



BAPTIST PRESS

News Service of the Southern Baptist Convention

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Did You Know?--Facts on Church Music History

RICHMOND (BP)--Did you know?

Congregational singing in England had its beginnings in the Particular Baptist churches in the late 17th Century.

General Baptist churches of the same era permitted no congregational singing--psalms or hymns--until almost a century later.

Most English Baptists who opposed singing in public worship recognized scriptural authority for psalm singing but opposed "promiscuous singing" of believers and nonbelievers together in worship services.

In the middle of the 17th Century, singing in public worship apparently was probably more prevalent in Baptist churches of the American colonies than those in England.

Most American Christians--Baptists notwithstanding--are probably not aware of the heritage and history handed down to them through and by church music.

But William J. Reynolds, noted Southern Baptist composer, musician and church music expert, sees church music history as "dynamic--powerful, alive, full of energy, forceful, changing and moving.

"This story--of church music--glows with excitement and vitality and reflects the vibrant faith and humanness of those whose lives were woven into the fabric of Christian song "

Reynolds, who heads the church music department of the Baptist Sunday School Board in Nashville, traced the highlights of 200 years of church music history. Addressing members and participants in a joint annual meeting of the Historical Commission--celebrating its 25th anniversary this year--of the Southern Baptist Convention and Southern Baptist Historical Society at the University of Richmond here, Reynolds said psalm singing was practiced in Rhode Island as early as 1639.

Reports indicate that psalm singing was practiced in the First Baptist Church in Providence and was also practiced from the first in the Newport, R.I., Church, established by 1644, Reynolds said.

Where the ongoing struggle for religious liberty in the Colonies was occurring, there also was found church music--as part of and making its own American history, he noted.

Further evidence of singing in worship is given by John Clarke, pastor of the Newport church, who went with John Crandell and Obadiah Holmes to Lynn, Mass., in July, 1651, to conduct a service in William Whitter's home. Two constables came to arrest the three men for "disturbing the peace," waiting until their "prayers, singing and preaching was over" before they took them to prison in Boston, according to accounts.

Reynolds said the Baptist cause in pre- and Revolutionary War days was strengthened by Baptist immigrants who sought fellowship with those of like faith. However, some brought with them from their mother country a "prejudice against singing in public worship.

"This may explain the increased opposition to singing at Providence and Newport which resulted in the abandonment of this practice in the two churches in the 1650s," Reynolds said.

But, he continued, other Baptists from the Old World brought their traditions of music and singing with them, and church music was eventually to prosper, evolve, change and contribute widely to the success of the Great Awakening--about 1734-1770--and other evangelistic and church movements throughout U. S. church history.

The early Baptists brought collections of songs from their motherlands, some probably singing from hand-copied metrical versions such as Benjamin Keach's "Spiritual Melody, Containing Near Three Hundred Sacred Hymns," among others.

"Only one copy would be needed by a congregation. The pastor or clerk or a deacon would 'line out' the text, one line at a time, as referred to in the minutes of the Baptist church at Salem: 'Concluded that our Brethren John Stow and Braham Harris parcel out the lines of the Psalms in the future.'

"Much research remains to be done regarding the singing of the early Baptists in America," Reynolds said.

"But recent investigations indicate public singing was more widespread than has been previously reported," he added.

The first Baptist hymnal in America was published in 1762. It was Benjamin Wallin's "Evangelical Hymns and Songs." Actually, it was a 155-page collection and reprint of an edition published in London 12 years earlier.

But the first Baptist hymnal actually compiled and published in the Colonies was "Hymns and Spiritual Songs, Collected from the Works of Several Authors," (Newport, R.I.), 1766. An anonymous collection of 138 hymns, it was printed by Samuel Hall. A copy in the library of Brown University bears the inscription by William Rogers--in the first graduating class of Rhode Island College (now Brown University)--to his son, "For use in the Sunday School--2nd Baptist Church of Newport."

In 1707, the first association of churches in America for the purpose of producing hymn collections came into being, with the Philadelphia Association. By 1880, 48 associations had been founded and paved the way for denominational publishing that developed in the mid-19th Century, Reynolds said.

The meeting here was hosted jointly by the University of Richmond and the Virginia Baptist Historical Society. The latter is celebrating its 100th Anniversary this year.

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Historian Notes Effects of Revolution on Church

RICHMOND (BP)--Although the American Revolution marked the beginning of the end of state churchism in the country, it inaugurated the beginning of what was to be a long and close association of the church with the state, a Baptist historian said here.

"From the beginning, a cardinal tenet of the church was patriotism," said W. Harrison Daniel, University of Richmond history professor.

