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**BSSB Employee Opens Heart,
Home to Vietnam Refugee**

By Becca Cottrill
Correspondent, Nashville Suburban News

NASHVILLE (BP)--It's a story of laughter, tears, hope, and mostly, love--the story of the arrival of a quiet, special, 18-year-old to be a part of the Arrowood family.

Dat Trieu is one of the refugees who fled Saigon at the Communist takeover--fleeing because of religious beliefs. He is the first Vietnamese refugee to be placed in a Nashville home, and it is apparent that he has found the perfect place to begin life again.

To backtrack, Mrs. Belle Arrowood, supervisor-office assistant in the Broadman marketing services department at the Southern Baptist Sunday School Board, says the story began several months ago with another visitor.

Mrs. Sophie Chung of Hong Kong came to live with the Arrowoods while working on curriculum materials for Chinese Baptists. She brought to the Arrowood home a love for things Chinese--cooking, art, customs.

This love for Oriental people, along with the Arrowoods' concern as a family that the Vietnamese refugees find a place to live, led them to seek ways to help those fleeing during the fall of Saigon.

Through Mrs. Chung, the Arrowoods were put in touch with Peter Kung, pastor of the Chinese Mission of First Baptist Church, San Diego. He, in turn, worked through the Church World Service Immigration and Refugee Program.

"It was definitely meant to be," says Mrs. Arrowood, "for we wanted someone who could be a part of our family--and here is Dat, near the age of our son. He is a Christian, and a Chinese."

Dat, speaking very good English--the result of six years of study--explained, "My uncle is with Air America. We felt that, because I am a Christian, it would be best if I come to America. And it is a very good place for me to study."

Dat left behind his parents and an older sister, whom he may never see again and with whom he can no longer communicate. It takes a great deal of faith for a young boy to leave his home for a journey of this magnitude. His eyes cloud over as he thinks of his family, but he quickly pulls himself together and moves on to happier topics.

In the classic Tom Sawyer-Huck Finn sense, 15-year-old John Arrowood already has begun "teaching" Dat the idiosyncrasies of American life. Enthusiastically he enumerates Dat's accomplishments in the short time he has been in Nashville.

Dat has learned to start the power mower to help John with his summer lawn mowing jobs. He's quickly mastered the art of casting with artificial lures, though his efforts have yet to be rewarded by a fish on the end of the line. He's "great" at basketball, and wouldn't you know it?...a whiz at algebra.

Dat is attending summer school sessions at Hillsboro High School taking English grammar, and this fall he will attend either the University School of Nashville (high school) or Nashville's Hillsboro High School. He has already been graduated from the Vietnamese high school.

One new experience for Dat since arriving in Nashville has been a trip to the countryside. He describes Saigon as very urban and tremendously overcrowded, with a population of some three million people. The country was a real change for him.

He also has attended church services with the Arrowoods at Dickerson Road Baptist Church--the church through whose recommendation they were awarded custody and full responsibility for Dat.

Of course there are many adjustments to make in this new way of life--food, rapidly spoken English to translate, a different kind of housing.

"In Saigon," he said, "houses smaller, not so big...more like this," referring to the room in which he was sitting.

When asked if John was an only child, Mrs. Arrowood summed up her family's feeling.

"He used to be," she says, "but now we have two."

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Photo mailed to Baptist state editors

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16th Century Englishman Struck
Blow for Religious Liberty

Baptist Press
6/25/75

By James Lee Young
For Baptist Press

A lone messenger made his way through the narrow and noisy streets of London one day in the year 1612. He carried a gift for His Majesty, King James I.

The gift was a copy of a small, unobtrusive volume titled, "A Short Declaration of the Mystery of Iniquity Unveiled." And with its presentation, its author, Thomas Helwys, struck what may have been the first blow for religious freedom among English-speaking peoples.

And he moved one step closer to imprisonment as the first martyr for the cause of complete religious liberty among English-speaking peoples.

Helwys, leading member of the church in Spittlefields, England, often referred to as the first Baptist church on English soil, had written a work filled with inflammatory language and sharp invective.

