

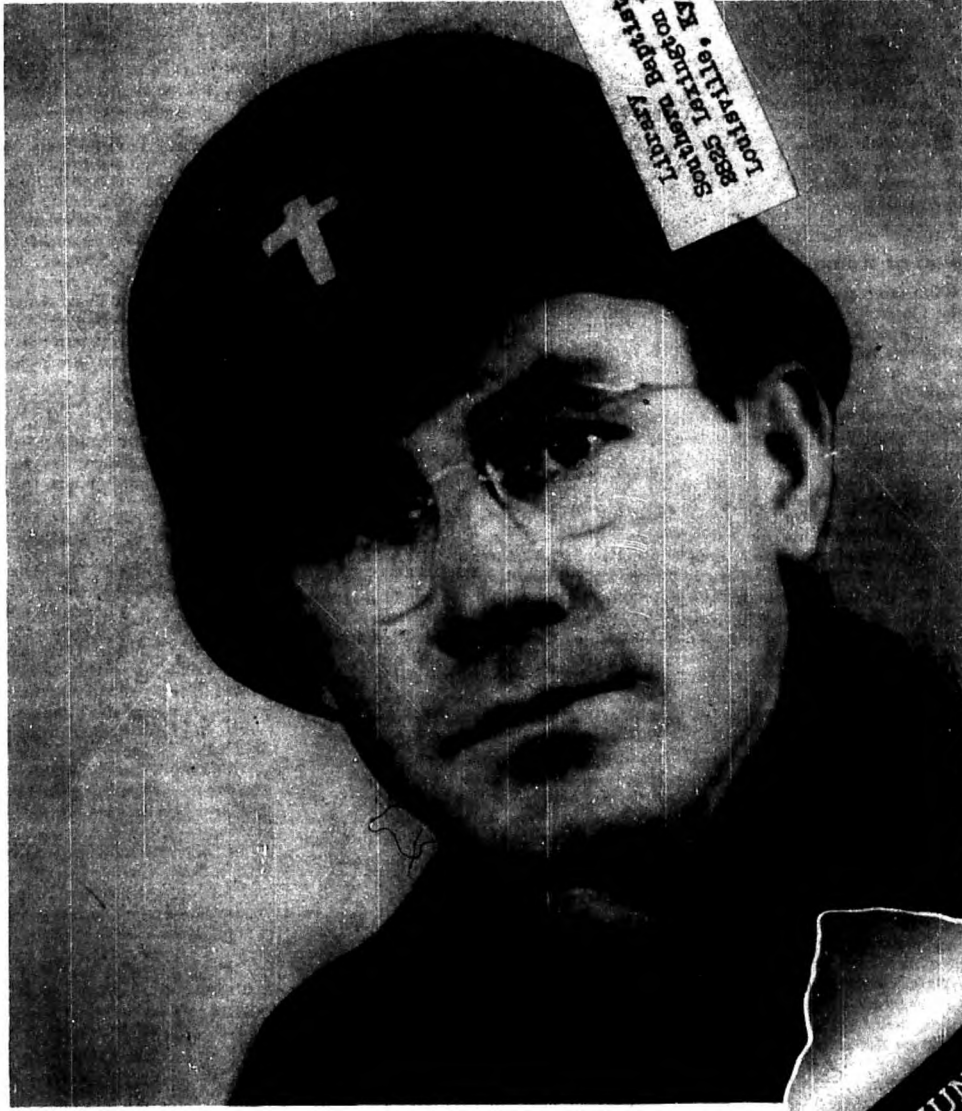
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SOUTHERN BAPTIST
MEMORIAL SOCIETY
LOUISVILLE KENTUCKY

Southern Baptist HOME MISSIONS

MOTTO: TRUST THE LORD AND
THE PEOPLE

Southern Baptist
Memorial Society
Louisville, Ky.
822 Lexington Rd.
Phone 928



JUNE
1946

Missions and the March of Events

J. B. LAWRENCE

Changing Attitudes

Three Negroes of the metropolis of New York City have been recently appointed to positions of responsibility never held by a member of the race before, so the press in New York City reports. These are Mr. Lemuel L. Foster as executive assistant in the personnel division of R. H. Macy & Co., one of the nation's largest department stores; Dr. Clarence J. Chambers of that city has been appointed deputy medical superintendent of Harlem Hospital; and Dr. Channing H. Tobias, formerly, and for a number of years, a national officer of the Y. M. C. A., has been elected educational director of the Phelps-Stokes Fund.

When the Negroes prove themselves worthy and qualified in character and training they should receive consideration, and will. The passion of racial prejudice will depend largely upon the way both races conduct themselves. Christians should be Christ-like in all their relations in life.

The Appeal of Rome

On the 400th anniversary of the convocation of the Council of Trent, the Pope called on all Christians to return to the Roman Catholic faith. He said, "They, it may be hoped, will sense a desire, implanted deeply in the heart of every man for that necessary union with Peter and his successors that most unfortunate circumstances four centuries ago so tragically breached."

The trouble is that the Roman Catholic church has departed so completely from the New Testament that Christians who follow the New Testament cannot conscientiously join that church. The main contention of the Roman Catholic church to be the church of Christ is historical, tactual succession. They overlook the fact that it is not historical, tactual succession that constitutes the true church of Christ today, but spiritual and doctrinal succession from Christ, the Apostles and the New Testament. This is the succession the Roman Catholic Church does not have.

World Council Committee Meeting

The first full meeting of the Provisional Committee of the World Council of Churches since 1939 has convened in Geneva—February 14-23—with something like thirty-four members attending.

The main work of the Committee will be to prepare the official launching of the first assembly meeting. The Committee will also review new work undertaken by the Council during the war, and of course will plan the campaign for the organic union of the churches.

We are living in a new world, in new times, under new conditions, and in this new world the integrity of the churches of Christ is challenged as it has not been challenged since the dark ages. Will they meet the challenge?

Dedication

This issue of *Southern Baptist Home Missions* is dedicated to chaplains. Note that names are omitted in the stories usually. The work of the chaplains, whose pictures are selected and whose stories are represented in this issue, are typical of the work of chaplains during the war. It is a privilege to dedicate this number to the memory of the twelve chaplains who made the supreme sacrifice, and to devote these pages to a report of the work done by the great men who served us in the emergency.

We are endeavoring to serve those who appreciate this special number. After the magazine is printed and the cost is tabulated, we shall be pleased to furnish extra copies, or the middle spread devoted to the twelve chaplains who died in service, for the amount it costs us to reproduce the copies. If you will let us know your wishes in the matter, we shall be happy to comply with your requests as far as possible.

Official photographs used by permission.

Nothing Over Which to Rejoice

The Christian Century has called attention to a controversy which is now brewing not only in the "Protestant thinking in Europe", but in America also. This controversy is over the Bible. "There are," according to the writer in *The Century*, "two concepts of the Bible which are completely irreconcilable, which characterize the two groups of Christians." "The Trend," so the writer says, "in European theological scholarship has moved consciously and decisively toward a form of biblicism which British and American scholarship long ago abandoned."

From the statement of the writer we understand that the continental position is simply a turning back to the traditional orthodox belief that the Bible is the Word of God. Southern Baptists have not abandoned that position.

A Mission in Japan

Chaplain Jimmie W. Hardin reports the establishment of a mission in Japan. He writes: "We have never seen such an opportunity for mission work. Through our GI Gospel Mission we have been preaching two and three times daily to a building packed with earnest seekers of the Lord. By making preaching tours into the public schools here we have discovered a wonderful opportunity to present the plan of salvation to the Japanese. I thank God for the privilege of coming to this country just at the time when millions of people are seeking salvation through the Lord Jesus Christ. We have

had up to date 1600 Japanese who have made a profession of faith in Christ, and three Americans. Pray for us that we may have the leading and power of God in a field so white unto harvest."

The Modern Church Goes On

A million dollar temple of the Latter-day Saints—Mormons—Church was recently dedicated in a three-day ceremony at Idaho Falls, Idaho. This impressive tower-topped, white stoned structure, situated on the banks of the Snake River, is the eighth temple to be dedicated by the Mormons. In the central middle west the Mormon Church is dominant as a political and economic organization. It is a compact, efficient, dominating force. I wonder what mission work is being done in this territory by Baptists!

Gambling Increasing in England

From London comes the information that "Britain's dog racing fans during the war years, bet an equivalent of more than the amount of the recently requested loan from America. Starting in 1938, the gambling boom ran right through the war, and official figures of amounts taken at the betting windows show 70,452,961 pounds bet in 1944." This means that about \$560,000,000 was bet on dog races in England in 1944.