"Dissenting churchmen throughout the colonies were some of the most outspoken and articulate patriots during the Revolution," Daniel told a joint annual meeting of the Southern Baptist Historical Commission and Southern Baptist Historical Society on the University of Richmond campus here.

"The association of patriotism or nationalism with ecclesiastical aims and policies would be a continuing relationship through subsequent generations of the nation's history," Daniel said.

He cited the Revolutionary experience and the ideology of freedom that accompanied it as producing an "increasing degree of religious toleration in America.

"This was perhaps most evident in the attitude toward Roman Catholicism. The alliance with France and assistance received from Spain--both Catholic nations--helped to somewhat dispel the anti-Catholic image in American minds.

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"During the war, many French Catholic troops and at least 90 Catholic chaplains came to America. The association of Americans with these people made them more tolerant of those who accepted the ecclesiastical supremacy of the Pope."

Catholicism first appeared outside of Maryland under what has been reported as "friendly auspices" during the revolution.

Mass was celebrated for the first time in Boston, and political leaders in Philadelphia attended Catholic services where they heard the singing of the "Te Deum." Some Protestant ministers offered prayers before congregations for Catholic France as an ally.

Americans learned, one historian notes, that Catholics made an overall favorable impression on other Americans. This more tolerant attitude was reflected in most of the new state constitutions. Although some discriminations remained they were not universal and were far less numerous than before the war.

The Revolution also stimulated a "movement toward autonomy by the American churches, of which many had previously kept old world church ties," Daniel continued.

"The Christian group most handicapped in the effort to form a national organization was the American remnant of the Anglican Church," which had a tory image. They finally succeeded in forming the Protestant Episcopal Church in the United States of America, modifying the ecclesiastical power structure of the church. The laity was given a voice practically equal to the clergy in selecting bishops and church government, and the office of archbishop was not created. Various Reformed and Lutheran groups formed national organizations, and the Revolutionary era marked the beginning of the Catholic hierarchy in America.

Ecclesiastical restructuring was not the only mark of religious growth in the new country. A new religious body emerged that would "soon become the most popular church in the nation."

The Methodist followers of John Wesley organized their first society in the late 1760s. They were technically a faction of the Anglican Church until they formed a separate organization in 1784, Daniel said.

While the American Revolution brought freedom and autonomy to the churches, it "also was a time in which the church and theology declined in influence," he cited.

Deism or rationalism became fashionable for many Americans and was viewed by the orthodox "as an attack on religious institutions and a threat to truth." In short, "The implication is that Americans gave less attention to theology and more to political theory and secular thought," said Daniel.

Another area in which the church lost influence was in surrendering its control of public education, Daniel said.

"By establishing the principle of separation of church and state and also providing for a system of public education the church was removed from a position of dominance in an area it had previously held," said Daniel.

The meeting here was hosted jointly by the University of Richmond and the Virginia Baptist Historical Society. The latter is celebrating its 100th Anniversary this year. The Southern Baptist Historical Commission is 25 years old this year.

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Sutherland Named President
Of Missouri Baptist College

Baptist Press
6/10/76

HANNIBAL, Mo. (BP)--Robert S. Sutherland has been named president of Missouri Baptist College (MBC) here, after serving two years as dean and interim president, DeWayne Lasseter, chairman of the school's trustees announced.

During Sutherland's two years as interim president, Lasseter noted, the school has operated within its budget and a total \$453,700 indebtedness has been paid. Student enrollment increased from 331 during the fall of 1974 to 405 during the fall of 1975, he added.

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Sutherland joined the college's faculty in 1972 after 16 years at Grand Canyon College in Phoenix, Arizona, where he was professor of English and philosophy, dean, and vice president for academic affairs. He earned a doctoral degree in administration in higher education at Arizona State University (ASU) in 1965.

While completing his doctorate, Sutherland served a year as assistant to the dean of the college of education at ASU. He holds the bachelor of arts degree from Union University in Jackson, Tenn., the master of arts degree from Murray (Ky.) State University and is a major in the U. S. Army Reserve, Corps of Engineers.

-30-

Parents 'Moon' for Children
Joining Unification Church

Baptist Press
6/10/76

By George Sheridan

NEW YORK (BP)--Prior to its "Bicentennial God Bless America Festival," in Yankee Stadium, the Unification Church of Korean evangelist Sun Myung Moon held a national parents' conference at the Hotel New Yorker in Manhattan. The church recently acquired the hotel for a sum reportedly in excess of \$5 million.