He launched a scathing attack on churches and institutions with whose beliefs he differed and was especially caustic in his criticism of the Puritans. He accused the latter of inconsistency in staying with what he described as an "apostate church" while acknowledging the unscripturalness of the ecclesiastical system of the state church.

Helwys' books were also directed against the Separatists who had left the Church of England.

Despite that departure, the Separatists' basis for membership had required baptism in the Church of England, which Helwys had also denounced.

So he now denounced the Separatists as well for continuing the state church practice of infant baptism.

In spite of Helwys' bitter disagreement with other church groups and religious policies of his day, "This amazing book was the first publication in the English language asserting a revolutionary teaching of religious liberty for everyone regardless of religion or belief," says William A. Carleton, dean and professor of church history emeritus of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

"It is somewhat startling to find running through the book a plea for religious liberty," comments Carleton, a longtime denominational leader and church historian.

The revolutionary Helwys further asserted that no civil power should have authority to molest even heretics in their religious beliefs and practices. He died in prison, but his assertion that "The king is a mortal man and hath no control over the immortal souls of his subjects" was soon being echoed by hundreds of other persons.

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A mere 77 years passed before the British Parliament passed the Toleration Act, and many ugly features of religious oppression came to an end. The act fell far short of granting religious liberty but a beginning had been made.

Indeed, Carleton notes, "It is an indictment of institutional Christianity that nearly 1,600 years after the crucifixion of Jesus Christ, a plea for 'soul liberty' should have seemed so radical as did the one expressed by Helwys, particularly in a country that had been nominally Christian for at least a millenium."

Jesus Christ inaugurated his ministry with a "message of freedom," says Carleton. Christ's first text in the synagogue at Nazareth was:

"The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to proclaim release to the captives, the recovering of sight to the blind, to set at liberty those that are bruised." (Luke 4:18, KJV)

Carleton claims that while Jesus did not use the phrase "religious liberty," the essence of religious liberty comes from that message.

"I believe Christ favored religious liberty in keeping with the biblical stance that man is free to choose to accept or reject God," Carleton asserts.

Christ's words came to either be misunderstood and interpreted as "freedom for what I believe only," or were ignored. And an extreme intolerance of non-Christian and of non-orthodox beliefs remained the basis for the laws of Christendom for 1,200 years or more.

"It was accepted as axiomatic that faith in a loving Saviour could be propogated by the rod of iron," Carleton cites.

The level of intolerance reached an unbelievable extreme in the British colonies of North America with the Salem witch trials in Massachusetts, where 19 persons, mostly women, were condemned and executed for allegedly practicing occultism.

Such bigotry and intolerance stirred consciences of free thinking men, such as John Locke, English philosopher and political scientist.

Locke reaffirmed religious liberty as a fundamental right of every man and said any act of persecution in the name of religion was wholly unjustifiable.

Great men like Thomas Jefferson and other of the U.S.' founding fathers apparently concurred with Locke, for they proposed on Sept. 25, 1789, the First Amendment to the Constitution:

"The Congress shall make no law regarding the establishment of religion or prohibiting the free exercise therof."

Jefferson, who passed over many accomplishments of importance in his life, asked that he be remembered as the author of the Declaration of Independence, the Father of the University of Virginia, and the author of the Statue of Virginia for Religious Freedom.

The latter declared:

"...that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested or burthened by his body or opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

Jefferson's view of religious liberty, though often abused, has stood the test of time among Americans and has remained in the forefront of Baptist thought and practice.

With the U.S. Bicentennial approaching, "Those of us to whom freedom of conscience is so precious", says Carleton, "should always be willing to grant to others that which we demand for ourselves." (BP)



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Foreign Board Appoints 25; Approves World Relief Funds

RICHMOND (BP)--World relief funds totaling \$122,000 were appropriated and 25 missionaries were appointed during the June meeting of the Southern Baptist Foreign Mission Board here.

The board also voted to provide financial assistance to missionaries who lost personal goods when they evacuated Vietnam and Laos, reallocated \$156,000 set aside for South Vietnam to programs in the Philippines, named one staff member to a new post and accepted the resignation of another.

