chaplain. Some staff members look to him as their pastor. Others refer fellow staff members to the chaplain for counseling.... The chaplain also has a responsibility to share with churches, civic groups, schools, and other groups in the community the role of the correctional chaplain....

The division of the chaplaincy of the Home Mission Board promotes correctional chaplaincy by encouraging state directors of corrections, wardens of prisons, superintendent of schools for delinquents and other such correctional leaders to see the need of a chaplain on the correctional team. Also it provides conferences, workshops, an orientation program, and financial assistance to attend such in order that the chaplain might be updated and encouraged in his ministry.

One of the greatest needs in correctional chaplaincy is found in the local city and county jail, Thousands of individuals pass through the local jails each year awaiting trial and serving short sentences. These individuals are potentials for the penitentiaries and reform schools. They need more than a Sunday school lesson or sermon on Sunday morning. They need a friend, someone who has the time and patience to help, someone who will contact their family, attorney, pastor, employer, or other individual who can help him work through his problem.

A volunteer chaplaincy program should be set up in every city and county jail in our land that does not already have chaplaincy service. (See chapter on "Hospital Chaplaincy.")

Every church should have a committee which ministers to offenders because sooner or later every church will have someone or the family of someone in trouble.

This committee can work with released inmates. Someone has said the most crucial time for a released inmate is the first 72 hours after he is released. This is true for several reasons:

1. He will be adjusting from a life of bondage to one of freedom.
2. He will need clothing, housing, food, and employment; and
3. He will need someone who will accept him and care for his well-being.

A high caliber program of rehabilitation within the walls of a correctional institution is of little value if that same concern and interest is not awaiting him on the outside. The task of rehabilitation is the responsibility of the total community....

The church must accept its obligation and come to the rescue of those released from correctional institutions. Two booklets prepared by the Woman's Missionary Union and Baptist Brotherhood are useful:

"Mission Action Group Guide: Prison Rehabilitation" (\$1.00 Baptist Bookstore)

"Mission Action Group Guide: Juvenile Rehabilitation" (same as above)

Several Southern Baptist chaplains supervise training programs: e.g. Chaplain Clyde M. Johnson at Huntsville, Texas; Chaplain Adlai L. Lucas at Columbia, South Carolina.

Many chaplains are trying new approaches and methods in their ministry: Chaplain Harold Brown, Bushnell, Florida; Chaplain Leonard R. Perry, Alto, Georgia; Chaplain Grady Criswell, Springer, New Mexico; Chaplain Sander Cakebread, Birmingham, Alabama; Chaplain Hyron Vickers, Richmond, Texas; Chaplain Douglas Dexter, Parchman, Mississippi; Chaplain Huey Perry, Lowell, Florida; Chaplain Joe Wilson, Angola, Louisiana; Chaplain Carl Price, State Prison, Nashville, Tennessee.

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Fifty-two Southern Baptist correctional chaplains belong to The American Protestant Correctional Chaplains' Association. Chaplain Jack A. Hanberry, at the Federal Penitentiary in Atlanta, Georgia, is president of this association. He is a Southern Baptist.

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THE GOSPEL GOES TO JAIL

Here is a beautiful story of how an anonymous prisoner found his way to Christ and how this conversion changed his life.

I am a prison chaplain's clerk. My prison life did not begin as a clerk, but as an inmate with a number, sentenced to 15 years. The dread of prison and the uncertainty of tomorrow filled me as the gate changed shut behind me.

I was greeted by a member of Chaplain Charles L. Phipps' office. He spoke reassuringly. This was comforting and gave me strength that I needed. It was also a pleasant surprise. About three weeks later I was assigned to the same position, clerk to the chaplain of the Reception, Diagnostic, and Classification Center of Florida State Prison at Raiford. Now I have the privilege of doing the same thing for other men.

I am a happy convict; my work of interviewing each inmate upon his arrival is a joy, giving me an opportunity to explain the program of the chaplain's office, the religious activities of the various denominations, and above all, to witness personally for Christ. Chaplain Phipps, with spiritual wisdom as friend, pastor, counselor, gives much of himself to assist each inmate with personal problems and morale building.

Each man has a story. Mine begins in December, 1959. I was arrested and charged with three violations of the law; namely, assault with intent to commit murder in the first degree, illegal possession of firearms, and forgery. My bond was set at \$9,000.00, and shortly thereafter I was released from custody on bail.

In March, 1960, I was tried on the assault charge in Hillsborough County Criminal Court. After a two-day jury trial, I was found guilty and sentenced to 15 years in the state prison. My attorney filed an appeal, and the court set bond at \$5,000.00. Unable to raise this sum, I was remanded to the Hillsborough County Jail where, for 25 days I tortured myself with thoughts of hate and revenge. My only wish was to get free and finish what I had started--to completely destroy the man whose life, according to my accusers, I had originally tried to take. I had lost all hope of being freed and sank deeper and deeper into depths of despair.

On Wednesday morning, deciding there was no hope left, I smuggled

out a note to my wife asking her to contact the minister of the church my son-in-law attended, and have him bring her to the jail Thursday morning between 9:30 and 10:00. I did not know the man, but I felt I could use him to see my wife for an unauthorized visit. I wished to give her some instructions before I was transferred to the state prison.

Later that same morning I received the allowed six-minute visit with my wife, but, in the rush, I neglected to mention the note.

My wife, a devout Christian, has brought me a Bible. Purely out of boredom I accepted it, and took it back to my cell. That evening, for the lack of something else to do, I glanced through this Bible. One verse virtually leaped out at me--Matthew 21:22: "And all things whatsoever ye ask in prayer, believing, ye shall receive." With this thought in mind I fell asleep, and some time during the night I made my peace with God. When I awoke Thursday a great change had taken place. No hate or bitterness was in me, just peace; and though certainly not free from punishment, I felt wonderfully free from guilt.