As regional director of interfaith witness for the Southern Baptist Home Mission Board, I was invited by a Southern Baptist couple who have a son in the 30,000-member Unification Church. They felt it important that Southern Baptists evaluate the Unification Church from first-hand contact with it.

About 500 parents who attended the Unification conference appeared relatively uncritical and un-inquisitive about the church;

--Which claims to be anti-communist, but whose members live communally,

--Which claims to be an alternative to capitalism, although Moon has reportedly made millions of dollars in a variety of business endeavors;

--Which claims to be Christian although it teaches that Jesus did not complete his mission on earth;

--And which claims to be working for the re-emphasis on the institution of the family although its members rarely visit their families.

The acceptance by the parents of their childrens' new religion appeared to be represented by Derald Blew, a metallurgist from San Francisco who was cheered when he said that the parents had come to find out what the Unification Church is about, "and we're finding out it's good." Blew scored reports of the church in the media as "rotten." His words were echoed by a woman who sat behind me. "You can bet anything in the paper is as anti as possible," she said.

But another father observed to me in private that he thought the parents are at a point of resignation. "Either I accept her involvement in the movement, or I lose a daughter," he said. He added that at least half a dozen other parents had expressed the same sentiments to him. "They try to appreciate the positive things--the fact that they're not into drugs and sex."

The parents seemed uncertain about the meaning of the Unification Church and what it believes and teaches, but seemed to feel that its impact was, if not good, at least unobjectionable. I was surprised at their uncritical attitudes and willingness to participate so freely in the songs and social activities of the group.

"I get turned off by the murmuring, crying, unburdening of themselves and confession in their prayers," one father said, "but I have two kids who are divorced and miserable. This one is in the Unification Church and is happy."

Mose Durst, a program leader, told the group that the religious practice of the Unification Church consists in large measure of seeking to "role-play" God--of trying to look at the creation as God would. He said that this practice can bring one in touch with a new reality with new ideals. Strength and commitment to these ideals is the way to perfection, salvation and happiness, he said.

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William Bergman discussed some of the beliefs of the church which Mrs. Hillie Edwards, another church member, admitted in her introductions to the conference, are "unorthodox." She said, however, that many denominations disagree on what is unorthodox Christianity.

Jesus was a perfect man, Bergman said, but he was unable to become the father to the perfect family because he was rejected and killed. Spiritual salvation is possible through Jesus, but physical salvation is not; we cannot be his physical family. Thus, said Bergman, the necessity for a "second advent of the Lord" was established at the moment of Jesus death.

A Southern Baptist from North Carolina asked what assurance he might have that the church does not stand between his child and God. Bergman replied that the church's value is known by the fruits it produces--that the nature of God is expressed by the members of the church.

Mrs. Nora Spurgin, a counselor in the Unification Church, added that the individual emphasis in religion has gone too far, and the church seek to help individuals grow in relation to others.

A Tennessean whose brother is in the movement objected to the assertion that Jesus did not fulfill his mission on earth. "All who believe in him are already one family," he said.

In answer to a question about the divinity of Jesus, Bergman said he was not God, but a "perfect reflection of God. The saviour of mankind must be a man, because it was a man that fell," he reasoned.

An Alabama girl, sister of a "moonie," asked if the church teaches that Moon is the Messiah. Bergman said the church does not teach that he is or he is not but that Moon is a prophet preparing for Christ's return. Asked if other Christian groups have validity, Bergman said that spiritual salvation comes through opening one's heart to Jesus, but that physical salvation will require one's receiving Christ at his second advent.

Mrs. Edwards added that the church teaches that all people will make it to heaven eventually. "God won't give up on a single soul," she said.

Discussion of the family brought out questions from parents about why church members seldom visit their families. One father from Portland, Ore., said his son has visited home only "for one night and one day" since joining the movement two years ago. They had to send him \$500 in air fare for that visit.

Baltimore parents commented that their daughter has been transferred from California to New York City, but now that she is only 200 miles from home she still does not visit. Asking church officials about arranging a visit from their daughter, they were told they must gain permission from the girls' former supervisors in California. Permission would depend upon promises from the girl that she would return and promises from the parents that they would not try to de-program her while she was at home.

Other parents, however, said that they have felt closer to their children since they became members of the church and advised the unhappy parents to go visit their children where they are.

A Miami man advised, "Don't Mollycobble them; they're old enough to leave the nest."

Leaders of the conference said that reasons for the lack of visits include the fact that the youths are very busy and committed to their work; that when they are far away it is unrealistic for them to visit home; that sometimes they fear rejection from their beliefs from those they love most.