And gambling in America is on the increase also. What a problem we have here in our land in stemming the tides of wickedness! Surely there is now as never before need for mission work in the homeland.

A Mission in Manila

In a letter from Chaplain George S. Hixson, we are told of the establishment of a mission in Manila. He says, "On my last voyage as a Transport Chaplain a group of Christian GIs joined me in prayer that we might have a Christian Youth Rally in Manila. On arrival we put our hands to the plow and within two weeks the Lord had given us the free use of a large auditorium on the main street of the city, where hundreds of GIs pass every day. Every Saturday night the biggest and best feature for GIs in the city of Manila is the ever growing 'GI Gospel Hour,' where service men and women and Filipinos are finding Christ as their Lord and Saviour. It has been one of the greatest thrills of my Chaplaincy to help lead in starting what I believe will be one of the greatest gospel preaching centers in the whole Pacific area."

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Editor

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Managing Editor

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HOME MISSIONS

My God Shall Supply All Your Needs According To His Riches In Glory By Christ Jesus.—Phil. 4:19.

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No. 6

A Threatened Danger

A news dispatch from Rome says that the Pope, Pius XII, seeks a new order in the world. That order, of course, is to stem from the Vatican, which the Pope says is "an oasis of peace."

The Pope spoke before an audience composed of the College of Cardinals and the Vatican diplomatic corps. He said, as reported in the news dispatch, that "the international character of the gathering was most convincing testimony of the unanimous wish to collaborate in a great restoration of human society and establishment of a new order founded on truth, justice and love."

The "universality" the Pope speaks of consists, in the Roman Catholic mind, of the two groups present, namely, the Cardinals, representing the church, and the diplomats, representing the state. There is here the symbol of the most complete union of church and state imaginable.

This is confirmed by the Pope's own words. As reported by the press, he says: "This double universality of the sacred college and diplomatic corps gives a visible image of the true internationality of the church . . . which puts the character and resources of each nation in proper perspective as regards their autonomy and their originality."

And, remember, and do not forget, the United States, your government, was represented at that august meeting of the Roman Church. We, as a nation, have been sucked in, by the political maneuvering of the Catholic Church, to be a party to what at least 85 per cent of our people do not believe in and want.

Are we going to stand for this sort of thing? That is the way dictatorships begin. Nation after nation, in the past, has lost its freedom by the slow evolution of political despotism.

Everyone acquainted with the history of the past knows what has happened when the Roman Catholic Church is yoked up with the state. Recent events show that at heart the Roman Church is unchanged in character. Give it the power in America that it has in Spain and it will, by a process of political maneuvering, make itself the dominant factor in American life.

Now, if you—(and I speak to every liberty-loving person who reads this editorial)—do not want to be dominated in your religious and political life by a civic-ecclesiastic oligarchy seated in Rome, Italy, then make your protest, and make it now.

Resolutions passed by groups, no matter how large, will not do the job, but 100,000 letters of protest from individuals written to your congressmen, senators, and President, will get results.

Write that letter now. Not tomorrow, but today. Let those in authority know that you are not going to stand any longer for a representative at the Vatican. Demand that Myron C. Taylor be recalled at once, and make your demand clear and positive. If you do not want a representa-

tive at the Vatican, say so to the right parties, and keep on saying so until he is removed.

The future freedom of this country depends on keeping the channels of freedom open. Do not let the Roman Church choke these channels as it has choked them in the past for every nation under its power.

Write your letters of protest today.

Love or Law

Love is the greatest constraining power in the world. Tell me what you love and I will tell you what you are. The man who loves needs no law to impel him to action. This works on both sides of the moral line. The man who loves right and righteousness will do right, law or no law, while the man who loves wrong will do wrong in spite of all law.

Our Baptist Chaplains

This issue of *Southern Baptist Home Missions* is dedicated to our Southern Baptist Chaplains.

There are no finer servants of our Lord than these men who went as chaplains in the Army and Navy. There were 1,254 of them, and their records as Christians, ministers, chaplains, and men, is without a blemish. Whatever may be said about other chaplains (and I refer to General Vaughn's criticism of Protestant Chaplains, and, more recently, to Dr. Daniel Poling's criticism in *The Christian Herald*), no charge of dereliction of duty, inefficiency, or conduct unbecoming a minister, can be brought against them.

Dr. Carpenter, Superintendent of Camp Work for the Home Mission Board, has kept in touch with our chaplains and has received a monthly report from each chaplain where he was in a position so he could report. These reports show 299,432 professions of faith and 1,037 young men surrendering for the ministry.

We recommend these men to our churches. As they are checked out of the service, call them into the pastorate. They will bring an experience in dealing with men that your church needs.

World Missions

The task of the churches of Christ is world missions, but let us not interpret world missions in terms of national boundary lines. World-missions begin in the local pulpit and ends at the door of the farthest man from the church—in the uttermost parts of the earth.

The Great Man

The greatest man is he who chooses the right with invincible resolution, who resists the strongest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, and whose reliance on truth, on virtue, and God, is most unflinching.

A Symbol...

by ALFRED CARPENTER

The post chapel is symbolic of our Government's interest in the spiritual welfare of those in the Armed Forces. No government has ever made possible the spiritual ministry for its Armed Forces as has ours during this war.

The concern of our military leaders for the religious life of the military is genuine. Government has not gone into the religious business, but has made it possible for the several denominations, or religious groups, to minister within the military in a democratic manner, by providing places of worship and other necessary equipment.

On one occasion General George C. Marshall, former Chief of Staff, said: "I am interested in what is known as morale, also in mass movements of religion, but first and last, my concern is that the individual man be rightly related to his living God. This is necessary to carry him through and this is the foundation of all of our religious activity."

They Shall Not March or Sail Alone

Southern Baptist pastors were true to historic form during the emergency of war in that they volunteered in large numbers to perform a spiritual ministry within the Armed Forces. No recruit campaign was promoted; preachers responded upon urge of the Holy Spirit.

During the period of World War II (or June 1, 1941, to December 31, 1945) there were 1,254 Southern Baptist chaplains in the service. The largest number at any one time was 1,130 on V-J Day, with 936 in the Army and 194 in the Navy. On April 15, 1946, the official count in the Army was 398 and Navy 113, or a total of 511 on duty.

The chaplaincy has afforded many opportunities to our preachers for an increase

of capabilities that now becomes a denominational asset. Generally, their evangelistic zeal has been intensified, missionary horizon broadened. Many have received special training in hospital, prison, and other ministries. Some have expressed a desire to continue in these fields. This is a valuable denominational asset when properly channeled.

The chaplains are outstanding in ability to lead in a spiritual ministry and are upstanding in personal chastity. Throughout the military they are noted for biblical orthodoxy, denominational loyalty, evangelistic zeal, missionary aggressiveness, and general spiritual ministry. They continue to hold their portion of positions of leadership in all branches of the service.

Their record in special types of intensified ministry, their leadership in administrative positions, service with combat troops, and promotion of new projects, such as alien enemy camps, rehabilitation centers, prisoner-of-war camps, and women's auxiliary groups, are commended from

official Washington through the Service Commands and Naval Districts and unto the uttermost forward areas of the Armed Forces.

It is not difficult for Southern Baptist preachers to orient themselves to the military. They possess the needed capabilities. Doing their best with what they have to do with, under circumstances as they find them, is their specialty.

How the Men Went to Church

Numerous surveys reveal that men in the military attended church in larger numbers than they did in civilian life. The place of worship, the hour, or the weather, did not materially affect their attendance as the men responded to a deep sense of personal need for worship.



The ship's chaplain made worship services possible for crewmen who were headed for a raid on an enemy-held island.



At the occasion of the dedication of a chapel, the chaplain invited his commanding officer to address the men on "The Importance of Religion and Chapel Attendance in the Life of a Soldier." The building would not accommodate the men.



On a lonely Southwest Pacific island, a Southern Baptist chaplain called his men to worship.



A typical chapel.



The chaplain and his men did not need a building over them as they worshipped on a beach at Iwo Jima, the pillbox offering some degree of shelter.



A General Sherman tank formed the background of the altar decorated with wreaths, as the chaplain held services for the Marines on Guam.

Madam Miura Sings Again

by CAPTAIN J. GRIFFIN CHAPMAN

A grand opera star whose golden voice thrilled thousands and turned many crowned heads in the capitals of the world, has emerged from fifteen years of retirement to sing again.

This time she is singing for American soldiers in the Army of Occupation in Japan as she once sang for their fathers in America during the First World War, a generation ago.

Madam Tamaki Miura, the only Japanese singer to attain stardom, made her debut in London in 1914 when she sang with the great diva Patti in "Rigoletto" at Albert Hall to a crowd of twenty-three thousand, including the King and Queen of England. Overnight she became a world figure. Lady Churchill, the mother of Winston Churchill, sponsored her debut and introduced her at court.