At 9:45 A.M. I was informed that I had a visitor. Downstairs I found the minister I had asked my wife to call--a man whom I had never met but planned to use. Dumbfounded, I heard him inquire about my physical and emotional well-being. I recovered sufficiently to tell him that during the night I had made peace with God. With this he prayed, then soon left me.

Friday afternoon at 4:56, I was again taken downstairs, but this time to be released on bond. Much to my amazement, the man who arranged my bail had every reason to want me left in jail. A member of the minister's church, he had been the victim of forgery for which I had been charged. Although I was proved completely innocent of this act, he had no way of knowing it at that time. Extremely grateful, I was taken by the man to my home. I was greeted much in the manner of the prodigal son, and we sat down to a meal of thanksgiving for my return.

Sunday, I attended the Baptist church with my family where I made a public profession of faith.

Looking back, so much impressed me that I can only be humbly grateful to all the wonderful people who contributed so much. To the preacher--a true minister of God; to my daughter and her husband who had asked the church to pray for me many months before; to the man whose Christianity was honestly and whole-heartedly practiced; to all the church members who prayed, hoped, and believed. Most of all, to my wife. Her devotion and prayer in the face of drunkenness, temper, desertion in her hours of need, even to the point of leaving her alone while her father, a lifelong Christian, was dying, have been

an unfailing source of strength and inspiration. Above all, I thank God, for without his divine help and guidance, leading me to Christ, I would still be living in the dark recesses of my former self.

Even now, as I satisfy the justice of man, one thought remains uppermost in my mind. Without the help and prayers of others, I might still be lost. I say in all sincerity to wives, mothers, children, to everyone, "Cease not to pray for those you love, for this may be the source of their salvation."

Today as an inmate in state prison, I am endeavoring to serve my Lord. As the new men come in, I will remember how I felt and try to be kind and understanding, as well as remind myself that those who come to prison have varied problems and many backgrounds. Some have had training and experience in Christianity, many have not. There will be opportunities to show them what Christ has done for me, and what he will do for them. Being in prison, I will visit them for him.

INDUSTRIAL CHAPLAINCY

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A P P L I C A T I O N

Large firm with 800 employees seeks chaplain. No application accepted from men running away from difficult pastoral situations, who see the chaplaincy as a plum to be picked. If you want a job easier than the normal pastorate we don't want you. Don't apply unless you're able to walk and talk with working people. No place for a timid man not willing to listen to shocking language and hear shocking life experiences.

This ad sets forth the call for industrial chaplains. It points up the fact that industrial chaplains are daring to challenge the meaninglessness and monotony of modern industrial life. They dare to invade the world of industry and big business with its secular, materialistic emphasis and atmosphere in order to be reminders that life's ultimate values are spiritual.

The idea of the industrial chaplaincy is not new. A great part of Jesus' ministry was spent in one-to-one relationships with persons.

The field of this ministry is ripe for expansion. The call for industrial chaplains is not tremendous, to be sure; but it is there quietly expressing itself.

INDUSTRY' NEW DIMENSION

We are a part of a highly industrialized society today. Our national economy has moved from a rural-agricultural to an urban-industrial; there has been a shift from an agrarian frontier society to an urban-centered society.

Today 7 out of every 10 Americans live in urban areas and the trend shows no sign of abating.

The United States is participating in a world-wide boom which adds 140,000 people on this planet's population every 24 hours.

Within 40 years, using a modest projection, our national population will be well over 300,000,000. More than one-third of these will be urban

dwellers.

Eighty percent of all scientists and engineers, who have ever lived, are alive and working today. Half of all the world's scientific knowledge has been discovered since 1950. One-third of the 7.5 million scientists and engineers of the world live and work in the United States.

More than 78,700,000 persons live a third of their lives on the job.¹

DEVELOPMENT OF INDUSTRIAL CHAPLAINCY

During the years of leadership of the Home Mission Board by Dr. J. B. Lawrence (1929-1953), he pointed out:

During the period of World War II, and immediate following, the hospital, industrial and institutional chaplaincy received more emphasis and was looked upon with greater importance.

At the mid-year meeting of the Home Mission Board held at Glorieta on July 25, 1957, the plans and policies of the Chaplains Commission were adopted.

Later, at their meeting of December 3, 1957, the Commission instructed the Director and the Associate Director to "explore the fields of the civilian chaplaincy and report on the present status of these fields as to the work being done, progress and future needs."

On August 23, 1958, the survey of this study was mailed to each of the Commission members and at their September meeting the report was discussed.

The Director and Associate Director recommended to the Commission that attention be given for Convention-wide leadership in the area of the Hospital, Industrial and Institutional Chaplaincy.

The Survey Report was sent to all Board members. Favorable consideration was given to the report regarding the enlargement of the work of the Commission.

The definition of the work of these two departments was:

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The major purpose and concern is that of a spiritual ministry for those in correctional and other institutions and in industry through a chaplain ministry.

The primary objectives of these two departments were four-fold:

1. To introduce, develop, and publicize the concept of business and industrial chaplaincy.
2. To interpret and project the image of the chaplain as a minister who offers pastoral care in a specialized setting.
3. To provide needed leadership in bringing together the job opportunity and the qualified chaplain.
4. To serve in a consulting capacity when requested, particularly during the initial phase of an industrial chaplaincy program.

In the early days of the industrial chaplaincy a great deal of the development and organizational plans were carried on by correspondence.

For example, Chaplain William H. Brooks of the Greeland Contractors wrote Dr. Carpenter in part on July 16, 1958:

Thank you for the information concerning the Chaplains' Conference and the kind invitation for me to attend, however, it will be impossible for me to attend this year, but if you can send me the dates for next year, I will submit a request for T.D.Y. with my recommendation at the conclusion of this year's contract.

We are on a continuous contract with the company with $7\frac{1}{2}$ to 9 months overseas and $3\frac{1}{2}$ months on state-side, at which time I am free for revivals, pulpit supply, conferences, etc.

