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76-35

**Baptist 'Best Thing That's  
Happened to Town's Mormons'**

By Toby Druin

**RICHFIELD, Utah(BP)--**The best thing that ever happened to Mormons around here, says their own Bishop James Clawson, was the day Medford Hutson became pastor of the First Baptist Church.

The Baptist minister drove the Mormons back to their churches in "self defense," Clawson insists. Hutson is a Southern Baptist home missionary in church extension with a simple philosophy for sharing his faith with Mormons--who make up 90 percent of the state and local population: "Be good Mormons or get out of the Church of Jesus Christ of Latter-Day Saints."

If a person happens to be a Mormon but not a "good one"--faithful to the church--Hutson considers him or her fair game for enlisting in the First Baptist Church.

His strategy has apparently helped both groups. In the eight years Hutson has been pastor in Richfield, Clawson says, attendance at LDS services has doubled. In 1967, about one-third of the local Mormons were attending regularly, and now two-thirds are, says Clawson, who gives Hutson much of the credit.

Baptist work here has prospered too. By most Southern Baptist standards, it is still small--about 100 members at First Baptist--but growing. The local Baptists' baptisms totaled 49 in 1975, 29 in 1974 and 20 in 1973.

Actually, the church has literally died twice since its 1958 beginning. The congregation moved into its present building, a \$10,000 converted chicken hatchery, in 1960. That same year, the church dwindled away to nothing. The building was unoccupied until 1963 when it was renovated with a loan from the Southern Baptist Home Mission Board and a Baptist witness begun again.

But the church disappeared again. Its newly called pastor was killed in a plane crash on his way to Richfield. There weren't enough people to carry on the church's ministry, so the doors were locked.

Then Hutson came to town. He was already in Utah, having served as a mountain missionary since 1963. A graduate of East Texas Baptist College in Marshall and Southwestern Baptist Theological Seminary, Fort Worth, he had been pastor of several Texas churches. One, Woodlawn Baptist in Lufkin, was named in 1962 as the outstanding congregation in Texas in the Home Mission Board's Church Development Program.

But the lanky Texan responded to his own challenge for someone to surrender to missionary service and moved to Cedar City, Utah in 1967, where he became director of missions for 19 counties in Southern Utah.

Hutson moved to Richfield where one of his first jobs was to reactivate the Baptist church as either a mission or Sunday School

"We saw little hope to it becoming a church," he admits. Actually, much of the responsibility for starting the mission fell on the shoulders of Medford's wife, Dorothy.

"I was traveling all the time," he recalls, "and she literally took over. I believe with all my soul this church wouldn't be what it is today if it hadn't been for her."

Their first week in Richfield, the Hutsons and their two oldest sons knocked on doors and invited people to attend worship services. The first Sunday, only two persons attended--a brother and sister, 9 and 13 years old.

Additional church members have come slowly in Utah. Occasions are rare, Hutson says, but some people who have converted from Mormonism to other faiths have found suddenly they are forced to move. Family, business and social pressures demand a person stay a Mormon, he notes.

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Five years after the Hutsons began in Richfield, the first person came forward professing faith in Christ and seeking membership in the mission. That presented another problem--the churchhouse had no baptistry. The nearest one was 120 miles away in Cedar City. Remembering that nearby Monroe had a mineral hot springs, formerly a resort attraction, Hutson got permission to use the springs as a baptistry, where--summer and winter--water temperature stays in the 90s.

That initial convert was the first of many. The church also received help from a group of Baptists who came to town with Shell Oil Company. They provided trained leadership for the tiny congregation and also "paid their bills," says Hutson. "They gave Baptist a good reputation in the town."

In 1972, Hutson transferred from director of missions to full-time pastoral missionary at the Richfield mission, which was constituted as a church in January, 1973, with 64 charter members.

The Utah-Idaho convention's 59th congregation has grown steadily since and now has almost 100 members despite a split caused when some members adopted a charismatic stance, according to Hutson. In the past three years, baptismal totals have almost equalled the total membership.

Since the nearest Southern Baptist church is 92 miles to the west at Milford, some members drive many miles to worship. The distance necessitated alteration in the traditional Southern Baptist schedule. The only worship service is Sunday morning, and no mid-week prayer service is held.

"We started a prayer meeting on Tuesday night," Hutson recalls, "but the crowd dwindled to the preacher and his wife and the wife of missionary Richard Ashworth, who succeeded Hutson as director of missions, so we dropped it. Instead we have Bible study groups that meet in Richfield and in Monroe, 12 miles away, and in Redmond, 25 miles away."