After her London success she was signed by the Metropolitan Opera in New York to sing the title role in "Madam Butterfly." She continued in this role for several years and then went to the Chicago Opera Company. Later she went on a concert tour, and sang in more than two hundred American cities.

She had, in her prime, a pleasing voice of strong tone with distinctive Japanese characteristics which added fitting charm to her role of Madam Butterfly. She became a sensation wherever she sang.

Today I talked with her as she sat alone with her memories, her costumes, her piano and her newspaper clippings in a modest cottage nestling at the foot of snow-covered Fuji Yama. She explained that her beautiful home near the Emperors' palace in Tokyo had been destroyed in the B-29 raids.

But she harbored no ill will against the Americans. "I looked upon America as my other home," she said. "I knew the power of America and England and I told the Japanese that the war was a mistake and Japan could not hope to win. But because I had lived in America for fifteen years I became an object of suspicion and was watched very closely. I kept quiet and retired to the mountains and sat out the war. But now you have come. Thank God, at last I am free. Japan's defeat and occupation is the best thing that could have happened to us Japanese."

You are the first American with whom I have talked since the war; tell me about my friends the Woodrow Wilsons, and the Newton D. Bakers," she pleaded. She recalled her visit to the White House when she was the house guest of the Secretary of War and Mrs. Newton D. Baker. She sang for the American soldiers in and around Washington. She laughed at the remark of an American soldier of that time who said, "Madam you look like a doll, but you sing like an angel."

When Woodrow Wilson spoke in Madison Square Garden, New York, it was this

Japanese Prima Donna who sang "The Star Spangled Banner" while thousands of soldiers stood at attention. That night, three thousand people came up on the platform to shake her hand. Because of her short stature, she was picked up by a soldier and stood on top of the piano where she shook hands with American soldiers until her hand was black and bruised. "The song that they liked best was, 'When The Boys Come Home' ", she recalled.

"Americans of those days were great people," she said with a chuckle. "They liked their big T-bone steaks and ice cream." "They still do when they can get them," I replied. "When I sang over the radio once, I received over ten thousand letters," she said, "and, for three weeks, I did nothing but sign my name to letters of reply which cost me five hundred dollars postage," she recalled.

"It is an American custom for a prima-donna to try marriage several times. How many times have you been married?" I asked. "I married only once. My husband was Dr. Masato Miura, a physician and Doctor of Philosophy from Yale who was a scientist of world fame. He discovered Vitamin C," she answered.

"I was singing in Chicago in the summer of 1929 when my husband died in Japan. The American papers carried my picture and, in large type, announced the death of the husband of Madam Butterfly. Three thousand letters of sympathy poured in upon me. Several hundred Americans wrote saying, 'Dear Madam Butterfly, you have a beautiful voice and you have a nice automobile and your husband he die. I would like to marry you,'" she laughed.

"The Americans are a strange people," I admitted.

The wrinkled face of the aged singer lighted in a flood of memories as she re-

called singing with Patti, Caruso, McCormick, Galla-Curci, Geraldine Farrar, Mary Garden and many other great artists.

The former star was saddened and broken by the war, her mother had died, her home had been destroyed and she was in broken health, so feeble that she had to be carried up and down steps. But she was happy last night when she was carried into the lobby of a nearby hotel where she sang for a group of American officers.

Dressed in a kimono embroidered with golden butterflies she sang without accompaniment, parts from "Rigoletto", "Madam Butterfly", and other operas. Her voice was clear and there were flashes of her old talent as she lived again the scenes of her triumphs in the capitals of the world. Then she brought tears to our eyes when she said, "You may not know me, but when you write to your parents, tell them you heard Madam Miura sing tonight." Then with deep feeling, she tenderly sang, "My Old Kentucky Home."

"What is your religion?" I asked her. "I have no religion," she replied.

"I can't bring myself to worship idols and ancestors as most Japanese do."

"Why don't you trust the Lord Jesus Christ as your Savior?" I asked. She said, "I don't know."

After I had talked to her awhile, I asked her if she believed in one true God, the great Creator. She replied that she did. Then I told her of Christ and asked if she believed in Him. She said that she did. I then asked her if she would trust Him as her Savior. She hesitated a minute. Then her face lighted up as she said, "I do trust Him as my Savior, and I have His love in my heart."

Before I left, she said, "What is your denomination?" When I replied that I was a Baptist she said, "I wish you had a church near here. I would like to join it and serve my Savior."

As I left I said, "What a tragedy somebody didn't win her to the Lord and dedicate that golden voice to the Lord's service many years ago."



Madam Tamaki Miura and Chaplain J. Griffin Chapman. Picture made the day after he won her to the Lord.

THE AIM—SERVICE

At the reception center, the first officer an inductee meets is the chaplain. At the separation center the last officer with whom he confers is his chaplain.

All the experiences of the fighting men, between induction and separation, have been shared by the chaplains.

During World War II, Southern Baptist chaplains served in every branch of military activity. The chaplain's aim was service; his motive, evangelism.



A chaplain welcomes an inductee at a reception center.



A chaplain distributes literature on an army post.



A chaplain at his field desk confers with a G.I.: the aim, service; the motive, evangelism.



Whether a chapel office in the States, a tent in a staging area, or a foxhole at the front, one Baptist chaplain's headquarters was familiarly known as "the place of prayer."



Southern Baptist chaplains were adept at "briefing" their men in spiritual matters. While on raiding missions, the crew was assured of the chaplain's prayers for their safe return.



One Southern Baptist chaplain named his chapel the "Church in the Wilderness." He encouraged his soldier-laymen to lead in the services.



A chaplain in the Marines had to broadcast his sermons and messages of cheer and comfort. His "congregation" was scattered over a large area in a combat zone.

THE MOTIVE—EVANGELISM

Within the military, our Baptist preachers in uniform have maintained a spiritual leadership well-known throughout the Armed Forces. They have had an opportunity to deal first-hand, 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 1941	9,188
Year of 1942	42,091
Year of 1943	60,733
Year of 1944	95,220
Year of 1945	91,740

Total 298,932

Soul-winning in the Armed Forces was usually done under conditions and surroundings not considered conducive to spiritual life. Although regular revival meetings were conducted, religious emphasis weeks held, and numerous types of campaigns fostered, yet the chaplain won most of his men to Christ by personal soul-winning.



Baptismal scene in the Philippines.



Baptismal scene in Germany.



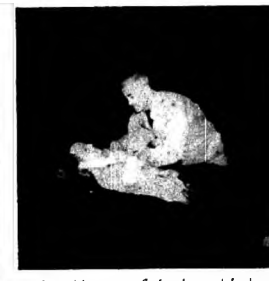
A Marine convert is baptized in the waters near Iwo Jima.



Off New Guinea, another Baptist chaplain baptizes a convert.



A choir of G.I.'s sings hymns during a baptizing in Italy.



In the cold waters off the shore of Iceland, a Baptist chaplain baptizes a convert.



During the early stages of the war, chaplains were busy in the heroic task of evangelism. A scene in North Africa.



A Southern Baptist chaplain baptizes a convert into the newly-organized First Baptist Church in the territory of Alaska.



A baptizing in the Pacific.



A baptismal scene in North Ireland.

BEYOND THE POINT OF DUTY



In the above picture, Chaplain James E. Tull, (center standing) leads the men of his outfit in supporting Chinese orphan children. A portion of the group is shown around the table. This movement in the early days of our troops in China later proved to be a larger organized movement throughout all Western China wherein our men in the Services made it possible for many of the missionaries to remain on the field and the supporting of mission schools and hospitals.

Outside the military, "Beyond the point of duty," around the globe our chaplains have led in a far-reaching missionary adventure. In the war torn areas it has been possible for them to go where and when our missionaries could not go and at a time of dire need and open opportunity. From Alaska to Guadalcanal they have organized churches and built places of worship. Where Baptist work was already established, they have ministered to and cooperated with local church groups. This ministry to civilians across a war ravaged world is outstanding in present value and future possibilities.

Dr. Carpenter relates that on his itinerary, while visiting this section, he learned that in the Kunming area our men had contributed one million four hundred and sixty thousand CN during October to different missions. He also visited a number of the schools and hospitals and heard the marvelous testimonies of the missionaries regarding the missionary interest of our men in the military.

During the early days of the war Chaplain John L. Dodge, John Hingson, and others, did a noble work in paving the way for large missionary activities on America's last frontier, in Alaska.