Enclosed you will find a brief outline of the type of work the industrial chaplains should perform. Of course, there is room for a great deal of improvement and reworking these suggestions, since this field is more or less in its infancy. My prayer is that Southern Baptists will lead in this great field of service.

Perhaps if you can get in touch with some of the industries who are carrying on this type of work you can secure a great deal of information. Some of these are: Kaiser Shipbuilding Corporation, United States Steel company, R. G. Le Tourneau, Gulf of Texas Oil Companies....

I am looking forward to the privilege of working in the capacity of of an industrial chaplain under our convention as an appointee of the Home Mission Board...This work is unique. We have about 300 Danish employees to work with and about 1,000 Americans.

My schedule is as follows:

5:30 -- 6:00 A.M. Arise for Breakfast
 7:00 -- 10:00 A.M. Office hours daily
 7:30 -- A.M. Wednesday and Friday - Bible Class for Night Shift
 8:00 P.M. - Saturday - Bible Class for Day Shift
 3:00 P.M. -- 7:00 P. M. Daily Except Sunday - Chaplains have charge of mail
 7:00 P.M. -- 9:00 P.M. Office Hours Daily
 Sunday Services 8:00 A.M.
 8:00 P.M.

Chaplain William H. Brooks set forth his concept of the industrial chaplaincy and enclosed this in his letter. He wrote:

"Behold, I have set before thee an open door": Revelation 3:8

The industrial chaplaincy is today one of the greatest opportunities for the advancement for the cause of Christ and the growth of missions....

The present world conditions in this atomic age have necessitated the expansion of our overseas bases for the protection of the free world and the defense of our own United States. This in turn has necessitated the employment of thousands of civilians for the construction work involved in establishing the needed bases of operation for our military forces.

The government does not provide chaplains for these construction workers....

The industrial chaplain must know something about the men with whom he works in order to meet their needs....Construction men (or "construction stiffs" as they are sometimes called) move from place to place and often religious training and active church participation have been neglected.... The greatest defense of the free world is the gospel of Jesus Christ.
 Note 3 points:

I. PREPARATION

1. Educational qualifications - the same as the pastor.
2. Marital status - he should be married as most of the men are married and have families.
3. Pastoral experience - very necessary, for in the pastorate you learn how to work with different types of people.
4. Pastoral psychology and personal counseling experience - very necessary for this is of great assistance in overseas chaplaincy work.
5. Practical working knowledge of the Bible - essential; this ministry is a preaching and teaching one.
6. Personal soulwinning - secret of the successful ministry with this working class of men.

II. PARISH

1. Civilian employees.
2. Military personnel, if base close by (This is most generally the case in construction work.) (Later development shows military chaplains meet needs of military personnel.)
3. Native population of area in which you are located.

III. PROGRAM

1. Private daily devotions for spiritual growth, strength and guidance are very necessary to the industrial chaplain.
2. Sunday services (preaching the Word).
3. Bible classes (teaching the Word).
4. Literature distribution (spreading the printed Word).
5. Personal counseling (using the Word to meet men's needs).
6. Visitation (living the Word to reach the men).
7. Recreational activities and visual aids (living the Word and applying the Word).

HELPS IN SETTING UP SUCH A PROGRAM

1. Southern Baptists should appoint a Commission under the Home Mission Board similar to that of the military chaplains.
2. Larger industries should be contacted in order to list all companies using chaplains; and also to encourage others to utilize their services.
3. Literature should be furnished to the chaplains.
4. Seminary courses should include something about the work of the industrial chaplaincy.

Dr. Alfred Carpenter replied to Chaplain Brooks on July 23, 1958 and said in part:

We appreciate your fine letter...It is the first definite outline from an industrial chaplain around which we may begin to build a program.... Surely you are pioneering in this work for Southern Baptists....

STRENGTHENING THE INDUSTRIAL CHAPLAIN

The year 1961 claimed the life of James C. Peck, secretary, institutional and industrial chaplaincy. He was killed in an automobile accident on August 12, two miles west of Dallas, Georgia. He had been secretary for the institutional and industrial chaplaincy for two years and pioneer in these fields. His outstanding work in this area of the chaplaincy had built a firm foundation for the future. ²

In 1961 there were more than 60 active, full-time company ministers at work in industry.

Chaplain T. E. Carter came to the Chaplain Commission staff on June 1, 1965, as secretary for institutional and industrial chaplaincy. Carter was a graduate of Furman University, Florida State University, and Southwestern Baptist Theological Seminary with a B.A., M.A., M.R.E. and D.R.E. degrees.

He was a reserve army chaplain but had served 8 years on active duty. He had also been a pastor and worked for some time as staff counselor for the Buckner Baptist Benevolences in Dallas.

He had a clinical pastoral education and was well qualified to be institutional and industrial secretary.

He succeeded Chaplain Etheredge as secretary when Etheredge transferred to the personnel department of the Home Mission Board.

The Home Mission Board expanded the division of chaplaincy staff to strengthen a program aimed at chaplaincy ministries in industrial settings.

Lowell F. Sodeman of Winston-Salem, North Carolina, was appointed to direct the new emphasis on industrial chaplaincy, which previously was combined with institutional work under the leadership of T. E. Carter.

Sodeman was previously chaplain to students at North Carolina Baptist Hospital in Winston-Salem. He joined the U. S. Army Chaplains Corps in April, 1945, attaining the rank of Captain. In October, 1946, he left the active service to become pastor of the First Baptist Church, Clinton, North Carolina. Other pastorates include: Mars Hill Baptist Church in Mars Hill, North Carolina; Porter Memorial Baptist Church in Lexington, Kentucky; and First Baptist Church in Rocky Mount, North Carolina.

Assuming office as Secretary, Industrial Chaplaincy, in October, 1966, Chaplain Sodeman's job description was as follows:

RESPONSIBILITIES

Office

1. Processing correspondence in this field.
2. Build and maintain historic file regarding industrial chaplaincy.
3. Keep information on vacant chaplaincy positions that fully-trained ministers may be able to fill.
4. Attempt to interest industrial executives in the establishment of volunteer or paid chaplaincy positions.
5. Coordinate plans regarding industrial chaplaincy with other ministries of the Division of Chaplaincy and other divisions of the Home Mission Board.