Because Richfield is near many of the West's most popular tourist attractions--Grand Canyon, Bryce Canyon, Zion and Canyonlands national parks, it draws people not only from surrounding communities and counties but also from all over the nation and world. In 1974, visitors to the church included persons from 82 different denominations, 42 states and six foreign countries.

But from wherever they come--Richfield or elsewhere--they find Hutson's outstretched hand and smile. He may be the best known person in Richfield. Not only is he pastor of the Baptist church, he's the "voice of the Wildcats"--announcer for the local high school football team (his two oldest sons have been all-state performers), jail chaplain, a member of the Navaho tribal council, host for a daily radio program--"Thought and Hymn for the Day", and local and state president of senior citizens.

Clawson, the Mormon bishop, is also manager of the local radio station. He began the "Thought and Hymn for the Day" program nine years ago and, at first, used different ministers as announcers. But Hutson has been the sole "voice" on the program for the past five years, reading a short devotional thought and then playing a recorded hymn.

Judging from mail response, the program is the most popular the station offers.

"I haven't kept an exact count on the letters we've received," says Clawson, "but we must get 2,000 requests a year for copies of the day's thought. They've come from all over the world, from people who passed through our area and heard Kim's (Hutson's nickname) broadcast. One woman brings us a year's supply of stamps and envelopes and wants us to send her all of them."

Clawson says he is the only Mormon bishop with a Baptist pastor: "He believes in respecting people for what they are and what they believe. If you have no place to go or aren't living your religion, he'll invite you to the First Baptist Church."

Hutson frequently visits the town's jail, mostly to counsel the inmates.

His friendship and openness to the Indians earned him the seat on the Navaho Tribal Council. Some Indians have accepted Hutson's gospel, too as has he baptized about 25 of them.

His latest major thrust has been in ministering to senior citizens who asked him to serve on a county committee. Hutson, 48, consented. Soon he was elected chairman of the board of the county organization, then chairman of a six-county group.

The Utah governor asked him to serve on the Utah State Coalition of Senior Citizens. He was unanimously elected president of the 26-member group. In September, 1975, he was named to the President's (U.S.) Council on Aging.

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**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

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76-35

Court To Rule On State  
Aid To Church Colleges

By Stan L. Haste

WASHINGTON (BP)--Attorneys for proponents and opponents of state financial aid to denominational colleges argued their cases before the U. S. Supreme Court here. The high court will now decide on the constitutionality of such aid before its adjournment in late Spring.

The case in question came to the court from Maryland, where a program of direct financial aid to all private colleges and universities, including sectarian institutions, has been in effect since 1971. The disputed public funds may be used largely at the discretion of college officials.

One important exception imposed by a federal district court stipulates that the state funds may not be used to pay the salaries of professors teaching theology or religion courses. The lower court, however, upheld the constitutionality of the remainder of the Maryland law.

Opponents of the Maryland plan brought the case to the Supreme Court on grounds that the "no establishment" clause of the First Amendment to the U. S. Constitution is being violated due to excessive government entanglement with religion.

In a number of cases during the past several years, the high court has said that the establishment clause is breached unless the law in question (1) has a "secular legislative purpose," (2) does not have the "principal or primary effect" of advancing or inhibiting religion, and (3) does not foster "an excessive governmental entanglement with religion."

Only once before has the Supreme Court dealt with the question of the constitutionality of government funding of private colleges and universities. In 1971, a divided court held that private schools were free to accept federal construction grants under the Higher Education Facilities Act of 1963.

That decision, by a 5-4 margin, left the court subject to change in the other direction by the shift of only one vote. The recent retirement of Justice William O. Douglas, who staunchly opposed all programs of aid to nonpublic schools, may turn out to be a key factor in the direction the court takes.

The Baptist Joint Committee on Public Affairs here entered the case as a friend of the court on behalf of the opponents to the Maryland plan, along with a number of other organizations belonging to a national coalition opposed to public funding of nonpublic schools at all levels.

Among those supporting the Maryland plan was U. S. Solicitor General Robert H. Bork, who submitted a written brief on behalf of the federal government.

During the oral arguments, American Civil Liberties Union (ACLU) attorney Lawrence S. Greenwald said that the Maryland plan fosters excessive entanglement of church and state. He argued that the four sectarian schools in Maryland receiving the aid, all of them Roman Catholic, show preference to Catholic priests and sisters in hiring policies and provide automatic scholarship grants to Catholic applicants.

Greenwald also argued that the breadth of the Maryland plan, which provides funding for teachers' salaries and maintenance and repair of buildings, violates the prohibition against excessive entanglement.

