



B.T. Roberts
(1823-93)

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Turning Historic Photos into Digital Records

Thanks to the generosity of the Hill and Delamarter families, the Marston Historical Center now has its own digitization station. In late August the Center began digitizing the tens of thousands of photographs housed at World Ministries Center. As reported previously, *The Earnest Christian* magazine has been digitized and is available over the Internet, but this is the first we've been able to digitize on-site.

Making general church and annual conference photographs available electronically is a priority, as is preserving our oldest photographs, many from the late 1800s. Eventually we will post many of these images on the Center's website. □



Facebook? Check Out Our Page

The Free Methodist Historical Society now has more than one Internet spot to call home. Besides the MMHC website, there is now a Facebook page (Marston Memorial Historical Center & Archives of the Free Methodist Church).

Facebook is a social networking site on the Internet. It is free but requires opening a Facebook account.

This is a new way to link together those interested in Free Methodist History and to further discussion about our past and future. Historical Center Committee member Mindi Cromwell has set this up for the Center. □



Barbara Wadkins, Steve Delamarter and Donna Hill help create digital records

- ▷ GIVE A BOOK! These books are currently available for purchase from the Historical Center:
Edward Payson Hart: The Second Man of Free Methodism, by Jon Kulaga — \$20.00
The Amazing Story of Sergeant Jacob DeShazer, by C. Hoyt Watson — \$5.00
Populist Saints: B. T. and Ellen Roberts and the First Free Methodists, by Howard Snyder — \$30.00
Soul-Searching the Church: Free Methodism at 150 Years, ed. Bates & Snyder — \$10.00

- ▷ EXTRA COPIES of the Newsletter are available free of charge upon request. Contact the Historical Center by phone or letter or by email at history@fmcna.org. We also post the Newsletter on our website.

News
otes

The Mission of the Free Methodist Historical Society is to preserve Free Methodist heritage and transmit it faithfully to each generation in order to assist the Free Methodist Church in fulfilling its mission.

Free Methodist Chaplains: AN UNTOLD STORY

BY CHAPLAIN E. DEAN COOK

Free Methodism's remarkable chaplains ministry had its roots in the U.S. military chaplaincy just prior to World War II. Today, more than 150 Free Methodist chaplains serve the church at home and abroad. Yet Free Methodist chaplaincy remains largely an untold story.

Leon Hawley of the Columbia River Conference was our first official chaplain. He served as a U.S. Army chaplain and later as a Civilian Conservation Corps chaplain covering CCC camps across Montana and Utah.



Chaplain L. W. Hawley

When World War II began, the Free Methodist Church had only one military chaplain on active duty—Chaplain C. H. Gifford of the Kentucky-Tennessee Conference. He had left the chaplaincy however before the United States entered the war in 1941. After Pearl Harbor, dozens of Free Methodist clergy volunteered to go as military chaplains. They served with distinction all across the Pacific, African, and European theatres. Their successes later inspired others to follow their example

by going into chaplaincy work in hospitals, prisons, veterans' centers, and other facilities. All these institutions built their chaplain positions upon the military model.

Following World War II, chaplaincy ministry grew rapidly — though often the church was not fully comfortable with this new form of ministry. Some leaders feared it would interfere with our ability to fill the pulpits of our burgeoning church. With time, however, the church came to recognize chaplaincy as a valid calling.

CHAPLAIN HAWLEY AND GENERAL MACARTHUR

When President Franklin Roosevelt ordered General Douglas MacArthur and his staff to escape from Corregidor in the Philippines, he and his wife fled to Australia. There Free Methodist Chaplain Leon Hawley ministered to the general's soldiers and Mrs. MacArthur. Hawley reported that Mrs. MacArthur faithfully attended chapel, though the general was often away attending to his Pacific command.

When U.S. troops later liberated the Philippines, Chaplain Hawley accompanied them. He started a G.I. Gospel Hour on a Manila radio station, a program that eventually became the Far East Gospel Crusade broadcast.

Following the war, Hawley helped the Free Methodist Church begin its mission work in the Philippines.

— *Chaplains: Being God's Presence in Closed Communities*

In the mid-1970s, Free Methodist chaplains formed their own organization. They crafted a constitution and eventually established the Free Methodist Chaplains Association to provide mutual support and to voice their concerns to the larger church.

In 1990 the Chaplains Association requested the Board of Bishops and the Board of Administration to stipulate that the denominational Endorsing Agent for chaplains would be chosen from among qualified retired chaplains. This has been the case ever since. Chaplains themselves provide over half the funding for this office, the general church providing the rest.

Documenting the Story

In 1988, I retired at Pearl Harbor as a U.S. Navy chaplain and entered doctoral studies at Asbury Theological Seminary. My D.Min. thesis focused on the chaplaincy, and particularly on Free Methodist military chaplains. These studies led me to the Marston Memorial Historical Center, then located in Winona Lake, Indiana. Mrs. Evelyn Mottweiler, daughter of the late Bishop Leslie Marston, graciously led me to a treasure trove of chaplain history hidden away in the archives. Here was an amazing collection of rich history, largely unknown to the church. It was a story waiting to be told.