Public Relations

1. Carry on a regular writing ministry, to include articles, pamphlets, tracts, brochures, etc. relating to the industrial chaplain and his work.
2. Encourage chaplains to tell the story of their work in a local community, through denominational media, etc.
3. Participate in programs, meetings, and conferences regarding industrial chaplaincy on local or national level.
4. Function in role of preacher, teacher, missionary, or pastoral counselor as opportunities afford.
5. Represent the denomination to the chaplain, and the chaplain to the denomination, on a personal contact basis.
6. Make surveys and have personal contacts relative to potential paid or volunteer industrial chaplaincy positions.

Conferences

1. Assist in planning, promoting and conducting workshops, clinics, and conferences in which Chaplains Commission participates.
2. Aid in annual chaplains' conferences at Glorieta, Ridgecrest, and seminaries.

Chaplain Commission Assistance

1. Recruit, nominate, endorse or approve (where required) candidates for chaplaincy positions, as follows:
 - (a) Secure adequate appraisal of candidate.
 - (b) Process application for denominational endorsement or approval
 - (c) Conduct personal interviews regarding executiveness where possible.
 - (d) Present file to staff and Chaplains Commission for final action regarding endorsement or approval.
2. Function with Chaplains Commission in other matters as requested.

Nature of Work

This is a promotional and missionary effort to aid, recommend, endorse or approve fully trained Baptist ministers who may work effectively for Christ in an industrial setting, and to help executives see the need for such a ministry. It is an outreach of local churches, associations, and conventions to meet needs and carry forth the gospel in the name of Christ.

Examples of Work Performed

1. Visit to industries.
2. Counsel with churches, associations, conventions, administrators, and new or existing industrial chaplaincy programs.
3. Attend meetings, conferences and conventions regarding industrial chaplaincy.
4. Conduct research that will assure knowledge of developments in the fields of religion and industrial chaplaincy.

Desirable Knowledges, Skills and Abilities

1. A good working knowledge of the industrial chaplaincy, past, present, and future.
2. An increasing understanding of human behavior, to include principles of personality development, treatment of mental and emotional disturbances, behavior patterns, motivation, counseling methods and techniques, and group processes. This includes good self-understanding as well.
3. Thorough understanding of pastoral and missionary opportunities in industrial settings. This necessitates an acquaintance with the structure, functions, practices, and rules generally followed in an industrial chaplaincy position.
4. There must be the ability to elicit effective responses from chaplains, industrial executives, and church leaders in matters related to industrial chaplaincy.
5. Personal consecration to the point that Christ is preeminent.
6. Loyalty to the Word of God to the degree that situations of life may be met in a spirit of humility, with loving concern, yet with courageous assurance and optimism.
7. Christian zeal and inspiration that will be caught by chaplains.
8. The ability to be balanced in approach to the work and systematic enough to give directions in the meeting of goals.

Desirable Training and Experience

1. Education should include liberal arts degree, and at least 90 semester hours in a Southern Baptist Theological Seminary. It would be highly desirable to have had a period of Clinical Pastoral Education.
2. Experience should include at least three years pastoral work; a tour of active duty in a branch of the military, preferably as a chaplain; and it would be desirable to have had experience as an industrial chaplain.

PILOT PROJECT IN LOUISVILLE

The 1968 report of the Chaplains Commission to the Southern Baptist Convention points up the Pilot Project in Louisville. "A pilot project in Louisville is proving helpful in training seminary students, and in producing research materials." ³

Chaplain Howard Tisdale is chaplain and director of the Louisville project called "The Greater Louisville Area Industrial Chaplain-Pastor Pilot Project." A brief condensation of the report of this project is as follows:

Five companies are now participating. The project director and a few

highly motivated seminary students were to provide a non-denominational pastoral care to the workers in the participating plants. This ministry was to be aimed primarily toward bringing the gospel to the inactive and unchurched workers.

The students were to be assigned to a particular industry where they could function as industrial chaplains. The ministers engaged in this project were to provide a vital communication link between the disbursed and the gathered church. We were interested in exploring and developing improved concepts to assure a more effective and widely accepted industrial ministry.

Five (5) of the twenty-eight (28) Louisville industries contacted or 18 percent have responded favorably to open participation in the program. Approximately 50 percent of the others gave an out-right "No" or "Not interested."

There were six seminary students in the project last year. Industry was slow and somewhat skeptical toward our proposal at first. The one hour Sunday dialogue sessions produced mixed emotions from the students. The industrial chaplain of the future will need a thorough indoctrination in urban sociology, psychology, and have an acquaintance in technology in addition to his theology.

While labor officials were almost unanimous in favoring the Louisville Chaplain-Pastor Project, the response from industry varied.

I was amazed at the sincere concern of one company official over the physical and emotional welfare of several of his chronically absent employees. Out of over 3,000 workers in his plant, he knew these men by their first name.

Christian laymen from non-participating industries are referring some of co-workers with problems to us. The chaplain is recognized as a specially trained minister whose primary function is to counsel people with problems.

Recommendations based upon preliminary findings to date in the Louisville Industrial Chaplain-Pastor Pilot Project. Continue with the main thrust of the project. Develop the necessary tools and techniques. Effect and train a corp of Christian laymen of different faiths to be effective referral ministers from their respective industrial settings. Establish a relationship with plant physicians or nurses so that they may be sources of referrals with a "no strings attached agreement."

The present funding arrangements should be continued for at least two years. The labor and staff supervision should continue to be borne by the Home Mission Board Chaplain's Commission.