One man who said he was retired and a Southern Baptist from West Virginia received thunderous applause when he asked for an address where he can send a tithe to the Unification Church.

In response to a question of whether the church publishes a financial report, Michael Warder, head of the church's international cultural foundation, said that last year the Unification Church in the U.S. had an income of some \$12 million but that there was no report on the individual churches' income.

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Queen Sofia: Why Doesn't
SBC Change its Name?'

Baptist Press
6/10/76

NEW YORK (BP)--Her Majesty Queen Sofia of Spain suggested here that the Southern Baptist Convention change its name to "Baptist Churches--USA."

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The Queen granted a private audience to Elias and Nancy Golonka, Southern Baptist home missionaries to the United Nations (UN) and Internationals, who told her that Southern Baptists were the largest evangelical body in the United States--with 12.7 million members. She was also told that the denomination's home missionaries preach the gospel in over 30 languages across the U.S., from Alaska to Puerto Rico.

"That is wonderful," the Queen exclaimed, "but why do you call yourselves Southern Baptists if you serve the whole nation...Why don't you change your name to 'Baptist Churches--USA'?"

Suggestions two years ago to change the Convention's name brought an overwhelming response against such a proposal.

Golonka presented to their majesties Juan Carlos I and Queen Sofia an engraved Spanish family Bible.

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HMB Names 40
As Missionaries

Baptist Press
6/10/76

ATLANTA (BP)--Forty persons have been appointed as missionaries by the Southern Baptist Convention's (SBC) Home Mission Board here.

Included are six career missionaries and 21 missionary associates. Also approved were 13 mission pastors to receive church pastoral aid.

Career missionary appointments include Mr. and Mrs. Donald Brown of Union Bridge, Md.; Mr. and Mrs. Bruce Schoonmaker of South Orange, N. J.; and Mr. and Mrs. Samuel Worley of South Lake Tahoe, Calif.

Brown will be director of missions for the Blue Ridge Central Association of Maryland. He is a graduate of Eastern New Mexico University, Southwestern Baptist Theological Seminary and Midwestern Baptist Theological Seminary. He has been pastor of First Baptist Church of Kingsville, Md., since 1970.

Mrs. Brown, the former Nora Ann Rush, is a native of Shamrock, Tex. She is a graduate of Eastern New Mexico University and has been a public school teacher in Fort Worth, Houston, Manvel and Dallas, Tex., and in Baltimore county schools in Maryland. They have two children.

Schoonmaker, a native of Oklahoma City, will be consultant for the department of social ministries in New York City. Prior to his assignment, he was coordinator of the East Seventh Street project of the Metropolitan New York Baptist Association.

He has been assistant minister of the Church of All Nations in New York, and is a graduate of Grays Harbor Community College in Aberdeen, Wash., the University of Washington, and Union Theological Seminary.

Mrs. Schoonmaker, the former Nancy Jo Farley of Kennewick, Wash., is a graduate of Central Washington State College. She is a former school teacher and secretary.

Worley, a graduate of Howard Payne University and Golden Gate Baptist Theological Seminary, will be resort pastor with Lake Tahoe Ministries, Lake Tahoe, Nev. He is a native of Okemah, Okla., and has been a self-employed counselor and group leader as well as pastor in South Lake Tahoe, Calif.

Mrs. Worley, the former Joan Davis McCutchan, is a native of Glendale, Calif. She attended Howard Payne University. They have three children.

Missionary associate appointments include Mr. and Mrs. Henry Amar of Hidalgo, Tex.; Mr. and Mrs. Braulio (Eddie) Gonzales, of Anson, Tex.; Mr. and Mrs. Daniel R. Hernandez of Rule, Tex.; Mr. and Mrs. Francisco Morales of Haskell, Tex.; and Mr. and Mrs. Humberto Villegas of San Antonio, Tex.

Also, Mr. and Mrs. Lefanoga (Ray) Viliamu of Nanakuli, Hawaii; Mr. and Mrs. Joseph Woo of Fullerton, Calif.; James Randall O'Brien of New Orleans, La.; Joycelyn Kay Lang of Louisville; John Sunchull Lee of Fort Worth; Mr. and Mrs. Bob Foster of Rogersville Mo.; and Mr. and Mrs. Jim Wideman of Waco, Tex.

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Amar, a native of Corpus Christi, Tex., will be pastor of Hidalgo Baptist Mission, Hidalgo, Tex. Mrs. Amar is a native of Houston. Braulio Edward (Eddie) Gonzales, will be pastor in Arson, Tex. He is a native of Brownsville, Tex. Mrs. Gonzales was born in San Antonio, Tex.