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Two attorneys for the state of Maryland argued that despite their religious affiliation, the four colleges involved are largely secular. They also contended that the schools respond to no ecclesiastical authorities, unlike parochial elementary and secondary schools.

In addition, they held that there is no excessive entanglement when the religious and secular purposes of schools are kept clearly distinct.

ATS Reaffirms New Orleans  
Seminary Accreditation

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Baptist Press  
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NEW ORLEANS (BP)--The Association of Theological Schools in the United States and Canada has voted to "reaffirm the institutional accreditation of the New Orleans Baptist Theological Seminary for the next 10 years," a seminary spokesman said.

Every 10 years regional accrediting agencies (the Southern Association of Colleges and Schools in the case of New Orleans Seminary) and the Association of Theological Schools require self-study and reapplication for accreditation.

The Southern Association issued a similar 10-year renewal of accreditation for all programs of New Orleans Seminary last December, the spokesman said.

The same procedure is followed by all accredited schools, including the other five theological seminaries owned and operated by the Southern Baptist Convention.

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C. E. Carlson Dies  
Of Heart Attack

Baptist Press  
2/24/76

DUNDEE, Fla. (BP)--C. Emanuel Carlson, for 17 years executive director of the Baptist Joint Committee on Public Affairs in Washington, D. C., died here suddenly of a heart attack, February 23. Burial was at Winter Haven, Fla.

Carlson, who would have been 70 years old on March 2, was recognized by both religious and political circles in the United States, Canada and Europe as an authority in the field of religious liberty.

As head of the Baptist agency in the nation's capital, Carlson was often sought out by government authorities for solutions to difficult problems in church-state relations.

Carlson succeeded J. M. Dawson in 1954 and served until his retirement in 1971. Under his leadership the Baptist Joint Committee developed a department of information services, a program of denominational services, and a section on research services to provide Baptists in the United States a responsible and dependable service from Washington.

Born at Alberta, Canada, the son of immigrants from Sweden, Carlson moved to the United States during his college days. He earned his doctor of philosophy degree from the University of Minnesota. He was a naturalized American citizen.

After teaching at Bethel Academy and Bethel College in St. Paul, Minn., Carlson was dean of the college from 1945 to 1953. The two schools are operated by the Baptist General Conference, the Baptist denomination that began with the immigration of Swedish Baptists to the United States and Canada.

During his tenure with the Baptist Joint Committee, Carlson sought to shift the Baptist emphasis on separation of church and state from a polemical stance to that of educational dialogue. He strongly felt that the Baptist approach to religious liberty and to public affairs should have a solid biblical base rather than merely reflecting the political viewpoints of a national constitution.

Although he was a strong supporter of the American constitutional principle of separation of church and state, he more strongly emphasized the biblical concept of liberty as applied to all phases of human rights.

Carlson served Baptists during a period when many of the major church-state battles took place in the United States. He was at the forefront in battling against the use of public

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funds for church and sectarian purposes and was one of the stalwart defenders of the U. S. Supreme Court decisions banning government authority from the religious expressions of public school pupils.

When the nation was in a deadlock on federal aid to education because of the insistence of Roman Catholic educators that their schools be included in any such aid, Carlson was a key person in the negotiations that led to the passage of the Elementary and Secondary Education Act of 1965 that provided billions of dollars to improve the education of the nation's youth. He regarded this as one of the most significant achievements of his career.

Carlson is survived by his wife, the former Lucille Byllemos, who lives in Dundee, Fla.; a daughter; a son; and eight grandchildren.

-30-

Wright Named President of  
Child Care Administrators

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2/24/76

BROWNSVILLE, Tex. (BP)--Charles Wright, administrator of Texas Baptist Children's Home, Round Rock, was elected president of Child Care Executives of Southern Baptists at the group's annual meeting here.

Other officers include Parker McClendon, an administrator for the Baptist Child Care Homes of North Carolina, first vice president Tom Collier, executive director of Alabama Baptist Child Care Home, secretary-treasurer.

-30-

Louisiana College Gets  
\$250,000 Memorial Gift

Baptist Press  
2/24/76

PINEVILLE, La. (BP)--Louisiana College, a Baptist school here, received a \$250,000 memorial gift here during the school's homecoming, according to Robert L. Lynn, college president.

The gift was made in honor of the late Stephen Madison and Jewell Clements English of Lisbon in Claiborne Parish, La., by the couple's five children, all former Louisiana College students. They are Madge English Stack and Fred English, both of Meridian, Miss.; Donna English Walker of Crowley, La.; and Nedra English McDonald and Max English, both of Lisbon.

