

**A BAPTIST NEWS SERVICE**

for Southern Baptists' Radio-Television Commission, Fort Worth, Annuity Board, Home Mission Board Division of Evangelism and Baptist General Convention of Texas, Dallas.

FROM REGIONAL OFFICE

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November 25, 1964

**Ashcraft Named Secretary  
Of New Idaho-Utah Group**

MOUNTAIN HOME, Idaho (BP)--Charles H. Ashcraft, pastor of the First Southern Baptist Church of Las Vegas, Nev., has been named the first executive secretary-treasurer of the newly-organized Utah-Idaho Southern Baptist Convention.

Ashcraft, president of the Arizona Southern Baptist Convention which had previously included Utah and Idaho Baptist churches, will assume the newly-created post effective Jan. 1, 1965--the date that the new convention officially comes into being.

Announcement of the election and acceptance of Ashcraft as the convention's first secretary was made here by C. Raymond Cearley, president of the newly-constituted convention and chairman of its executive board. Cearley is pastor of First Southern Baptist Church here.

Ashcraft, 47, will set up offices of the convention in Salt Lake City, Utah, at an address to be chosen later.

In addition, he will serve as evangelism secretary and editor of any newspaper the convention launches.

Plans call for an administrative staff of three other persons to serve with Ashcraft--an associate executive secretary in charge of missions, a religious education secretary, and a Woman's Missionary Union secretary. A committee of the convention's executive board will work with Ashcraft in securing additional convention personnel.

Ashcraft, as president of the parent Arizona Southern Baptist Convention, moderated the meeting in Salt Lake City where the new two-state convention was organized one month before his election. It will become the 29th state convention to join the Southern Baptist Convention.

There are 52 Southern Baptist churches and missions in the two-state area with a total of 6,500 members. The organizing session in Salt Lake City provided for a budget of \$149,821 for the first year and slated a 1965 convention here Oct. 28-29.

Ashcraft is a native of Malvern, Ark., a graduate of Ouachita Baptist College, Arkadelphia, Ark., and a graduate of Southern Baptist Theological Seminary, Louisville, Ky.

He has been pastor of the Las Vegas church for ten years, and was its founding pastor. He also helped establish Southern Baptist work in Southern Nevada.

Ashcraft previously was Foundation secretary of the New Mexico Baptist Convention, and was pastor of First Baptist Church, Los Alamos, N. M. He served as a chaplain during World War II.

Ashcraft has served on the Southern Baptist Foreign Mission Board, on committees of the Southern Baptist Convention, and as a trustee for Southwestern Baptist Theological Seminary in Fort Worth.

He is married to the former Sarah Bell of Richland, Ga., and they have three sons: Charles II, 15; Quin, 13; and Sam, 11. A brother, J. Morris Ashcraft, is professor of theology at Midwestern Baptist Theological Seminary, Kansas City, Mo.

Hamrick Elected New  
College President

COLUMBIA, S. C. (BP)--John Hamrick, pastor of the historic First Baptist Church of Charleston, S. C., has been elected as the first president of a newly-authorized Baptist College at Charleston.

Hamrick was elected to the post by the 25-member board of trustees for the school just one week after the South Carolina Baptist Convention had voted to establish the college.

The election of Hamrick came as no surprise, said Baptist leaders here, since his name had been frequently mentioned in connection with the college.

Hamrick, 48, served as chairman of the organizing committee authorized by the convention's General Board in 1958.

The convention requires a cash sum of \$500,000 and a site of 500 acres for establishing the college. The convention voted Nov. 11 to establish the college with a grant of \$2.5 million from the convention, and that the college become a four-year institution when necessary.

Hamrick, as chairman of the organizing committee, has worked closely with a fund raising committee for the school headed by H. E. Ashley.

A native of South Carolina, Hamrick has been pastor of the First Baptist Church of Charleston since 1940.

He is a graduate of the College of Charleston, and holds the bachelor and master of theology degrees from Southern Baptist Theological Seminary, Louisville. Furman University, Greenville, S. C., awarded him an honorary doctor of divinity degree in 1953.

During the board meeting in which Hamrick was elected president, the trustees also elected Cliff Jones, a businessman from Summerville, S. C., as chairman of the board, and named Furman Gressette, an attorney from St. Matthews, S. C., as vice chairman.