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CHAPLAIN HOWARD TISDALE is now with The Ryder Truck Lines, Incorporated, ATLANTA, GEORGIA. He comments on his work: (After we hear from Tisdale we go on to consider the work of CHAPLAIN DAVID N. MORRISS, CHAPLAIN HOMER L. GOOD, and CHAPLAIN G. JACK BOSTON. They represent the work of all the industrial chaplains.)

And now to Tisdale again:

Chaplain-Counselors in industry engage in one of the most challenging, meaningful and rewarding forms of Christian ministry in existence today.

In keeping with the Lord's command:

Go, then, to all peoples everywhere and make them my disciples
(Matthew 28: 19a TEL).

We seek to identify with and bring a spiritual dimension to the work area where people spend most of their waking hours. We see and hear their needs in the raw, unvarnished form. Then, our task is to seek, together with other local pastors and agencies, to meet these needs - be they spiritual, mental or physical. We also serve as consultants on morale and ethical problems in addition to being specialists in the area of crisis counseling.

Last year (1972) I drove in excess of 50,000 miles and conducted over 200 marriage and family counseling sessions; plus 180 emotional and mental; 70 alcohol and other drugs; 120 bereavement; and over 240 job and miscellaneous other types. I visited 93 hospitalized employees and made some 60 home visits. In addition, I participated in eight funerals of unchurched employees, made numerous referrals and wrote a chaplain's column for our company newspaper. Occasionally, I receive a note like the one below from a depressed, suicide-prone which reaffirms my belief in this special calling and my assurance that God is with me. No mere human being, regardless of his expertise in Bible or psychology, can prevent a person from taking his life. But God's Spirit can and does:

Chaplain Howard Tisdale:

I, John Doe, would like to thank you for what you have done for me.
I'm going to church and trying to do better.

I am sorry I have not gotten in touch with you sooner. I have been
very busy.

Sincerely,

John Doe

It is toward this end that we strive: that a greater percentage of working
men and women might come to know and enjoy the abundant life with Christ.
Let us thank the concerned business and industrial executives who recognize
and care enough to initiate such a program to aid their employees in time of
crises.

DAVID N. MORRISS, industrial chaplain with the Pharr Yarns, Incorporated, in
McAdenville, North Carolina. Comments:

Questions about my work:

1. How my work began. The president of Pharr Yarns and Stowe Mills,
W. J. Pharr for some time had felt that a chaplain to his people would be
quite an advantage and to his liking. Some of the other executives followed
this line of thinking and I was contacted for such a position. Through the
influence of Robert Grigg, industrial chaplain of Akers Motor Lines and
Lowell Sodeman of the Home Mission Board, I was invited to visit Pharr Yarns
to be interviewed.

This was done and after two days of consultation agreement was reached
on my employment, salary, expenses and housing. I took up my duties here
as of January 15, 1968.

I should say parenthetically this type of work had long been a prayer
and a dream of mine to which I had sought to prepare myself psychologically

and educationally.

2. Who Pays my salary? My salary is entirely paid by Pharr Yarns and Stowe Mills. I send a monthly report to top management who, of course, has the privilege to review the consolidated report of my various activities. I also maintain a daily log sheet and I can tell at any given time exactly what I have done every day.

3. Is my total time given to Pharr Yarns? I am one hundred and twenty percent taken up by Pharr Yarns and their some 3,800 employees and families. I have the largest church around so far as I am concerned.

4. How would I describe my day? It is almost indescribable; however, I shall try to give an idea. I begin the day about 8:15 A.M. in my office at which time I compile my log for the previous day. Also, I try to take care of my correspondence and telephone calls. I am called out many times on emergencies by plant supervisors who inform me they have an employee that I should perhaps see.

A portion of every day is spent in formal office counseling. We deal with marital problems, alcohol problems, dope problems and the family teenage problems. Many times I have to work all three shifts. I spend an average of at least two nights a week in the plants working with people on the third shift.

As chaplain, I have developed an entire "In-Service Training Program." This is taught to our first and second line supervision especially. No one should be better qualified in any given organization to teach human relations better than the industrial chaplain....This is an arm of missions which in essence is what its all about.

5. To whom do I report? First to the company here; but I do send a copy

of my report to the Home Mission Board.

6. How do I view my total commission? My total commission as far as I am personally concerned is to develop the industrial chaplain's program whereby we in the ministry can make a tremendous indenture in this fabulous mission field. Churches today are not influencing industry to any great degree. At least 70 percent of the people involved in industry, at least in this area, are not actively participating in any religious services in any given church anywhere. It behooves us therefore to take the gospel ministry to the people where they are and when they are. There is no place where a man or woman spends more time than on their job daily.

7. Some comments on the industrial chaplain--his total involvement.

The industrial chaplain is not a new idea. In several European countries, especially England there has been for many years a type of industrial chaplaincy fostered and supervised by ministers concerned with the problems that the average work-a-day man faces.

During the Russian revolution defrocked priests working in factories ministered as chaplains.

However, it is correct to say that the program of industrial chaplaincy as it is now conceived by people who are schooled and trained for this particular role is new. The role of the industrial chaplain is very succinctly summed up in saying that he becomes a person oriented to industry, totally involved with those whom it is his privilege to serve.

It can be pointed out that the industrial chaplain is equipped to handle certain types of problems that no one else in industry can handle. He will find himself far more totally involved in the life of his people than will be the hospital, institution or penal chaplain.

His position of service is of course a called position as any other God-called man of the ministry....He has not left the ministry per-se but has merely plunged into the wider arena of life where the fight is really going on....

It is well that it be made known and published by the company itself that their chaplain prior to his coming is not some sort of company stooge to run immediately to top management and to relate people's personal problems. He is a professional man who will deal with their problems in total confidence and can be totally trusted with their

most intimate problems and anxieties.

It must also be determined by industry prior to the coming of their chaplain that his latitude and function of operation is to be almost totally unlimited....Industry must accept the industrial chaplain as a man of service and not one primarily who is going to make them economical gain....If the employees realize that management is not sending in a spy on them but one to serve them on a total neutral ground the chaplain's program will then be more readily acceptable from the wage-roll earner to the president of the company and all in between.

