

(BP)**BAPTIST PRESS**

News Service of the Southern Baptist Convention

NATIONAL OFFICE

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

BUREAUS**ATLANTA** Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041**DALLAS** Orville Scott, Chief, 103 Baptist Building, Dallas, Tex. 75201, Telephone (214) 741-1996**MEMPHIS** Roy Jennings, Chief, 1548 Poplar Ave., Memphis, Tenn. 38104, Telephone (901) 272-2461**NASHVILLE** (Baptist Sunday School Board) Gomer Lesch, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 254-5461**RICHMOND** Richard M. Styles, Acting Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151**WASHINGTON** W. Barry Garrett, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

October 22, 1975

75-164

**Pastor-Administrator Eases
Church Staff Conflicts**

LOUISVILLE (BP)--Acceptance of the pastor as the chief administrator of a church with multiple staff would ease much of the anxiety and tension which has surrounded church staff relations in recent years, Grady C. Cothen said here.

Cothen, president of the gigantic Southern Baptist Sunday School Board, cited the problem of church-staff conflicts which have grown as the number of churches with multiple-staff situations has grown.

"As the multiplicity of staff members has grown, particularly in the larger churches, the problems have become more acute," Cothen said in the first of this year's series of Gheens Lectures at the Southern Baptist Theological Seminary.

"There has been considerable confusion in the minds of both staff and congregation concerning the role and function of ministers; the lines of authority have been unclear," added Cothen, a former pastor, former state Baptist executive secretary and former university and seminary president.

One of the major problems, Cothen explains, lies in "widely divergent concepts of leadership roles." If the staff members and congregation do not clearly understand the role and function of each minister, he says, "confusion is inevitable."

The accepted practice among Baptists, says Cothen, is for the pastor to serve as the chief administrative officer of the church. A significant problem arises "when there are other ministers--staff members--involved in leading the congregation in specified areas for which the chief administrative officer also feels responsibility."

The Sunday School Board head believes that "the ministers in the congregation are likely to relate their role, function, and position to the call which they have received from God and to the call which they have received from the congregation."

But, Cothen warns, "they must also relate themselves to the lines of administrative authority and decision-making."

He expressed dismay at the "amount of suffering" that has resulted from misunderstanding of church-staff relationships. "It probably would be frightening to know how many called, dedicated and frustrated servants of the Lord have left various facets of the ministry because of these problems," he says.

That situation is not necessary, however, according to Cothen. "The multiple ministers need not wind up in administrative confusion or role competition. God has given to the saints differing gifts."

In Cothen's model of the modern multiple-ministry church, the pastor is recognized as chief administrative officer and other ministers have "clearly designated functions with very clear lines of communication, reporting and responsibility. The clearer the delineation of responsibilities and the lines of authority the more functional the system would be."

The Southern Baptist administrator disagrees with putting a minister under the direct authority of a committee rather than the pastor-administrator. "Good administrative procedure requires that the pastor, as the chief administrator, should be the supervisor of the staff," he stresses.

Cothen believes that all church-staff relationships and problems must be dealt with under the leadership of God. "The ministers need total Christian commitment to one another, to the church, and to God."

J. Wash Watts, Retired
Seminary Professor, Dies

DARLINGTON, S. C. (BP)--J. Wash Watts, 79, who died here Oct. 16, will be remembered by hundreds of seminary students as "a classroom teacher whose work superbly combined disciplined scholarship and spiritual inspiration," recalls a former student and colleague at New Orleans Baptist Theological Seminary.

"In the early 1930s, Dr. Watts taught for more than a year without a salary and he and his wife and children ate in the dining hall because of his love for the institution and the students," says J. Hardee Kennedy, dean of academic affairs at the seminary.

Watts, who taught for 36 years at New Orleans Seminary before retirement, was also a missionary to Israel, pastor of Baptist churches in South Carolina, Kentucky and Louisiana, a religious work secretary for Army YMCA and a chaplain during World War I, and acting president of New Orleans Seminary on two occasions.