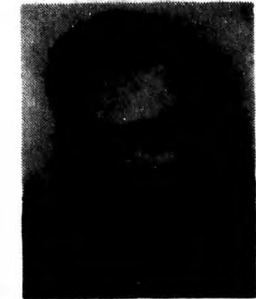
Later, Chaplains Aubrey C. Halsell, and Jewell Foster started evangelistic services at Anchorage. Souls were saved, a church organized and served by the chaplains until the church called their own pastor, Rev. William A. Petty. In a few months, under his leadership, the church has called their own missionary. Now other churches are organized and a number of mission points are promoted.

The picture below shows Chaplain Halsell (center) with six G.I.s at the begin-

ning of the Aleutian Seminary. These young men, and others, expressed a desire to study for the ministry. The school has grown and it is now known as the Bible College of Alaska, with fully accredited courses.

A By-product

A valuable by-product of the chaplain's



Leo A. Hebert, of Alexandria, La., typical of service men surrendering for the ministry.

ministry is the large number of men called to the gospel ministry under their leadership. The Atlanta office has the names of 1,037 of these men. We have established contact with approximately 600, seeking to offer counsel as they return to civilian life and especially to school. Where their questionnaires reveal preference regarding school, this information is forwarded to the school. Many of these men have had no Baptist background or Baptist church connection. Careful counseling is vital in order that they may get started right when returned to civilian status. Surely, from this group will come a good portion of the next generation of Southern Baptist leadership within the ministry.



G.I.s support their own orphanage.

Through Prison Camp With a Chaplain

by CHAPLAIN ROBERT P. TAYLOR

"...Lo, I am with you always—even unto the end..."

The above scripture was the slogan and consolation of Chaplain Robert P. Taylor of Fort Worth, Texas, former pastor of South Fort Worth Baptist Church in that city, as he experienced the horrors of prison camp. Located in the Philippines with our Armed Forces when the war with Japan began, Major Taylor was in the midst of the most trying experiences. The grim "death march" and three and a half years of life as a prisoner of war brought out hidden reserves which are an inspiration to those who read it. The story of Major Taylor is gathered from an article prepared by Colonel Robert B. Miller. We use only the quotations from Chaplain Taylor because space will not permit the four-page article which would be required to reproduce the original. Let Chaplain Taylor tell his own story in quotations.

Describing experiences in January, 1942, when the fighting was at its worst and hope for victory or relief was exhausted, Chaplain Taylor said: "There were many times when my burial truck assigned to me for the burial of the dead was converted into an ambulance. There was little that could be done for the dead except to commit them to the care of God with appropriate rites. The wounded, whom we felt we could save by prompt attention, became more important than those who had made the final sacrifice and the regular ambulances could not handle them all. "Men continued bravely and courageously to defend, under great difficulty, the tiny fortress of Bataan and Corregidor, hoping daily that the great United States Army would reach us and augment our efforts."

"On April 9, 1942, the beautiful stars and stripes which had flown in the tropical breezes of the Philippines for forty years were lowered in temporary defeat. A dark, suffocating sensation gripped the mind and souls of twenty thousand Americans and sixty thousand Filipinos as white flags of capitulation were hoisted all over Bataan."

Then followed the "death march." Chaplain Taylor continues: "There remained only the hope that springs from the love of God, the sense of protection that comes from God alone. All of us felt far from home, but I have never felt nearer to God. Communion with God sustained our thread of hope and was a source of unlimited comfort to both the survivors and the men who fell by the way."

"As the death march proceeded by day, Filipinos would come to the roadway after dark and make a careful search to find men who had been wounded. They rescued these men, took them home and hid them for weeks and months. Many were nursed back to health and lived to return to the States."

The death march continued for eight days and ended when the survivors were split up and sent to main prison camps



Chaplain Robert P. Taylor, detained by the Japanese.

Chaplain Taylor was among those sent to Cahanatuan.

It is reported that in the first eight months of prison life, twenty-five thousand Filipinos and more than four thousand Americans died of disease and starvation. Chaplain Taylor continues his story: "Conditions were wretched, we had sickness without medicine. Such diseases as malaria, dysentery, scurvy, pellagra, and diphtheria. The Japanese would not permit medicine in the camp, not even quinine, of which they had plenty as a result of their conquest. Food was meager in quantity and inferior in grade. It consisted of an inferior grade of rice along with cooked or boiled water lilies. To add to our perplexities and depressive feeling, the Japanese treated all prisoners with inhuman brutalities. There were beatings, executions, and tortures."

"We were allowed to conduct religious services in the prison camps only so long as they did not interfere with our work in the fields. Officers, enlisted men, and even the sick were forced to work in the fields. The Japanese permitted us to secure and maintain a prisoner of war cemetery a short distance from the camp. Each year we held a memorial service in the cemetery in honor of the dead. Within a few months of our capture and after hundreds of prisoners had died, the first memorial service was held. On that memorial day more than five thousand prisoners marched out of camp and, under Jap guard, were permitted to walk to the cemetery where services were conducted."

"I recall the peculiar irony of that occasion. On that day the Jap commandant and his aide were present for the service and the commanding general of Japanese forces in the Philippine Islands, while unable to be present, sent a huge wreath of flowers which he had placed on a tomb in honor of our dead. As I participated in

this service, I could not help but reflect upon the peculiar workings of the Japanese mind—a mind that could take scores of lives through execution and starvation and then put flowers upon the graves of these same men."

On October 15, 1944, Chaplain Taylor was moved to the famous Bilbid Prison Camp in Manila. Later, on the Ora Oka Maru, he was started for Japan. But hear his story: "During the first night of sailing we left Manila Bay after sundown, sailing past Bataan and Corregidor up the coast north of Manila. During this first terrible night, we lost more than thirty men by suffocation. In the aft hold were more than eight hundred officers. The foreward hold held more than six hundred officers and men. The heat was terrific and thirty men died of suffocation. Our only light and air came from a small, open hatch. Men became delirious, crazed with suffocation and lack of water. God alone knows how many died the second night. The convoy was attacked by American planes and repeated attacks sank everything but the prison ship. Apparently only the grace of God saved us."

The convoy was sunk and more than five hundred prisoners died from bombing, drowning or shooting. On December 23rd, the move was resumed. In this convoy American planes resumed their harassment and the ships took refuge in Techow Harbor. There, the ships were bombed and four hundred and fifty American

(Continued on page 15)



Chaplain Robert M. Hennon, detained by the Germans.

Chaplain Robert M. Hennon

My unit was the 207th Paratroop Infantry, later part of the history-making 82nd Division. We took off a day before D-Day and were fighting inland before troops landed on the beaches. After four days behind the German lines, I was taken prisoner and sent to OFLAG No. 64 in Poland on July 19th, 1944.

The group of Germans that captured a major and myself gave us a rough time. But I am positive that I met one German

(Continued on page 10)

Leadership

Our Southern Baptist Chaplains have earned and held their portion of the positions of leadership throughout the Armed Forces. This is true not only in high positions of administration, but also testing out new projects for the Chaplaincy. At one time, during peak of war, five of the Navy District Chaplains and four of the seven Army Theater of Operations Chaplains were Southern Baptists.



CONGRATULATIONS: Chaplain (Major) Luther D. Miller, Chief of Chaplains, congratulates Chaplain (Colonel) Roy H. Parker, Southern Baptist, just after he received the Legion of Merit during ceremony at the Office of the Chief of Chaplains, Pentagon Building, Washington, D. C., Wednesday, 27 March 1946.

Chaplain Parker has held outstanding positions of leadership, including Theater Chaplain of the Mediterranean Theater during the North African Campaign. He is now Director of Personnel, which is probably the most important position on the Chief of Chaplains' Staff.