It is well that industry understand that the chaplain is an individual who is available to each and every individual of the company from the lowest employee as far as wage earning and position is concerned to the top of the company....It is found that one of the greater assets to the chaplain's program especially in his formal office counseling is to have a private entrance whereby the counselee may come and go with the greatest privacy at the appointed time....

To be more specific in the duties of the chaplain suffice it to be said that some 40 percent of his waking hours will be spent in counseling domestic problems: husband and wife related; teen-age entanglements; financial problems; sexual problems; alcoholism; drugs; in-laws.

Another duty which the industrial chaplain seeks to perform with a definite sense of spiritual benefit is hospital visitation to the employees and many times to members of the employee's family.

It can also be noted that the industrial chaplain participates in many funerals....A surprising turn of events can be noted that some 70 percent of industrial employment is not actively engaged in religious or spiritual services....This is not to say that these people do not belong to churches, but it is to say they are not closely affiliated; therefore they are not disposed to call upon any local pastor because of their lack of participation.... Here is one of the great mission fields for the ministry....

In times of death the industrial chaplain can find himself the one individual who becomes appointed to make arrangements, to see that the family is properly channeled in their thinking toward the funeral as well as the funeral director....He will find himself after the services for the deceased continuing to give guidance to the family on the estate, legal communication and the like.

There should be some funds available also to the chaplain that he may render services to emergency and needy families in a financial way....There is always a need for devotionals, prayers and various spiritual services within the plant by various groups....

The chaplain can be involved in many other community activities such as his time allows; however, involvement in too many

extra-curricular activities may curtail his crises-centered ministry and it is a tragedy when an industrial chaplain allows this to happen to him.

A called man of God generally enjoys preaching and this will certainly not be denied to the industrial chaplain. He will be offered opportunities to supply, and in some instances to do interim work.... An industrial chaplain must be willing to wear many different hats to become many different things to many different people....but he must not lose the advantage point he has as the ordained man of God in the trivia of daily routine....

The world cries for somebody who cares. I know of no opportunity to show that one cares any greater than the opportunity to serve mankind in industry.

THE REVEREND HOMER L. GOOD, chaplain-counselor for Hennis Freight Lines, Incorporated, Winston-Salem, North Carolina for the past ten years, is a Tennessean by birth and a pastor by heritage. His father was a Baptist minister too.

After graduating from Davidson College, Davidson, North Carolina in 1943, the Reverend Good was pastor of Stoney Point, North Carolina and the First Baptist Church in Kernersville, North Carolina. He received his clinical pastoral training from the School of Pastoral Care at the North Carolina Baptist Hospital and the Bowman Gray School of Medicine of Winston-Salem.

Mr. Good and his wife, the former Hazel Karriker, a registered nurse, have two sons and two daughters.

Widely known as a lecturer and inspirational speaker, the Reverend Good in his capacity as a pioneer industrial chaplain, has appeared for interviews on NBC, CBS, and ABC radio and television. Moreover, numerous newspapers and magazines have done features about his work.

Chaplain Good speaks of his work:

We have recently completed a chapel here within the office building of our general officers where services are conducted each Monday morning for

all employees on a voluntary basis. In addition, the chapel is always open and available for meditation and prayer to anyone.

The management has made it possible for me to freely come and go to all areas of our company operation both here in Winston-Salem and at other terminal points as well. The one serious drawback, of course, is the lack of enough hours and days to be able to cover adequately all terminals in our system and thus be available to everyone who might find a need for my services.

It seems to me that there is a tremendous need today for the church to reach out to the world instead of waiting for the world to come to it. Acting in my capacity is, therefore, particularly rewarding for I am given the opportunity of reaching so many people who otherwise might never come to a knowledge of God. So that there will be no misunderstanding let me hasten to say that there is no intention on my part to take the place of anyone's pastor or to intrude on their particular faith whatever it might be. It is a joy to have the opportunity to minister to those who are without faith of any kind.

Counseling, of course, takes a great portion of my time. Just talking to people is often enough but if a specific problem seems prevalent, we make every effort to get the employee to seek professional counsel.

We are much like a family with joys and sorrows. We rejoice at the new births and sorrow at the loss of tragedies of our members. At all times we attempt to give solace where needed.

Visits are made, if not daily, as often as necessary, to our hospitals to see employees who are ill.

"Eighty to 90 percent of all industrial accidents stem from emotional disorder." This is a statement made by the National Association of Mental Health.

People become accident prone, says one staff psychiatrist, when they become tired; when they have fights with their husbands and/or wives; when they fall into arrears with their bills; when they nurse resentment because of boss-conflict; when they are beset by other personal problems.

Within recent years a number of companies have found an adequately trained minister to be a valuable resource person on the industrial team. He is known as the chaplain--one who offers "on the job" pastoral care in a ministry which is "person centered."

Personal efficiency is greatly increased when inner turmoil and confusion are alleviated.

The chaplain, employed by the company, by labor, or by both, as a highly trained Curate ("curer of souls") ministers to the employer, employee and their families. The chaplain does not serve as an arbitrator in the solution of management and labor problems.

The chaplain assists the worker in ^Gbetting behind the symptom to deal with the "real illness"....accident frequency is a sure sign of smoldering hostility; labor turnover points up man's inner conflict--turmoil, confusion and state of unrest; chronic absenteeism is one evident form of rebellion; boredom, monotony, apathy often point to poor working conditions; alcoholism as an "escapism" is evidence of man's inability to cope with life's problems and demands.

Plant friendliness and cooperation are often fringe benefits of his (the chaplain's) ministry. He attempts to promote a spirit of brotherhood without regard for denominational affiliation.

When the job (as chaplain counselor) first started, frankly, I didn't know a fifth wheel from a can opener. But it makes no difference. As chaplain-counselor I've found an important role to play in a world of cash registers

and paper clips....The highway motor carrier has become an economic giant with a vital task. Smooth, coordinated efforts of thousands of people are an absolute necessity.