W. L. (Wimpy) Smith, associate secretary for missionary personnel since 1969, will fill a newly-created post as associate consultant for laymen overseas and associate disaster response coordinator. He will work with Eugene Grubbs who has primary responsibility in these areas.

Samuel A. Debord, secretary for the department of promotion and furlough ministries, resigned effective July 15.

Baker J. Cauthen, executive secretary, reported on the progress of the board coordinating committee assigned to study strategy and propose a new program of advance for the next 25 years.

He said dialogue sessions have been held with Southern Baptist Convention (SBC) leadership groups; a five-day missions consultation involving denominational leaders, missionaries, Baptist nationals, board members and staff personnel was conducted in Miami Beach; and that missionaries in each country where Southern Baptists have mission work are now conducting strategy studies.

He announced that background material including recommendations from the consultation, dialogue sessions and mission meetings will be provided to 13 work groups, each composed of five board members and three staff members. Special assignments will be given to each group and work sessions will be held in August, September and October.

The work groups, Cauthen said, will report their findings to the full board at the October meeting. The suggestions will be referred back to the coordinating committee which will work out a proposal for advance.

Such a proposal will be brought before the full board in November or December. The new strategy would then be presented to the convention's Executive Committee in February and finally to the SBC meeting in Norfolk, Va., in June, 1976.

Of the \$122,000 appropriated for relief, \$86,000 was designated for housing and medical needs in Bangladesh, \$30,000 for refugee relief in Angola, \$5,000 to assist Vietnamese refugees in Thailand, and \$1,000 for families affected by a bus accident in Dominica.

The provisions for missionaries to Vietnam and Laos who lost personal goods include a financial settlement to cover losses up to \$10,000 for families and up to \$1,000 for Missionary Journeymen (a two-year program for young college graduates). An outfit allowance and a freight allowance will also be provided.

The 25 new missionaries, appointed to serve in 12 countries, included 11 couples and three single persons.

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Appointed were Mr. and Mrs. Jim G. Banks of Oklahoma, assigned to Guadeloupe; Miss Donna Mae Bobby of Tennessee, to Chile; Mr. and Mrs. James R. Colvin of North Carolina and Virginia, to Madagascar; Mr. and Mrs. Jim E. Crittendon of South Carolina, to the Philippines; Mr. and Mrs. Gerald C. Davis of Alabama and Mississippi, to the Philippines; Mr. and Mrs. Richard D. Evans of California and Oklahoma, to India.

Also, Mr. and Mrs. Edward J. Farris of Missouri and Kansas, to Brazil; Mr. and Mrs. Jerry L. Harris of New Mexico and Oklahoma, to the Windward Islands; Mr. and Mrs. Bob D. Hazzard of Indiana and Pennsylvania, to Indonesia; Mr. and Mrs. Tony G. Latham of Tennessee and Mississippi, to the Philippines; and Mr. William E. McCall of Tennessee, to Togo.

Employed as missionary associates were Mr. and Mrs. David B. Davis Jr., of Louisiana and Arkansas, to Ghana; Mr. and Mrs. Bill F. Foster Jr. of Texas, to South Korea; and Mrs. Cornelia Brasington Simmons of South Carolina, to Yemen.

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Wimpy Smith Named To New
Foreign Mission Board Post

Baptist Press
6/25/75

RICHMOND (BP)--W. L. (Wimpy) Smith, an associate secretary for missionary personnel for the Southern Baptist Foreign Mission Board since 1969 and former executive secretary of Texas Baptist Men, has been named by the board to fill a newly-created post as associate consultant on laymen overseas and associate disaster response coordinator, effective August 1.

Smith will assist W. Eugene Grubbs, who is primarily responsible for the roles of consultant on laymen and disaster response coordinator. Smith will assume responsibility for operation of the office when Grubbs, whose job requires frequent travel, is out of the office.

The responsibilities, which Smith will now share, include assisting Southern Baptists who travel or live abroad to become involved in missions, coordinating the participation of laymen in special projects overseas and providing information about overseas vocational openings on a non-missionary basis.