DECORATIONS

Southern Baptist Army Chaplains as of March 1, 1946

DSC Distinguished Service Cross
DSM Distinguished Service Medal
LM Legion of Merit
SS Silver Star
SM Soldier's Medal
BS Bronze Star (with 5 Oak Leaf Clusters)
PH Purple Heart (with 4 Oak Leaf Clusters)
Cdt Croix de Guerre (French)
MM Medal of Military Merit (Brazil)
Pth Posthumous Award
KIA Killed in Action
DNI Death-Non-Battle
RMC Returned to Military Control
144 men received 186 decorations

Army

Abbott, John B. PH
Alexander, Richard L. BS
Andrew, Wallace O. BS
Appleton, Vincent B. PH
Arrington, Charles A. BS
Ahrst, Charles H. BS
Barnes, Robert K. BS
Barnett, James R. Jr. BS
Bell, Harvey F. BS
Bell, William H. BS
Bennett, Ivan L. BS
Blackmon, Charles E. DSM
Bogdan, Wilson W. BS
Bowman, Joseph J. BS
Bradford, R. V. BS
Braswell, Glenn E. BS
Bryant, James A. BS
Burkhalter, John G. SS, BS, PH
Cain, Lillian W. BS
Callahan, Elmer R. BS
Cannon, Ralph L. BS
Cawley, Roy A. BS
Carpenter, Alton E. BS
Carpenter, Emmet M. BS
Carrie, Clifford C. BS
Chapman, John G. BS
Chuan, Floyd H. BS
Clark, Alvin E. BS
Coles, Albert BS
Combs, Ernest L. BS
Conley, Newton G. BS
Coughlin, Charles P. SS, PH
Crawford, Ewell E. BS
Crom, Eugene M. BS
Daley, James B. BS

Dawson, William PH, KIA
Day, Morris E. PH, KIA
DeHart, Harry T. BS
Dickinson, James H. PH
Elder, James L. BS
Elliott, Ernest D. BS
Engell, Arthur T. BS
Ferguson, Warren E. SS, PH
Francis, Charles A. SS, PH, Cdt
Fritz, Clifford F. SS, BS
Gebauer, Paul SS
Gervine, Leon R. SS
Griffin, Roy A. DNB
Griffin, Walter E. LM
Gugion, Bennett L. BS
Haber, Frederick W. BS
Hale, Wallace M. PH, KIA
Haley, Percy E. BS
Hansen, William E. BS
Ham, David C. BS
Hambley, Harry V. BS
Harbin, Glen BS
Harrill, Norley R. BS
Hawley, Odus T. SS, BS
Hennon, Robert N. RMC
Herring, Lawrence BS
Hiner, Kenneth E. BS
Hobgood, Clarence E. BS
Howington, Nolan P. BS
Huddleston, Hovet C. PH
Ingle, Clifford BS
Jackson, Robert S. BS
Johnson, Richard T. BS
Jones, William S. BS
Kahn, Troy BS
King, William E. BS
Kutner, Howard M. BS
Ladetter, Anna T. BS
Lewin, Garland C. BS
Linnell, Samuel G. Jr. BS
Madden, Myron C. BS
Madden, Paul J. BS
Maness, Ralph E. BS
Mason, James D. BS
Meburn, James T. BS
McCalland, Chester R. BS
McClary, James F. BS
McGe, Harry F. BS
McGe, Tilden S. BS
McKnight, Alvin L. BS
McMurry, George J. BS
Marian, Burr BS
Monroe, Edwin L. BS
Morman, James BS
Mowley, Evans T. BS
Northrup, Dwight O. BS
Northrup, Ernest E. BS
Parks, Louis B. BS
Parks, William C. BS
Peters, Franklin P. BS
Pettit, Delbert C. BS
Phelan, Woodrow W. BS
Phillips, William V. BS
Rales, LeRoy W. BS
Rales, Perry I. BS
Ray, David W. BS
Ray, James M. BS
Reagan, Thomas H. BS
Robbins, Alton W. BS
Roberts, William N. BS
Rogers, Gloria B. BS
Sauter, Nathaniel B. BS
Segars, Judson C. BS
Sherrin, Whittaker W. BS
Simmons, George E. BS
Simmons, John E. BS
Simmons, Joseph K. BS
Sims, Olyn S. BS
Spreng, Edward G. BS
Spraggins, Henry G. BS
Stark, Robert E. BS
Stark, Wallace A. BS
Stephens, John R. BS
Stevens, Paul M. BS
Stratton, John J. BS
Stump, Clarence C. BS
Tager, William C. BS
Tarkenton, Herman V. BS
Taylor, Robert P. BS
Taylor, Vernon C. BS
Tenn, Arvid E. BS
Thigpen, Andrew C. BS
Thompson, Charles T. BS
Thompson, Homer W. BS
Tinnin, Finley W. Jr. BS
Townsend, Robert E. BS
Trent, Charles V. BS
Turner, Gus H. BS
Wall, Henry BS

MEDALS AND AWARDS

Southern Baptist Navy Chaplains, as of 28 February 1946

Ackis, 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
Andrew, Edgar C. Comdr. U. S. N.—Purple Heart
Boutwell, John M. Lt. U. S. N.—Purple Heart
Crawson, John H. Lt. Comdr. U. S. N.—Bronze Star
Gos, Wallace C. Lt. (jg). U. S. N. R.—Purple Heart
Kelly, James W. Lt. Comdr. U. S. N.—Purple Heart, Navy and Marine Corps Medal

Chaplain Robert M. Hennon

(Continued from page 9)

who was a Christian. Twice this little German private retrieved my Bible and slipped it to me. I am proud that I still have that Bible today, because it is the spark of Christian fellowship in what was a mess of evil.

In the organized POW camps we had real opportunities for religious service. The men were vitally interested in the Christian source of strength. Their bread of life was faith and hope. For me things ended up happily as the Russians came sweeping through Poland in January, 1945. I joined them after getting away from the Germans and spent five weeks in the front lines with them. I came home to St. Louis on April 24, 1945. I shall never forget that even strangers prayed for me, and hope that a life of service will make me worthy of their thoughts and prayers.

Other Southern Baptist Chaplains of battle reported to us as detained by the enemy are Tilden S. McGe, Ralph E. Maness.



Chaplain Francis Lee Albert, Captain, U. S. N. At one time Senior Chaplain of the Seventh Fleet, and at present stationed at the Naval Air Station, Jacksonville, Florida. Awarded Legion of Merit, March 23, 1946.

Chaplain E. L. Ackis

One of our chaplains, Ernest L. Ackis, Captain, is now serving as Assistant Chief of Navy Chaplains in charge of Personnel. This is considered the most important position on the Staff.

Globe Girdling

Just before V-J Day, our field representative, Alfred Carpenter, received an invitation from General Commission on Army and Navy Chaplains and invitational orders from joint Chiefs of Staff to visit the China and India-Burma Theaters of Operations. After arriving in the theater he was given additional assignments in the West Pacific Theater, namely, Okinawa, Korea, Japan and Manila.

He held fifty-four general conferences for chaplains, attended by 714 from all branches of the Service and of all faiths, as also by Red Cross workers, medics, missionaries, native Christians, UNRRA representatives, reporters, commanding officers, chaplains assistants and others.

Official greetings were brought to these forward areas. Chaplains, who must remain on occupational duty were mounted and, together with replacement chaplains, inspired in their difficult task of sustaining the spiritual life of the troops during the period of inactivity and occupation.

The chaplains' conference for this area was held in Tokohama. Sixty-three Army chaplains and eighteen Navy chaplains present, together with large number of missionaries and other interested parties.



Conference with the chaplains of the 24th Corps, headquarters Seoul, Korea. This was last conference and the end of Dr. Carpenter's assignment in the West Pacific.



The staff plane and crew that made possible Dr. Carpenter's coverage of Western China. Left to right, Staff Sgt. Robert Hammer, Lt. Robert L. Eldred, Pilot, Cpl. P. S. Gullbraux, crewman. The recent chaplain, Dwight M. Burkham, took the picture.

He sought to challenge the chaplains returning to the States and to civilian life, regarding the contribution returning chaplains can make to the home front.

Conferences and consultations were held with commanding officers throughout this itinerary. These contacts were valuable to the Chaplains Corps. Outside the military, interviews were obtained with national leaders and groups of missionaries.

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.

Eighty-three professions of faith.

Traveled by air 32,750 miles. No account was kept of shuttle travel by jeep and otherwise.



The above picture shows chaplains in Burma.



Chaplains attending the Army and Navy Chaplains' meeting in Okinawa.



The first conference of all Army Chaplains in the Kunming District, Kunming, China, with Dr. Alfred Carpenter as speaker.



CLARENCE G. STUMP
Dec. 27, 1914-Nov. 21, 1944
Missouri



ROY A. GRIFFIN
May 5, 1903-Dec. 16, 1943
South Carolina



GUY H. TURNER
Oct. 10, 1908-May 29, 1943
Tennessee



EDWIN U. MONROE
Feb. 25, 1915-Jan. 20, 1945
Missouri



ANDREW C. THIGPEN
Dec. 19, 1911-Feb. 13, 1944
Louisiana



PERCY E. HALEY JR.
June 21, 1907-Nov. 26, 1943
Oklahoma



MORRIS E. DAY
Nov. 23, 1904-Sept. 7, 1944
Texas



THOMAS H. REAGAN
May 17, 1909-Dec. 18, 1944
Louisiana



CARL E. McDANIEL
Jan. 22, 1896-March 4, 1946
Georgia



WILLIAM DAWSON
Oct. 23, 1896-Dec. 15, 1944
California



ARVIL E. TEEM
Oct. 9, 1902-Feb. 12, 1944
Oklahoma



WILLIAM N. ROBERTS
Aug. 5, 1905-Sept. 20, 1943
Florida

Supreme Sacrifice
CHAPLAINS
Southern Baptist Convention
World War II





Chaplain Mitchell is one of the first Southern Baptist Chaplains appointed to the Veterans Administration under the new regime. Recently he assumed position as Chaplain of the Fourth Branch with headquarters at Richmond, Virginia. He supervises thirty-five chaplains, and the religious activities of that many hospitals. There are five other Southern Baptist chaplains in this branch. He was pastor of the Clarendon Baptist Church, Arlington, Virginia, before entering the service. During this war most of his chaplaincy was spent as supervisory chaplain, Hampton Roads, Naval Air Center, Norfolk, Virginia. Later was assigned to the new carrier, U.S.S. Shangri La. His ministry, both civilian and military, is marked by his constructive evangelistic and missionary emphasis.