Over the years, I urged other chaplains to write this history. Finally in 2008, our Chaplains Association put the project in motion. The association's Executive Board voted to commission preliminary work on the chaplains' history and asked me to begin the project.

For the past year I have devoted myself to the task of collecting history from the Marston Historical Center, chaplains' reports, oral interviews, records and photos, and written accounts provided by chaplains themselves. The result is a book every Free Methodist will want to read. It is entitled *Chaplains: Being God's Presence in Closed Communities—A Free Methodist History 1938-2010* (to be published this spring by Author House). The book is approximately 200 pages long, divided into twelve chapters. Several appendices provide lists of chaplains, endorsing agents, chaplains' organizations, and other information.

What do we mean by "closed communities"? Some chaplaincy settings are more closed than others, but all are closed in some sense. Clergy from outside these communities do not have free access to these settings because of the specialized nature of the communities.

The Origins of Chaplaincy

The history of chaplaincy begins with the story of St. Martin's cloak or *capella*, from which comes the words "chaplain" and "chapel." The spiritual foundation of chaplaincy is traced through Jesus' teaching in passages such as Matthew 26:40, where he asks his disciples, "Could you not watch with me one hour?" Keeping watch is more than physical presence; it involves emotional and spiritual presence, as well. Chapter

one of *Chaplains* defines chaplaincy ministry and lays a biblical foundation.

Effective chaplaincy requires a special gift mix and an understanding that chaplains represent the church. I have included an important section on the chaplain's obligation to keep connected to the church, and the church to the chaplain.

Free Methodist chaplaincy officially began in 1938 when Chaplain Leon Hawley was commissioned. Hawley served first with the U.S. Army, then for some years as a chaplain with the Civilian Conservation Corps. In early 1941, several months before the Pearl Harbor attack on December 7, he was recalled to active military duty. Bishop L. R. Marston worked with the Methodist Commission on Chaplains and the Military Services, setting up the process for officially endorsing Free Methodist chaplains. Soon over twenty-five FM chaplains were serving in World War II—remarkable since, given our denomination's size, we were allotted only six or seven.

Telling Their Stories

The largest sections of *Chaplains: Being God's Presence in Closed Communities* tell the stories of the many FM chaplains who have served, or are now serving, in the military or other areas such as hospital and hospice chaplaincy, correctional facilities, retirement communities, campus ministries, police and firefighters, or in the Civil Air Patrol or the Veterans Administration. The book's longest chapter (Chapter Four) covers our many military chaplains, beginning with Chaplain Hawley and continuing to the present, with the wars in Iraq and Afghanistan. This chapter highlights some of the most

heroic and courageous service our church has ever rendered.

Hospital chaplaincy is another area of service. This healthcare ministry grew out of our mission work and our experience in the military. The stories of these chaplains are documented in the book, partly through the help of Chaplain Ray Roller. Chaplain Roller at age 88 was still serving as a senior hospital chaplain in Arizona at the time of his recent death. The medical center

where he served for so many years honored him with a special memorial service, reflecting their deep respect and love for his pastoral presence among them.

We also have chaplains serving the U.S. Veterans Administration. This actually is the oldest healthcare chaplaincy in America; it was created by President Abraham Lincoln for Civil War veterans. Our denomination has provided nine outstanding chaplains to the VA.

Hospice chaplaincy is one of the most recent and fastest-growing areas of ministry. Five Free Methodist chaplains presently serve in hospice positions, helping patients die at peace with themselves, with God, and with others.

Correctional facilities chaplaincy is also an important arena.

PLAIN and Simple

[The Bible teaches in passages such as Isaiah 53:4-5 that Jesus' death for us] covers sickness as well as sin. ... If Christ died for our sins, then may all sins be forgiven? Yes, if the conditions are met. ... Then, if Christ died for our sickness, may all sickness be healed? Yes, if the conditions are met. ... [Yet] Jesus healed when on earth only in answer to the prayer of faith. It is not all prayer, but only *the prayer of faith that shall save the sick.*

— B. T. Roberts, "Healed,"
The Earnest Christian (Feb. 1891), 63.

Our chaplains have served and are serving in jails, detention centers, and in some of our nation's largest maximum-security prisons. Every day these brave chaplains risk their lives to bring Christ to those walled off from society.

The book also gives the rich history of our retirement community chaplains—servants who creatively minister to the graying population of America in our own denominationally-connected retirement centers, and beyond.

The U.S. Civil Air Patrol has a chaplaincy in which Free Methodists serve. This is in fact the nation's largest all-volunteer chaplaincy. Some older Free Methodists may remember that Mervin Russell, our denominational youth and servicemen director in the 1950s, was also a Lieutenant Colonel in the CAP and flew the youth department airplane in the exercise of his CAP duties.

Police and firefighters also offer opportunities for chaplaincy. Typically these chaplains serve busy pastorates but also volunteer to ride with police, the highway patrol, and firefighters. Their ministry penetrates these very closed communities and has won the acceptance, respect, and trust of these public servants.