Daniel R. Hernandez, a native of Alpine, Tex., will be pastor of First Baptist Mission in Rule, Tex. Mr. Hernandez is a native of Arabela, N.M.

Francisco Morales, who was born in Menard, Tex., will be pastor of Calvary Mission in Haskell, Tex. Mr. Morales is a native of New Braunfels, Tex.

Jesus Humberto Villegas, a native of Guatemala City, Guatemala, will be pastor in Sequin, Tex., while attending Mexican Baptist Bible Institute in San Antonio. Mrs. Villegas is a native of Mexico. Defanoga (Ray) Villiamu, who was born on American Samoa, has been appointed to Pago Pago, American Samoa. Mrs. Villiamu, the former Lena Sprouse, is a native of Fort Monroe, Va.

Joseph Sunggon Woo, who was born in Kyungbuk, Korea, will be mission pastor for Koreans at First Southern Baptist Church, Fullerton, Calif. Mrs. Woo also was born in Kyungbuk,

James Randall O'Brien, a student at New Orleans Baptist Theological Seminary, will be a student assistant at Carver Baptist Center in New Orleans. He is a native of McComb, Miss. Jocelyn Kay Lang, a native of Corpus Christi, will be director of the Russell Baptist Association Center in Phenix City, Ala.

John Sunchull Lee, who was born in Masan, Korea, will be pastor of the Korean Baptist Congregation in Salt Lake City, Utah. Bob Foster, a native of Springfield, Mo., will direct student work at Eastern Montana College and Rocky Mountain College at Billings, Mont. Mrs. Foster is the former Judy Ballew of Centerville, Iowa. Jim Wideman will serve as director of Christian Social Ministires for Baptists in Waco, Tex. Mrs. Wideman is a native of Moultrie, Ga.

Mission pastors who will receive church pastoral aid are: Ira Arthur Alley Sr. of Cold Bay Baptist Chapel, Cold Bay, Alaska; Elmer Artis Crews of Eastside Baptist Mission, Fort Myers, Fla.; Darril Wayne Deaton of Riverwood Baptist Chapel, Rocky River, Ohio; Cecil Cleo Evans of First Southern Baptist Church, Goodland, Kan.; David Glenn French of First Baptist Church, Swartz Creek, Mich.; John Edward Heatherington of Temple Baptist Chapel, Garrett, Ind.;

Joseph Wayne Kolendo of Glen Lake Baptist Church, Minnetonka, Minn.; Chester Lee Mason of Calvary Baptist Church, McPherson, Kan.; Charles Douglas Mojris of Cherokee Baptist Chapel, Cherokee., Kan.; Donald Gail Murphy of Egan Park Baptist Church, McCook, Neb.; Glenn R. Spinks of Wayside Baptist Church, Franklin, W. Va.; Chris Tecmire of Fellowship Baptist Chapel, Oxford, Mich.; and Don Quinn Wilson of First Baptist Church, Kings Beach, Calif.

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Native of American Samoa
1st SBC Missionary There

Baptist Press
6/10/76

ATLANTA (BP)--The Southern Baptist Home Mission Board (HMB) and the Hawaii Baptist Convention have appointed the denomination's first missionary to American Samoa--six tiny islands in the South Pacific just east of the International Dateline.

Ray Villiamu, a native of the island group, is returning to begin mission work in Pago Pago, Samoa's largest city, after a 19-year absence. He will make the first attempt at Baptist mission work in the islands, according to a HMB spokesman.

Annexed to the U.S. at the beginning of this century, the islands have a family-oriented culture, subsist on their own farming--bananas, taro, breadfruit, sugar cane--and raise chickens and pigs. The islands have several industries, including tuna canning, dairy products, and a clothing manufacturer. The lush vegetation, upland waterfalls, and airy grass-roofed homes give the islands a hint of a tropical paradise.

Villiamu is beginning the Baptist work at the invitation of his stepfather, a clan chief. As a child, Villiamu spoke Samoan, but he learned to read and write English in the high school on Tutuila, the largest island in the group.

Villiamu, whose given name is Defanoga, attended East Texas Baptist College in Marshall. There he first attended a Baptist church and made a "profession of faith in Jesus Christ."

After graduation from college, he entered Southwestern Baptist Theological Seminary, earning a master of divinity degree. And he married Lena Sprouse, a Fort Monroe, Va., native who was also a student there.

Villiamu will work under the direction of the Hawaii Baptist Convention. He was pastor nine years of First Baptist Church, Nanakuli, Hawaii and two years director of religious activities for Hawaii Baptist Academy.