Chaplain Russell T. Phillips (in the foreground) concluding a burial ceremony in a typical military cemetery.

When Taps Are Sounded

The chaplain not only serves his men in every phase of life's activities, but he also presides at the graveside when taps are sounded.

One of his most far-reaching ministries is that of correspondence, or personal touch, with the family and friends who have loved ones buried over there.

The military sends the fatal, shocking message: "We regret to inform you— but the chaplain gives the full detail and those forceful words of comfort that linger long in the memories of the bereaved.

Dr. Carpenter to Superintend Direct Mission Work

Dr. Alfred A. Carpenter will be transferred from his position as Superintendent of Camp Work to direct the mission activities among the Indians, Foreigners, Language Groups and work in Cuba and Panama about the first of June. Much of this work was formerly under the direction of Dr. J. W. Beagle and has recently been supervised by Rev. Courts Redford, Assistant Secretary of the Board, in connection with his other duties.

Most of the work involved in helping our Baptist Chaplains in service will have been completed by the last of May. Dr. Carpenter will continue to serve as a sort of liaison worker between our Baptist constituency and the Baptist Chaplains in service and will render such service as may be needed. However, most of our chaplains will have been separated from the service by the first of June and Dr. Carpenter will be able to give most of his time and attention to his new work.

He is peculiarly fitted for this new task. While attending Oklahoma Baptist University and Southwestern Baptist Theological Seminary, from which schools he was graduated, he had many contacts with the Indians and with some of our foreign and underprivileged groups.

As the pastor of the Balboa Heights Church in the Canal Zone and as Superintendent of the West Indian Mission in Panama he became well acquainted with our work in Central America. He is also much interested in the work in Cuba.

Dr. Carpenter has had many denominational contacts that will help him in his new task. He has been pastor of some of our good churches, his most recent pastorate having been at the First Baptist Church of Blitheville, Arkansas, from which he resigned in 1941. While in Arkansas he was President of the Siloam Springs Baptist assembly and was for seven

years a member of the State Mission Board. He served from 1931 to 1933 as a Field Representative of the Church Extension Department of the Home Mission Board. He returned to this Board in 1941 to become Superintendent of the Department of Camp Work, which place he has ably filled to the present time.

As superintendent of most of our direct mission work he will help supervise the activities of more than five hundred of our missionaries.

He has three outstanding qualities that fit him for this great task. First, he is thoroughly sympathetic with the other person's point of view and is exceedingly tactful and genuinely Christian in working out amicable solutions to problems and difficulties. Second, he has a peculiar interest in this new work and is a tireless and persistent worker. Third, he is thoroughly sympathetic with our whole Baptist program and will lead our missionaries and those with whom they work to further develop the fine missionary and evangelistic spirit that is already manifested on our mission fields.

We cover for Dr. Carpenter an interest in your prayers as he begins his new work.

The Veterans Administration Chaplaincy affords a broad field of ministry to former chaplains, especially those with capabilities adopted to hospital ministry. Southern Baptists have endorsed 66 to this type of work. The following have been appointed:

Chaplain John L. Dodge
Chaplain Jesse H. Garrett
Chaplain Leon B. Gilbert
Chaplain Alvin J. Lee
Chaplain Perry L. Mitchell
Chaplain Nathaniel B. Sauter
Chaplain Harry T. Wright
Chaplain Ira D. Eavenson
Chaplain Wiley R. Deal
Chaplain Chaney M. Meiere

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Post War Missions

W. R. WHITE

Fundamentally, human nature is ever the same. But the mood of mankind is not always the same. His environment often changes very radically. The war has created a new psychological mood.

Men have been living in an atmosphere and situation quite abnormal for a long period. This dislocation has had its influence on all his relations. The intensity of emotions in war time leaves an upset and often a very nervous condition. Most men and women soon recover.

Those who have traveled much have broadened considerably. They are at least much more sophisticated. Their contacts with other races and nationalities have given them a better understanding and a more inclusive appreciation. The tremendous racial consciousness that has been aroused in this war must be faced.

The marvels of invention during this war have surpassed most people's wildest imaginations. There has been no era like it in all the annals of man. It is so revolutionary that man has not found himself since its tremendous releases stunned him. He is still staggering and groping. Greater adjustments are ahead—in fact, the greatest of all time.

The Roman Catholics are dominant in the first-class world power. This is the first time for a thousand years at least. The Russian bear casts his shadow over all of Europe and Asia. Germany and Japan no

longer stand in his way. Roman strongholds through the ages are menaced by him. She is making a desperate attempt to capture the United States to recoup for her losses elsewhere. She has her back to the wall in most other sections of the world. See how she grasps for such straws as Franco and Peron in order to stay in power. Watch masterful strategy in India, China, England, and the United States.

Rome is going after our Negroes, mountain people, and neglected rural areas. She is making a dramatic bid for the movie public, radio audiences, and strategic leaders in national life. No one would dare run for the presidency and even be indifferent toward Rome. She votes in a block on nearly so.

Russia is taking advantage of the mass awakening and the racial consciousness of the world. She is seeking to steal the leadership in championing the cause of little nations and the underprivileged. Russia is a world force set in the most advantageous position for expansion of any great world power. The only force to offset this and prevent disaster is the youthful United Nations set-up. If we and Russia really give it a chance then the world will have a breathing spell. But communism will continue to exploit our problems in the South and will continue its penetration.

Our missionary program and techniques must take all of these factors into consideration. Our efforts must be intelligent, gigantic, and aggressive. In a series of articles we shall seek to set out a reasonable orientation.

Through Prison Camp With a Chaplain

(Continued from page 9.)

prisoners died when one of the ships took a direct bomb hit. Chaplain Taylor was struck in the wrist and leg by flying fragments. We took up his story again by quotation.

There were four hundred seriously wounded men in the fore hold. They were crippled, gravely wounded Americans. In the adjoining hold were some one hundred men with broken arms and legs, lacerations and other ailments. This second hold was not as crowded as the first and the men in it were not so severely wounded. About this time the Japanese paid us a propaganda visit and sent medical men to care for American prisoners. Newsreel pictures were taken, but that was about the only accomplishment of the "mercy mission." They did not even go into the crowded ward where six hundred men were packed in a tight welter of misery.

By this time the Chaplain's weight had been reduced from a hundred seventy-five pounds to ninety-seven. The Japanese persisted in attempting to take the prisoners to Japan, and the more than six hundred survivors boarded another ship on January 13, 1945. Listen to the Chaplain again. "From this ship we had no water except a small portion daily—about three or four tablespoons per man. On some days we were without water altogether. We had

rice once a day with four men sharing one G.I. cupful of the grain. On some days, there was no rice at all.

Men died by scores each night and day. There was one kind spot it came when we held religious services each evening in the holds for the prisoners. It was always a welcome hour and men responded with quietness, reverence and devotion to a message from the Book we call the Bible and to words of comfort and consolation, assurance and hope from the Chaplain.

When we reached Japan and were dispersed to various prison camps, we found no fire, no heat at all to warm the chilled, weak bodies of the men. They took us in warm ambulances from the ships, but the hospital ward we were sent to were frigid. There were no fires at all. For beds, we had grass mats, laid upon a cold floor. For once, however, we did have enough blankets to cover us. In addition to suffering from the cold, and we never had a fire, there was no medicine and the food available was of insufficient amount to bring warmth to our wasted bodies.

Chaplain Taylor was critically ill, but pulled himself from his mat on frequent occasions during these days to hold funeral services for men who had died.

The final movement of prisoners from Japan to Manchuria began on April 25. The Chaplain buried at sea the last of the men who died from the fatal journey to Manchuria. He continues his story, "The

(Continued on page 18)

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The Ministers Retirement Plan offers protection for the preacher in event he lives beyond his years of active service. The Widows Supplemental Annuity Plan offers income to his widow in event he dies before retiring. By participation in both plans, there is now offered the pastors of the Southern Baptist Convention, and their wives, lifetime security against his disability or death, or against dependency in old age. The other plans of the Board offer similar security to any and all lay workers or ordained. Literature concerning them is free for the asking.