"He motivated hundreds of students to preach the word," recalls Kennedy, who served as Watts' student, teaching fellow during his doctoral work and later as his colleague in the Old Testament department at the seminary. "After hearing him, they could hardly wait for Sunday so they could preach."

Watts was also widely known as a scholar of Hebrew syntax and its implications for translation. "His book, 'A Survey of Syntax in the Hebrew Old Testament,' departed from conventional interpretation and has had considerable impact," Keenedy said.

"Students will never forget his interpretation of the 23rd Psalm," adds Kennedy, "It can be told now that many students cut other classes when he was teaching the 23rd Psalm--every chair was filled and people stood."

He is survived by his wife, who lives in Darlington, S. C.; a son, Dr. John Watts, a Southern Baptist missionary to India; and a daughter, Betty Jane (Mrs. Elmer S.) West of Richmond, Va. Another son, Reid, was killed in action in World War II.

Funeral services were held at Chestnut Ridge Baptist Church, Laurens, S. C. The family requests memorial gifts to New Orleans Seminary in lieu of flowers.

-30-

Anglo, Spanish Churches
Together and Separate

Baptist Press
10/22/75

AURORA, Ill. (BP)--Two Baptist congregations--one an English-speaking church and the other Spanish--have united here into one church, but will continue as two congregations. And they will have two pastors.

New Temple Baptist Church, according to reports, invited Inglesia Bautista Calvario (Calvary Baptist Church) to "unite with us effecting for all legal considerations a merger of these two bodies."

Inglesia Calvario accepted, voting to "disband and in a body unite with New Temple." The new church will be re-named the Temple Baptist Church. A dwelling that the Spanish congregation had been remodeling as a meeting place will be sold, and they will move in with the English-speaking group.

Esteban Arellano will continue as minister to the Hispanics, and the Anglos have called Ron Nosiar as pastor. The two bodies will have separate worship services, but a joint, bilingual Sunday school. While maintaining separate treasuries, and each paying its own pastor, the two bodies will share equally on building costs.

James E. Godsoe, language missions director for the Illinois Baptist State Association, said, "New Temple had too much building, but Inglesia Calvario not enough. The merger solves both problems."

-30-

October 22, 1975

75-164

Japanese Bring Gospel
To Amarillo Residents

By Gene White

AMARILLO, Tex (BP)--With all the natural delicacy of an Oriental, a young girl from Tokyo approached a resident of the mobile home park in Amarillo, Tex., on a blistering summer afternoon.

She bowed, then, through an interpreter, spoke to a startled American teen-ager.

"I came from Japan, far from Amarillo, to share with you the joy in Jesus Christ. Three summers ago I decided to accept Jesus as my personal Saviour. For me to make that decision took the same courage as falling off a very high place.

"No matter how many times I closed my heart against Him, God always came into my heart through small openings, like the wind," the girl said.

All over the huge trailer park, every afternoon during that week, the scene was repeated.

Many times that week, during evening evangelistic services at Amarillo's First Baptist Church, a Japanese youth who spoke only halting English or no English at all walked to the altar with a new convert as the young American made a profession of faith in Christ. They were met by Winfred Moore, pastor of the Amarillo church.

The mobile home ministry and evening evangelistic services, held with the aid of an interpreter by Shinsaku Kodama, pastor of Akatsuka Baptist Church in Tokyo, were a small part of the week's intensive Christian witnessing by 54 Japanese Baptists visiting the American city on a lay-witnessing trip.

Daily at 10 a.m. and again at 1 p.m., scores of teams, each consisting of one Japanese and one American, fanned out across the city for house-to-house visitation.

Because interpreters were limited and most of the Japanese spoke little English, printed testimonies were distributed. The Japanese team members made themselves understood enough to show concern for their American "friend," and American team members filled in where necessary.

Those not involved in the morning visitation sessions attended home meetings.