Campus chaplaincy is another arena of ministry. Such chaplaincy actually had its roots in the 1806 Haystack Prayer Meeting in Massachusetts that prompted early U.S. overseas missionary efforts. As a former campus chaplain myself, I tell in the book my own experience in developing and serving in the first FM campus chaplain position at Roberts Wesleyan College. Chaplain Joy Ireland, a successful Free Methodist campus chaplain at Asbury College in Kentucky, has written a fine piece entitled "Called to the Campus" which is included in the book.

An Ongoing Story

As Free Methodist chaplaincy continues, more stories remain to be told. Chaplains often serve at considerable personal risk in the course of their duties. Today our chaplains no longer minister in the degree of isolation they once did. As a result of the intentional and outstanding work of the Chaplains Association, the Endorsing Agent/Director of Chaplains, and the strong support our bishops and increasingly our conference superintendents give, no chaplain need minister in disassociation from the church unless they choose to do so. All the structures are now in place to keep the chaplain connected to the church and the church to the chaplain. □



Chaplain Biddulph and Chaplain Carson Reber
in front of Jeep in Erlangen Germany, June 1945

Book Review

Dying to Lead: Sacrificial Leadership in a Self-Centered World, by Robert McKenna (Xulon Press, 2008). 205 pp. ISBN 1-606476858 (paper).



If you groaned, “Not another book on leadership” when you saw this title, reconsider. This is not your typical “how to lead” book.

McKenna, professor of Industrial and Organizational Psychology at Seattle Pacific University, says his goal is to challenge leaders (and here he includes business, church, community and parenting) to courageously answer the question of *why*. He also says he intends to fail in certain areas—fail to provide simple “how tos” or to give the reader God’s particular direction. Instead he challenges readers to consider areas where leaders tend to get in their own way—the internal things that cause us to lead on our own terms, with our own agenda.

McKenna believes it takes courage to answer the *why* question in leadership. Honest answers may raise “insecurities that cause us to project something we are not.” The real answer may not be the one that first comes to mind. If we succeed, we may have more to protect and therefore more to lose. It is this risk of distraction that can draw us away from our true calling. “Dying to lead” basically means daily considering the selfish aspects of who we are that need to die (or in gospel terms, be laid at the cross) before we can lead authentically and honestly before God.

From the *why* question, the author tackles the many questions of identity, perspective, and action. Are outcomes the leader’s primary motivation? What does sacrificial leadership look like? Why does God choose leaders we might not? What about control and choice? Can a leader be vulnerable? Can a reluctant leader really lead? What competencies will never find their way into a help-wanted ad?

The organization of *Dying to Lead* is adaptable for solitary meditation or group discussion. Each short chapter begins with a brief lighthearted comment or dialogue about the focus of the chapter, followed by a short Scripture passage and then the author’s text. Each chapter ends with questions for reflection,

ideas to put into practice, and possible journaling questions that require longer thought. The book concludes with a list of twenty-three characteristics of sacrificial leadership, designed for the reader and a peer to review together.

Here is an excellent resource for pastors and pastoral teams, church boards, Christians in the marketplace, and others. Reaping the full benefit of the author’s ideas requires more than a quick read. For a relatively slim book, the material covered is broad and will leave you thinking long after you have finished reading.

— Sharon Baker-Johnson, Chicago
Ordained elder, North Central Conference

READERS COMMENT ON “HOLY ROLLING”

Many whom I know concur with me that the article [“When My Town Holy-Rolled”] showed sarcasm, etc. We are grieved. The Holy Spirit moves in a mysterious way, and can be misunderstood. This should be greatly emphasized. His true workings cannot be understood by unconverted souls. Much wonderful work is going on; those of the past are like personal friends. God bless their memory and their unique personalities! — Brenda S. Iaquinto

The article is derogatory to the Free Methodist Church. It was not printed for the whole church earlier, so why now? This reader felt wounded by one of her own—that this article was making fun of the founders and is like a slap in the face to her beloved B. T. Roberts. — Summary of phone message to the Historical Center

The feature by Mr. Botsford about the “holy roller” camp meeting in Pennsylvania rang a bell in my memory. Our early camp meetings in the Midwest (Wabash) were very similar as I was growing up in the 1930s, ’40s, and ’50s. (No horse and buggy, of course.) Our Southern Illinois FM churches had saints “falling under the power” and ministers “praying people through” (at length) around the altar—and a few shouters!

These memories bring back a warm and precious feeling of the presence of God that we felt—not only at camp meeting but in our weekly services and “revivals.” I’m glad we haven’t forgotten those times—and sometime wish we had times like that again. To see “God at work” gave us a boldness to be a part of it all.

— Beverly Minton
Fort Myers, Florida

UNDERWRITE FREE METHODIST LEGACY THROUGH PLANNED GIVING

Are you concerned about preserving Free Methodist history and mission? If so, consider leaving a legacy through gift planning. Include the Historical Center in your longer-range estate planning as well as current giving.

Contact the Free Methodist Foundation at 800-325-8975, or visit the FMF website at www.fmfoundation.org. A wide variety of giving options are available, ranging from gifts and bequests to annuities, trusts, and family foundations.