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Testimonials on Summer Work

Last summer the Home Mission Board used 206 college and seminary students to do missionary work for ten weeks during the summer.

These student missionaries served in every phase of Home Mission work. Testimonials from them and from those who directed their work are very encouraging.

From Pastor Sheehan of Houma, Louisiana, comes the following testimonial: "I have of necessity been away since the coming of the summer student missionary. I could immediately discern, upon my return, without particularly seeking to do so, her effective and diligent work."

One of the student summer missionaries gives the following report of an Indian burial service: "One morning I was getting ready to ring the bell for the children to come to class when I saw an Indian, the chief of the tribe, coming toward the tent where I was staying."

"He said that a baby had died that morning and they wanted me to hold a religious service in the camp. I had never dreamed of conducting a funeral, but there was no one else here to do it, so I took my Bible and went with him."

"The baby was being prepared for burial when we arrived at the camp. I based my devotional on 1 Peter 5:7, 'Casting all your care upon him, for he careth for you,' and read other verses of comfort along with it."

"It was not customary for anyone to go with the three oldest grandmothers who

would take care of the body, but they let me go. We walked single file, going west two miles to the burying ground. There I saw the baby put away."

"Neither of the old ladies could speak English. After they had covered the body over, the leader of the group motioned for me to turn and lead the way back. But I thought she wanted me to lead in prayer, which I did."

"The impression I received while at this Indian burial will always stay with me."

Miss Lucille E. Wright says: "This summer's work has, indeed, been a joy to me in many ways. In fact, I believe it was the happiest summer I have ever spent."

"One of the greatest joys was seeing four girls whom I had taught in Bible school at Gardill and the mother of two of them baptized. Two of these teen-age girls started a prayer meeting at the church in that mining village, and though there were only eight at Sunday School the day before we began our Bible School, attendance at these prayer meetings has ranged from 30 to 65, according to report."

"The regular work at the Good Will

Center has been a source of information, training, inspiration, and fellowship. For years I have been especially interested in such work, feeling that it was to such that the Lord would call me, and my conviction has been strengthened."

Through Prison Camp With a Chaplain

Continued from page 15
remainder of the men were in critical condition, but an abrupt change in treatment saved us all.

Then followed the day of liberation. The Chaplain says, "It was indeed a day of thanksgiving. It was also a day of regret in that all of us recalled the many fellow prisoners who did not survive to witness the day of liberation. Now, at long last, they were delivered."

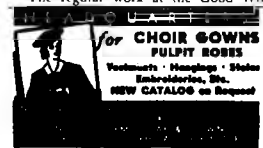
(Continued on page 22)

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ELECTRONICS IN THE CHURCH

by G. J. SCHULMERICH

Electronics, the magic word of our generation, has undoubtedly become one of the most important sciences in the electro-mechanical field. Of all the arts and sciences, none has progressed so rapidly or with greater effect upon humanity. Electronics has become a powerful and essential servant of mankind. During World War II it was at once a destructive and protective force. Fortunately, electronics can serve mankind in peace and to this end we shall devote our attention in its usefulness to disseminate the teachings of the Bible in the house of God.

Sound reproducing equipment is an electronic instrument which can and has been aiding the church from pulpit to pew—from tower to town.

Scientific thought and progress has affected greatly the methods and results used and obtained in the institutional field. Better lighting, better heating, better acoustics, and better seating arrangements are evidences.

One of the most important considerations in the construction of a church is its acoustics. The science of electronics and acoustics are closely allied. Most of the churches of today have an urgent need for acoustic adjustment. Only recently have church architects joined hands with electronic-acoustic sound engineers to correlate the beauty of the church building with one of its fundamental purposes—to provide facilities for conveying the message of the church to the congregation. That purpose can be fulfilled only by making every provision for perfect speech transmission throughout the church through the installation of a sound distribution and reinforcement system designed to fit the problems presented by the church architecture.

Only when an audience can hear without concentrated effort can a message be easily absorbed. A service easily conveyed and easily heard is certain to be the most successful service. It must be remembered that in any congregation, the average age is generally between forty and sixty years. In this age bracket, we have the persons who are perhaps the best and most consistent church members, but who also have reached a point in life when their physical powers are on the decline.

For persons with evident hearing deficiencies, it is not possible to produce a volume of sound through sound reinforcement which would overcome their hearing deficiency without producing an intensity of sound which would be objectionable to other members of the congregation. Accordingly, this minority group is served from the same equipment by use of individual hearing aid phones that are installed in various pews to provide them with individual hearing aid device over which they have complete control of volume.

The Sunday School, or better yet, the Educational Building, has an equal opportunity to use sound amplification and a sound reinforcement system in conjunction with the educational program of the church. Such equipment can be used with

effectiveness to develop a child's mind to the realization of the responsibilities and activities of the church, with which he will ultimately join. The process of youth education in the church is most essential as upon this is founded the future of the church.

Organ music, either played from selected recordings or picked up from the church organ as played by the organist in the main church, is distributed throughout all the gathering places and classrooms, which provides an atmosphere of church sanctity, respected by the children.

Record transcriptions running ten to fifteen minutes, transcribed in story form with sound effects, are an important part

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(Continued on page 22)

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Campos, Jeronimo, Lima, Costa Rica.
Diaz, Jose Gomez, Mrs. Diaz, care Paul C. Bell, Gomez, Ocaso, Mrs. Gomez, Naranjo, Costa Rica, Gutierrez, Aurelio, Apartado 1713, San Jose, Costa Rica, Central America, Jopon, Fred L., Box 1444, Balboa, Canal Zone, Lincoln, P. H., Panama City, Panama, Mendon, Rafael, Apartado 14, Paraiso, Costa Rica, Morgan, Wilfred D., Almirante, Bocas del Toro, Panama, Prado, Jose, Mrs. Prado, Remedios Baptist Church, Panama City, Panama, Vioche, I. O., Box 148, Cristobal, Canal Zone, Yearwood, V. N., Panama City, Panama, Zelaya, Francisco, Cholesten, Honduras.

MISSIONS WITH NEGROES

Roland Smith, field secretary, Harry S. Dixon, stenographer, 238 Auburn Avenue, Atlanta 3, Georgia, Eppe, Charles Thomas, 804 Clark Place, Memphis, Tennessee, Glau, Victor, 1023 West Madison Street, Louisville 5, Kentucky, Grinstead, S. E., 1188 Mahary Boulevard, Nashville 8, Tennessee, Maynard, L. F., 188 Mahary Avenue, Mobile 19, Alabama, Tapscott, William, 1434 McCallah Street, Baltimore 17, Maryland, Stephens, Lottie, 114 Federal Avenue, Margas City, Louisiana, Watta, William Tait, 511 East 3rd Street, Oklahoma City, Oklahoma, Williams, A. Walter, 238 Auburn Avenue, Atlanta 3, Georgia.

CO-OPERATING INSTITUTIONS—Arkansas Baptist College, Little Rock, Arkansas, Benedict College, Columbia, South Carolina, Bryant Theological Seminary, Fitzgerald, Georgia, Friendship Baptist College, Rock Hill, South Carolina, Leland College, Baker, Louisiana, Mississippi Union Seminary, Freeport, Mississippi, Natchez College, Natchez, Mississippi, Oklahoma School of Religion, Selma, Alabama, Shaw University, Raleigh, North Carolina, Simmons University, Louisville, Kentucky, Union Baptist Seminary, New Orleans, Louisiana, Virginia Union University, Richmond, Virginia, Washington Baptist Seminary, Washington, D. C., Western Baptist Seminary, Kansas City, Missouri, Morris Rucker Memorial College, Dermott, Arkansas, Morehouse College, Atlanta, Georgia, Morris College, Sumter, South Carolina, Butler College, Tyler, Texas, Bishop College, Marshall, Texas, Florida Normal and Industrial Institute, St. Augustine, Florida, Lynchburg College and Seminary, Lynchburg, Virginia, Storor College, Harper's Ferry, West Virginia.

CITY MISSIONS

(A co-operative work with state mission boards.)
Total 38
Dowle, S. F., superintendent, 404 Spring Street, N. W., Atlanta 3, Georgia.
ALABAMA—Davidson, Blount F. P. O. Box 1079, Montgomery, Milburn, Boyd F., 474 Cordas Street, Florence.
ARKANSAS—Stanfill, Taylor, 1411 North Tyler, Little Rock.