At one home meeting, 21 persons present represented six ethnic groups--Mexican, Jewish, Negro, German, Japanese and Anglo.

Always, there were Christian hymns sung by all, and singing by the Japanese--first in English (which had been practiced for five years) and then in Japanese. And there were Christian testimonies.

Months of difficult labor were required to prepare the Japanese testimonies. Beginning five years ago, the Japanese wrote their testimonies in their own language. Then they were translated.

For months they practiced reading the testimonies in English to present them during the campaign here.

The crusade itself had its beginnings in 1968. That year Morris Cobb, a deacon in the church and a member of the Southern Baptist Foreign Mission Board, left for an eight-day meeting with leaders of the Japan Baptist Convention. The group was looking ahead to 1970, the year the Baptist World Alliance was to be held in Tokyo. Also that year, for the first time, a World's Fair was to be held in the Orient--Osaka.

To Japanese Baptist leaders, this meant that literally thousands of Christians--including thousand of Baptists--would visit the Orient, but with no real plans to share the gospel.

In June and July, 1970, 29 teams gathered for a two-week mission to Japan. Amarillo's First Baptist Church had the largest team--54. Since Kodama had requested the Amarillo church, the 54 conducted the crusade there.

-more-

In 1975, when the Akatsuka Church sent a team to Amarillo with an original goal of 20, the number grew to exactly 54.

The age range of team members going to Japan from Amarillo in 1970 was 13 to 76 years. From Tokyo to Amarillo, the ages were between 12 years and 61 years.

When the Japan crusade ended in 1970, Moore challenged the Tokyo church to come to Amarillo in five years for a similar crusade in the Texas city. In 1971, while Moore was on a visit to the Akatsuka church, the Japanese Baptists signed a pledge to come to Texas in 1975.

Each participant paid his own way to the crusades. Both groups believe the price was a real bargain. For instance, 43-year-old Toshike Tsuchiya was saved during the 1970 crusade in Tokyo. For three years she had wanted to become a Christian, but could not reason out the Christian religion.

"I was led by the Christians from Amarillo just to trust," she said. "So when I heard of the planned crusade in Texas for 1975... I thought if I could just give my testimony to those who were trying to reason out their faith, some might be saved."

Seemingly insurmountable problems faced her. Her husband is not a Christian. She has a 16-year-old daughter and a 13-year-old son who had plans for many summer activities calling for help from their mother. She could not bring herself to tell her husband of the great desire she felt to participate in the overseas crusade.

Finally, she said, the Holy Spirit gave her the boldness to speak of it. To her surprise and relief her husband, said, "We will begin now to save what we can, and if there is enough when the time comes we will work everything else out."

The family placed aside 10,000 yen (\$34) every month. Her husband still is not a Christian, but he is not antagonistic. Both children regularly attend Sunday School now.

And there is Reiko Tsutsumi, a 29-year-old secretary for the president of an export company, who despaired of participating in the American crusade until almost the last day but whose entire future is changed because she did come.

Reiko had been with her company for less than a year, not long enough to take even an unpaid vacation.

Ten days before departure, she approached her employer once more. "God performed a miracle for me," she declared. "I was given two weeks!"

Thirty-eight Americans made professions of faith during the eight-day crusade. Four surrendered for full-time Christian service--including one Japanese--Reiko Tsutsumi.

The trip was especially meaningful to Ckirara Ueda, a teacher for 40 years and a Christian for almost 50. He had been won to Christ by an American missionary. When his mother died in childbirth, his father placed him in the care of a Miss Boyd, a missionary of the Anglican church. It was through her influence that Ueda found Christ.

With misty eyes he whispered, "This is God answering my prayers--that I can come to the land of Miss Boyd to share Christ with her people, just as she shared him with mine."

In all of Japan's Christian history, Ueda pointed out, the common thing has been for Christians from other lands to bring the gospel to Japan.

"But in God's plan, we are to take the gospel to the whole world," he said. "That is why I wanted to become part of this crusade."