Concerning world hunger needs and disaster response, Smith will help answer questions that come to the board and help implement relief programs and disaster response plans.

In his previous role, Smith counseled with candidates for foreign mission service in the western United States.

Before he joined the board's home office staff in 1969, Smith worked five years with laymen while executive secretary of Texas Baptist Men, affiliate of the Dallas-based Baptist General Convention of Texas.

Prior to the position with Texas Baptists Smith had been a Southern Baptist missionary to Argentina, appointed by the board in April, 1957.

A Texan, Smith was born in San Saba and grew up in Gregory. He received the bachelor of business administration degree from Texas College of Arts and Industries (now Texas Arts and Industries University), Kingsville, and the bachelor of divinity and master of religious education degrees from Southwestern Baptist Theological Seminary in Fort Worth.

Prior to missionary appointment, Smith was an associate in the Sunday School department of the Texas Baptist Convention, student director and Bible teacher at East Texas State College (now University) in Commerce, educational director at Tolar (Tex.) Baptist Church and a schoolteacher in Corpus Christi, Tex.

As an infantryman during World War II he served with the battalion that linked up with Russian troops just before the German surrender in 1945.

Mrs. Smith is the former Beverly Hefley of Fort Smith, Ark. They have three sons.

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Court Protects Showing Of Drive-In Nude Movies

WASHINGTON (BP)--Cities may not forbid the showing of films at drive-in theaters containing nude scenes, even if the screen is visible from nearby streets and residences, the U. S. Supreme Court ruled here.

The case, *Erznoznik v. City of Jacksonville* (Fla.), challenged a city ordinance which declared a public nuisance the exhibition of movies in drive-in theaters "in which the human male or female bare buttocks, human female bare breasts or human bare pubic areas are shown."

The city of Jacksonville argued before the high court that its law was designed to protect its citizens against unwilling exposure to offensive materials. The court's 6-3 majority said, however, that the ordinance singled out films containing nudity "presumably because the lawmakers considered them especially offensive" while ignoring other potentially offensive features.

"Such selective restrictions," Justice Lewis F. Powell continued, "have been upheld only when the speaker intrudes on the privacy of the home." Powell wrote the opinion for the majority.

Attorneys for the city had also maintained that the ordinance sought to protect children from viewing nude bodies. The court held that such a prohibition is too broad because it "is not directed against sexually explicit nudity." Instead, "it sweepingly forbids display of all films containing any uncovered buttocks or breasts, irrespective of context or pervasiveness."

Jacksonville also argued that its ordinance would help avoid traffic accidents. But the court held that the city "offers no justification . . . for distinguishing movies containing nudity from all other movies in a regulation designed to protect traffic."

Justice William O. Douglas, who opposes all censorship of films and books, issued a concurring opinion stating that "any ordinance which regulates movies on the basis of content, whether by an obscenity standard or by some other criterion, impermissibly intrudes upon the free speech rights guaranteed" in the U. S. Constitution.

Three justices dissented, including Byron R. White, who warned that if the new action is taken literally, state and local governments may be unable to forbid "expressive" nudity in public places.

Chief Justice Warren E. Burger, writing also for Justice William H. Rehnquist, accused the majority of adopting a "rigidly simplistic approach" to the problem by applying free speech standards. "The First Amendment interests involved in this case are trivial at best," Burger said.

In a related action, the high court agreed to hear next term an Alabama case which challenges that state's obscenity statute on the grounds that it runs counter to the Supreme Court's last major ruling on obscenity standards in 1973. The case comes from Mobile, where a newsstand dealer was convicted of selling an allegedly obscene magazine, "New Directions," and was subsequently fined and sentenced to a one-year jail term.

The Alabama law is also being challenged on grounds that it is too vague and that it violates free speech rights.

The court declined to schedule for argument two other obscenity cases from Georgia and California. The effect of the action is to let stand lower court decisions.

In the Georgia case, a theater manager in Athens lost his appeal to keep the city council from revoking a license to show allegedly obscene films in his theater. The California action lets stand a Santa Barbara County ordinance forbidding nude sunbathing on beaches.