The chaplain-counselor finds, once he enters the business world, a virgin territory. Our ministry is aimed toward the spiritual needs of people at work. It is, in fact, the common link between the "community at worship" and the "community at work." It is not a substitute for the church but an ally.

One of the major advantages to the program is that it offers a person the opportunity to express himself freely, carries the principles of good living through the church into the job, and aids in building peace of mind. It has been found, too, that the work done by the chaplain tends to make industry more conscious of the "Golden Rule" in business.

To summarize: Allan Keller wrote of Good in the World Journal Tribune in 1967: I've been talking with a very unusual man--the Reverend Homer Good, a Southern Baptist pastor with 30 years of preaching behind him. Because of him I feel sure that within another decade personnel men and psychiatrists in industry and big business are going to be playing second fiddle to chaplain-counselors.

As a matter of fact the trend can already be noted as more firms turn to simple, everyday religion as an antidote for personnel problems: alcoholism, absenteeism and accident proneness.

The Hennis Freight Lines, one of the largest trucking firms in the country, heard of Good's success as pastor-counselor and asked him to leave his church and become counselor to 3,200 employees.

Good pondered the question for weeks and then said yes to the invitation. Today the preacher has a small chapel in the headquarters building of the truck company and an office. Any employee is free to leave his job and seek

counsel from the chaplain. The company asks no questions and wants to know nothing of individual cases.

It feels its employees are its most valuable assets and wants to help them. The industry is unionized but there has been no conflict with the chaplain-counselor. Union leaders send their problem members to the religious adviser for "straightening out," knowing that management will get no report and that no black mark will go into the record books.

Because Hennis has truck stations and offices all over the east the chaplain has to spend some time traveling. The Reverend Good believes that in another five years we'll have as many industrial chaplains as we now have institutional chaplains. He exercises great faith and I'm convinced he knows what he's talking about.

G. JACK BOSTON, Chaplain, Holly Farms Poultry, Incorporated, Box 88,
Wilkesboro, North Carolina. 28697.

The Department of Pastoral Ministry of Holly Farms Poultry Industries, Incorporated, was created in 1965 when I was hired as the first industrial chaplain for the company. The position was the out-growth of the concern of top management of Holly Farms for the welfare of the individual line employees.

Management in the preceding years had become increasingly aware that employees were bringing personal and job related problems to them which they did not know how to handle. It was also the realization that production schedules were hurt, accidents were on the increase, and there was a considerable amount of lost time due to personal, family and job related problems which the employees were many times aware of but unable to face on their own.

The method I was to accomplish in meeting the needs of our people was left entirely in my hands. I began with a program of general visitation on the production lines to know the individual employees, their supervisor and to understand as much as I possibly could the mechanics of poultry and processing and what jobs were demanded of the individual line employees. The supervisor is the man who is at the lowest echelon of management and yet he is the key person who can make or break a line operation. The supervisor is with the line employee on an average of eight hours a day. He is the one, if he has his eyes open and knows his people, is going to detect personal, emotional and spiritual problems within the employee before any one else. It was out of this close working relationship with the supervisor that we have been able to develop the program which we have today.

Therefore, the largest percentage of my time is spent in counseling in a one to one relationship with employees and families of employees.

The eight years I have been with Holly Farms, I have averaged 25 to 30 hours of counseling per week. Many employees came on their own and asked for help. Others were referred for counseling either by a former counselee or by the supervisor who began to detect a problem within an employee or from our medical department--the company doctor or the nurse who was on duty during plant operating hours.

Here in our home division we have 3,500 employees. With all these people on the payroll in one division, we have coming through my office just about every conceivable human problem. I see my work as counselor in no way replacing that of the employee's local pastor and so I do make efforts when the situation warrents to make referrals to the employee's pastor.

It is inevitable that from time to time that we have very serious emotional, psychological and medican problems, which come to my office

first. I do not in any of these cases hesitate to make a referral to the best source of help, whether it be the medical doctor, psychiatrist, or local mental health clinic.

In addition to the counseling ministry, I make every possible effort to visit with employees and their families when there is illness which requires hospitalization....

When there is a crisis in the family of any Holly Farms employees, such as death, I go as soon as possible to the home and minister to this family during their experience of grief. This is not to say that I replace the local pastor. I make every effort to work with the local pastor. Periodically we do have an employee that does not have a pastor; or does not attend church anywhere and in these situations, I function as their pastor and conduct the funeral for them if this is the request of the employee and the rest of the family members.

Worship services during working hours are virtually impossible due to the fact that we are processing and packaging a fresh food product. It is far too costly to risk the spoilage which could occur if the production lines were shut down for a devotional type service. In place of this, I use a writing ministry as a substitute. We have bulletin boards throughout the plant located in strategic areas where all employees can see these daily. I place on these bulletin boards devotional thoughts for the week. These have been well received by the employees and many of them come to the office requesting copies for themselves.

I have and will continue to conduct worship services on Sunday when out of necessity our maintenance department must work in order to perform repairs prior to the beginning of the Monday operation.

The next phase of our work is that of a teaching ministry. With the

tremendous growth at Holly Farms during the last eight years we have been conducting management training classes for those who are achieving managerial positions. This entire course takes roughly eight months for a new management trainee to complete. A part of this training are some lessons from me on personality development, human relationships, motivation, leadership and controls. These teaching sessions have been extremely valuable in establishing the rapport with the line supervisors who have gone through this. This has also been extremely valuable in helping them to understand their people on their processing lines as human beings.

One thing that has always been a continuing concern and of top importance is emphasizing to our people from the line employer right on up to top management that what the chaplain discusses is confidential. I have been very helpful to top management through pointing out to them that there are problem which need to be looked into. Management understands that when I recommend that they look at a possible or real problem area, that I will not reveal to them my source of information.