DISTRICT OF COLUMBIA—Smith, A. Lincoln, 716 Eighth Street, N. W., Washington.
FLORIDA—Threadgill, George, 1684—12th Street, South, St. Petersburg, Walker, Clifford, 1512 East Fawcett Avenue, Tampa.
GEORGIA—Buckle, E. E., 1208 Pineview Terrace, S. W., Atlanta, Cash, A. R., 1235 Orelay Avenue, Columbus, Ray, James P., Box 424, Morris University, Macon, Carroll, W. J., 15 Anderson Street, East, Savannah.
ILLINOIS—Martin, Curtis, 135 Collinsville Ave., S. W., Leam.

KENTUCKY—Wood, W. K., 411 Linden Avenue, Newport, Schmitt, Herbert, 1301 South Governor Street, Evansville, Indiana, Carter, J. Perry, 137 East Broadway, Louisville.
LOUISIANA—Pardue, A. E., 71st Route Highway, Baton Rouge, Wells, J. C., care of Central Baptist Church, New Orleans.
MARYLAND—Bratton, Frank K., 830 North Charles Street, Baltimore.
MISSOURI—Brook, E. L., 321 South Avenue, Springfield, Lewis, Lee, First Baptist Church, St. Louis.

NORTH CAROLINA—Cannon, Ralph L., 262 Shaw Blvd., Durham, Hemphill, F. D., 1114 North Tryon Street, Charlotte, Larkin, Dennis M., care of Tabernacle Baptist Church, Raleigh, Sasser, T. L., P. O. Box 2348, Greensboro.
OKLAHOMA—Bailany, Guy, 435 West Main, Oklahoma City, Lowther, A. L., 468 North Cincinnati, Tulsa.
SOUTH CAROLINA—Abrams, W. E., care of Citadel Square Baptist Church, Charleston, Griffin, Wade, 1733 Keesee Street, Columbia, Vermillion, C. E., P. O. Box 32, Spartanburg.
TENNESSEE—Tallant, J. B., 267 Fergar Building, Chattanooga, Moore, Ralph B., 1842 Cramp Avenue, Memphis, Gregory, Harold, 1401 Madison.
TEXAS—Ingram, E. A., P. O. Box 282, Beaumont, Carter, C. C., 1337 Tyler Avenue, Corpus Christi, Fowler, H. E., 420 Belmont, Dallas, Parker, J. B., 300 Myrtle St., El Paso, Marshall, M. A., 1316 McNeill Avenue, Houston, South, D. B., 440 Terrell Avenue, San Antonio.

RURAL MISSIONS

(A co-operative work with state mission boards.)

Total 45
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ARKANSAS—De France, Virgil, Batesville, Edee, E. D., P. O. Box 432, Pine Bluff, Fitzgerald, James, Box 464, Jonesboro, Roberts, C. C., Batesville, Zimmerman, H. A., 1117 Pine Street, Arkadelphia.
FLORIDA—Alderman, D. O., Box 22, Mayo Bridges, Glenn, Box 285, DeFuria Springs, Dawson, Albert D., Box 4341, Clewiston, Farr, Theo, 714 East 4th Street, Ocala, Locke, B. D., Box 318, Bradenton, Mann, Dewey, 301 Rogers Building, 318 West Church Street, Jacksonville, Pearce, John W., Ft. Pierce, Wattenbarger, C. L., Box 2183, Orlando.
KENTUCKY—Bennett, L. W., Route 1, Callittsburg, Cooper, Quinn A., Liberty Hooks, R. B., 127 E. Broadway, Louisville, Ivoy, John A., 402 W. 8th Street, Russellville, Fendergraph, O. R., Princeton.
LOUISIANA—Flanagan, Joe, 3124 North Texas, DeRidder, Mace, Sam T. Jones, Mc Leland, J. P., Box 12, Shreveport, Rogers, Stafford, Bernier, Scott, J. D., Many, Smith, S. P., Ruston, Sylvest, H. A., Amite.
MARYLAND—Crowder, W. J., 330 N. Charles Street, Baltimore.
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OKLAHOMA—Crouch, C. H., Hartshorne, Dittmar, Jess, 312 N. State Street, Weatherford, Group, Thomas F., First Baptist Church, Cushing, Heard, J. G., 1223 Texas Street, Woodward, Outlaw, J. E., 119 North Ulm, Tulsa, Richardson, M. W., J. Box 36, Tallahassee, Scantlan, Sam W., 3428 N. W. 10th Street, Oklahoma City, Tabb, D. W., Box 187, Tipton.
TEXAS—Baker, W. D., 1904 E. Lancaster, Ford, Wanda, Buchanan, C. E.

GENERAL MISSIONS

Total 17
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CALIFORNIA—Butler, C. A., 6022 Virginia Avenue, South Gate, Foster, J. Clyde, 4224—54th Street, Riverside, Hathcock, D. P., 148 North 14th Avenue, Oxnard, Lummus, E. N.

1616 Glens, Fresno, Stage, H. H., 1204 Dartmouth, Albany.
ILLINOIS—Stewart, Ben, 224—10th Street, Charleston, Waring, W. T., 3114 South Illinois Avenue, Carbondale.
NEW MEXICO—Brook, Earl R., 442 Cherry Street, Clayton, Carpenter, B. I., Box 482, Albuquerque, Stricker, D. C., P. O. Box 422, Albuquerque, Sullivan, Leo K., Via Texas, Young, Z. O., Box 125, Chama.

SPECIAL MISSIONS

Total 4
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ENTIRED

Total 13
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Electronics in the Church

(Continued from page 19)

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(Continued from page 18)

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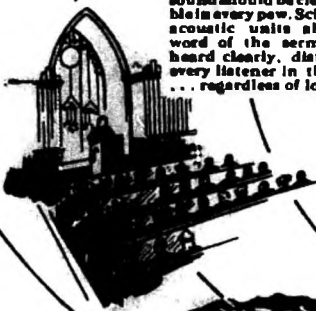
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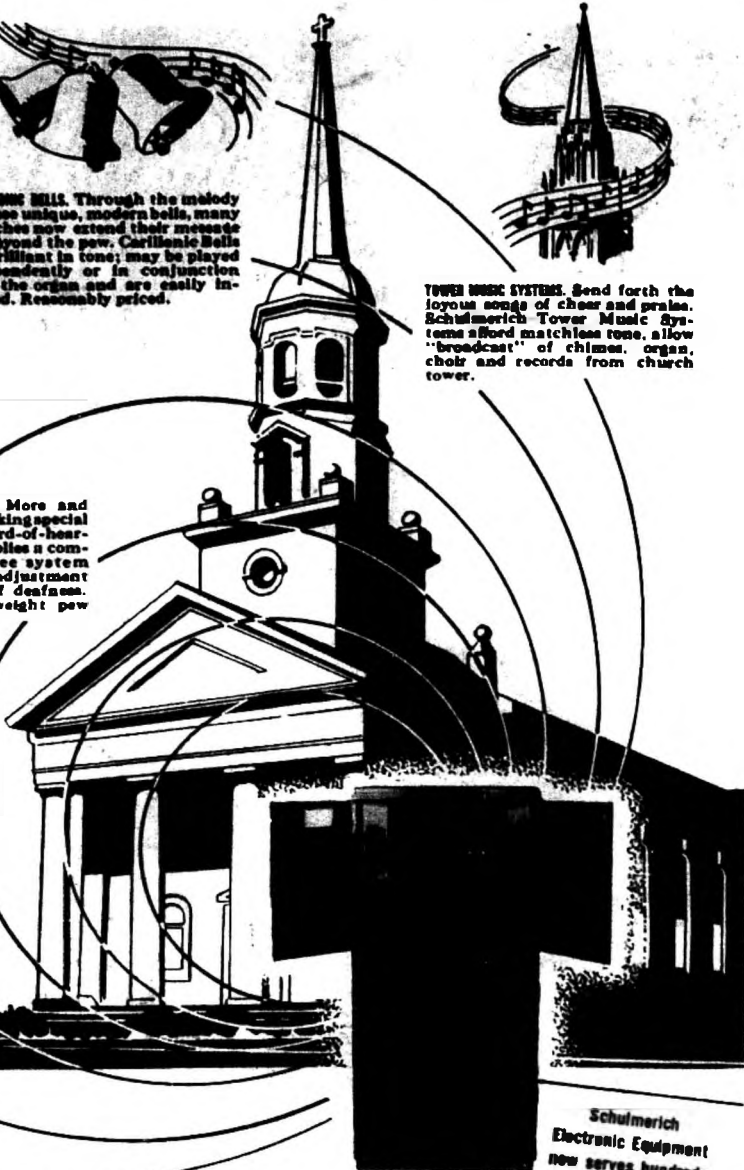
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