-30-

Baptist Relief Continues  
In Guatemala Quake Area

Baptist Press  
2/24/76

GUATEMALA CITY (BP)--Two construction crews, including 34 Baptist laymen from Florida, 15 Baptist men from Louisiana, and 12 Spanish-speaking Baptist preachers from Texas, are making an impact on both physical and spiritual needs in earthquake-torn Guatemala.

Meanwhile, reports indicate that the death toll among Guatemalan Baptists has reached 20, says A. Clark Scanlon, the Southern Baptist Foreign Mission Board's field representative for Middle America. Totals may reach even higher when word is received from outlying villages.

W. Eugene Grubbs, the board's disaster response coordinator, has flown to Guatemala to help evaluate the long-range needs of the Central American nation and determine how Southern Baptists can assist in long-term rehabilitation. Grubbs was accompanied by Bob Harper, photographer and art editor for "The Commission" magazine.

The Florida laymen have spent two weeks tearing down and reconstructing partially destroyed buildings. Their primary target has been the rebuilding of Baptist churches and homes of pastors.

The Spanish-speaking Texas preachers are providing an evangelistic witness for Baptists, paralleling efforts to assist with physical needs, according to W. L. (Wimpy) Smith, the board's associate disaster response coordinator.

"Many physical possessions of Guatemalans have crumbled," Smith said, "so they're turning to spiritual values."

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The Texas preachers are holding evangelistic meetings and are using opportunities for personal evangelism.

The construction crew from Louisiana, scheduled to go to Guatemala March 13 through 27, includes seven masons, three electricians and three carpenters. They will go to outlying areas, live in tents, eat rice, beans and corn prepared by a local cook, and concentrate their efforts on rebuilding churches and homes. Several team members will be Spanish-speaking.

Harold E. Hurst, Southern Baptist missionary to Panama, will also travel to Guatemala in March to assist Baptist missionaries there in relief efforts.

All Baptist supplies--including a jeep, several hundred tents, 100 sets of tools, staple food and medical supplies--have been received and are being used.

Tents are being distributed to homeless Guatemalan families by Guatemalan Baptist young people. The young people demonstrate how to set the tents up, and then leave them with the needy family.

Guatemalan Baptist pastors are continuing a food distribution program, delivering packages of beans, rice and corn to families they determine have the greatest need for food.

The Foreign Mission Board is waiting for Grubbs to return with a report before specifying additional long-range relief and rehabilitation plans. Grubbs will have exact estimates of damage to churches and pastor's homes.

Smith anticipates that during the remainder of the year about 20 additional 15-member construction teams could be used in Guatemala. Teams will be coordinated through Baptist Men's departments of State Baptist conventions.

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Bicentennial Feature  
Baptists Given Liberty  
To Preach To Soldiers

Baptist Press  
2/24/76

RICHMOND, Va., 1775 (BP)--In response to an appeal from Virginia Baptists, the Virginia Convention sent an order to officers of troops fighting England for American independence to allow Baptist ministers to preach to the soldiers.

The order allowed Baptists and other "dissenting clergymen" to preach "from time to time as various operations of the military service may permit." The resolution was passed "for the ease of such scrupulous consciences as may not choose to attend divine service as celebrated by the chaplain" of the state church.

In their petition to the Virginia Convention the Baptists pointed out that many of their number already had enlisted and many more were likely to follow.

These Baptists wanted their ministers to preach and to minister to them during the campaigns, so the Convention was asked to allow Baptist ministers Elijah Craig, Lewis Craig, Jeremiah Walker, and John Williams "to preach to the troops at convenient times without molestation or abuse."

As the Baptist pastors recommended for appointment to the troops "have a strong attachment to American liberty" as well as soundness in principles of religion and usefulness in the work of the ministry, the Convention was invited to examine them thoroughly to prove their qualifications.

The petition explained that Baptists had carefully considered "what part might be most prudent for Baptists" in the revolution. It was agreed that "in some cases it is lawful to go to war" and that military resistance against Great Britain was justified because of their "unjust invasion, tyrannical oppression, and repeated hostilities against America." The petition added that the question of enlistment by Baptists was decided individually, however.

Baptists had been falsely accused of disloyalty because they threatened to take their appeal for freedom of worship to the king. The measure was to be only a last resort, however, after Baptists had exhausted every hope of just treatment from the colonies.

Baptists threw their full weight into the fight against England, hopeful that out of the struggle for civil liberties would come freedom of religion.

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