There are some ideas being promoted in some areas that the industrial chaplain should not be employed by industry itself, but should be employed by the ministerial association or by the Council of Churches or some other church related organization. I do not agree with this. I feel that our approach at Holly Farms works beautifully for us and has not created any problems. Our approach is that I am hired by Holly Farms and my salary is paid by the company. I receive the same fringe benefits. I am a part of management; however from the standpoint of which I operate I am neither part of management or labor. I stand as a friend, as a pastor, counselor, and confidant of both labor and management.

The company thinks that the program is working so well, that it has been

so well received that in September of 1968 we hired a second chaplain. He is Chaplain A. Joe Poole and he is with our Delmarva division at Temperanceville, Virginia.

Our third chaplain was hired in 1969. He is William D. Judge who is with our Richmond division. Our company is extremely spread out. At this point we have seven processing plants with their associated divisions such as feed operations, transportation division, hatcheries, and many other smaller operations associated with our type of industry.

Chaplain Poole has approximately 2,500 employees in the Delmarva division for whom he is responsible. Chaplain Judge has approximately 2,000 employees spread out from Richmond to Crewe, Virginia. I take care of the North Carolina division which includes three processing plants with their associated complexes. This gives us a total of about 4,800 people in North Carolina. Another division is in Texas with processing plants located in Center and Segune, Texas. I am hoping in the very near future that the company will give me a green light on funds to hire our fourth chaplain for the Texas operation.

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S T A F F

Division of Chaplaincy

Home Mission Board

JAMES W. KELLY, Director, since January 1, 1972

He provides administrative direction in developing and maintaining an effective program of chaplaincy ministries in the armed services, and in hospitals, institutions and industry. Also coordinates the work of the division with the entire board and other Southern Baptist Convention agencies.

Kelly was born December 24, 1913 in Carthage, Arkansas. He received his B. A. from Ouachita Baptist University in 1936 and his Th. M. from Southern Baptist Theological Seminary in 1940. In 1951-1952, Kelly did postgraduate work at the University of Chicago. Ouachita University conferred upon him an Honorary D. D. degree in 1958.

He was pastor of the First Baptist Church, Malvern, Arkansas, before entering the Navy. He served in the Navy as chaplain for almost 30 years (1942-1972), rising in rank from lieutenant (jg) to Rear Admiral.

His wife is the former Frances Evelyn Morton. The Kellys have five children.

WILLIS ALFRED BROWN, Associate Director since 1970

With the Division of Chaplaincy, Brown works with chaplains in the armed forces, military personnel and families, hospitals, institutions, and in industry.

He is a native of Mississippi, having been born in Pontotoc, Mississippi, on August 19, 1909.

Before coming to his present position, Brown was pastor of Calvary Baptist Church in New Orleans, Louisiana, for six years. He was pastor at

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Tioga, Louisiana, for seven years before going to New Orleans. During World War II he served for five years as an army chaplain and was promoted to the rank of Colonel on December 3, 1968.

Brown was educated at Mississippi College in Clinton, Mississippi, and at the Southern Baptist Seminary in Louisville, Kentucky. At the seminary he received the master's and doctor's degrees in theology.

He and Mrs. Brown, the former Ruby Taylor, have one son and one daughter.

WILLIAM L. CLARK, Assistant Director for military personnel ministries since 1970.

Chaplain Clark was born in Harperville, Mississippi, on March 21, 1911, and grew up in the Hattiesburg area. He is a graduate of Mississippi College, Clinton, Mississippi; and the New Orleans Baptist Theological Seminary, New Orleans, Louisiana. His Alma Mater, Mississippi College, awarded him the Honorary Doctor of Divinity degree in 1968.

During his years as an Air Force chaplain, Clark served in many areas of the world. He achieved the rank of Brigadier General and became the Deputy Chief of Air Force Chaplains, August 1, 1966.

He was pastor of Baptist churches in Mississippi and taught in the Forest County school system, Mississippi. His last pastorate before returning to military service in 1951 was the First Baptist Church, Ellisville, Mississippi.

Chaplain Clark is married to the former Margaret Rogers of Petal, Mississippi. The Clark family has ^{three} two children--two daughters and a son.

ALFRED CARL HART, Assistant Director for institutions, Division of Chaplaincy, of the Home Mission Board.

Hart came to the Home Board staff in 1970. He had previously been serving

with Tennessee correctional institutions since 1962. He held pastorates in North Carolina and Tennessee: 1952 to 1962.

He was born August 31, 1928 in Collierville, Tennessee. He is a graduate of Bethel College, McKenzie, Tennessee and Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. He also attended Union University, Jackson, Tennessee. Emmanuel Bible College awarded him the doctor of divinity degree in 1969.

He is married to the former Janie Sue Davis. The couple has two sons: David Carl and Paul Alfred.

In addition to his work as pastor and chaplain, Hart is skilled in journalism having written a Chaplain's Manual and a Handbook on the Volunteer Chaplain. Also he has been chairman of the editorial committee of the American Protestant Correctional Chaplain's Association, 1970-1971 and 1972.

LOWELL FRAZIER SODEMAN serves as assistant director in the Division of Chaplaincy for the industrial chaplaincy of the Southern Baptist Home Mission Board.

Sodeman was born in Camden Point, Missouri, on February 6, 1914. He attended William-Jewell College from 1931 to 1935. Also Wake Forest from which school he received a B. S. degree in 1939. Furthermore, in 1966-1967 he received a B.S. degree from Southeastern Baptist Theological Seminary in Wake Forest.

During the period from 1964-1966 he completed a one-year requirement for a chaplain intern and served as chaplain to students in the eleven para-medical schools connected with North Carolina Baptist Hospital.

In addition to his work as a chaplain, he served several church pastorates in North Carolina, Kentucky, South Carolina and Missouri. Moreover, he was a chaplain in the U. S. Army and attained the rank of Captain.

Mr. and Mrs. Sodeman (Mary Elizabeth) have four children.

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