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Kansas Hikes World  
Missions Percentage

(11-25-64)

HUTCHINSON, Kans. (BP)--The Kansas Convention of Southern Baptists voted here to hike the percentage of its Cooperative Program budget goal going to world missions in 1965.

The percentage was raised from 13.4 in 1964 to 15 per cent next year. The budget goal is \$220,000. Kansas Convention's total 1965 budget, including other sources of income, is \$383,796.

Forrest Siler, pastor, Immanuel Baptist Church Wichita, was reelected convention president. For 1965, the convention voted to meet at Great Bend, Kans., Nov. 16-18.

The convention passed a resolution, similar to that adopted in other state Baptist bodies, reaffirming "its commitment to the religious liberty provisions of the first amendment (of the U. S. Constitution) and to their practice as national policy for the United States."

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Pianist Van Cliburn  
Gets Seminary Award

(11-25-64)

LOUISVILLE (BP)--Van Cliburn, famed concert pianist, was presented the 1964 American Churchman of the Year award here at a banquet in his honor. The award is made annually by the lay associates of Southern Baptist Theological Seminary.

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Cliburn is a member of First Baptist Church, Shreveport, La. In presenting him at the banquet for the award, James W. Middleton, his pastor, described the pianist as "a man with devotion and purpose and Christian stewardship." He called Cliburn "the genius of the south who has become the charm of the music world."

About 200 laymen and their wives from 16 states attended the award banquet. They were in Louisville for the Christian layman's forum sponsored by the seminary.

In response to the award, Cliburn expressed his strong belief in Christ and "in his Christian plan that he set forth in the world."

"His plan is the most important hinge to hang future on," he continue. "Without the principle of love and the projection of peace which is the essence of Christ consciousness, it is virtually impossible to achieve the many things uniting people in this world."

The Christian Layman's Forum featured Bible study and discussion of theological doctrines and the layman's role in the church led by seven seminary professors. A special conference for wives who accompanied their husbands was led by Wayne E. Oates, professor of psychology of religion at the seminary here.

The churchman of the year award was presented last year to Astronaut John H. Glenn.

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5 New Scholarships  
Offered By Seminary

(11-25-64)

NEW ORLEANS (BP)--Five \$1,200 disciplines scholarships will be offered by New Orleans Baptist Theological Seminary here.

The scholarships will be awarded for the first time in September, 1965 to outstanding entering students who are preparing for various types of church-related service.

Two ministerial students will receive school of theology scholarships, named for J. Washington Watts and P. H. Anderson Sr.

Watts, professor of Old Testament interpretation and Hebrew at New Orleans Seminary for more than 32 years, has served in every seminary administrative capacity, including two terms as interim president. As a missionary to Palestine, from 1923-28, he helped to found Southern Baptist work in the near east.

Anderson, a professor here from 1938-1950, was also a former missionary. He was appointed to China in 1907 and was professor and president of Graves Theological Seminary, Canton, China, for 19 years. Anderson died in 1955. His three sons are alumni of New Orleans Seminary.

A scholarship named for Britisher William Carey, pioneer of Baptist foreign missions, will be awarded to a missions volunteer.

The scholarship in religious education studies will be named for Plautius Iberius Lipsey, editor of the Mississippi Baptist paper, "The Baptist Record," for 20 years.

Lipsey is credited with spearheading the move to establish a seminary in New Orleans through his editorials and work on an exploratory missions committee in 1916. Lipsey was later chairman of the seminary board of trustees and helped to establish the Southern Baptist Hospital in New Orleans.

Awarded to a student in the school of church music will be a scholarship named for W. Plunkett Martin. The late Dr. Martin was the first director and first dean of New Orleans Seminary's school of church music.

A member of the music faculty for 20 years, Martin was also a pioneer in the field of the graded choir program in music evangelism, through his work with the Southern Baptist Home Mission Board.

Disciplines criteria for the scholarships include academic achievements, statement of church vocation commitment, evaluation of reference statements and financial need for the scholarship.

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Baptist Press

Scholarship applications will be handled through the office of New Orleans Seminary President H. Leo Eddleman. Application deadline is March 1.

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Baptist Radio-TV Man  
Confers with Jamaicans

(11-25-64)

FORT WORTH (BP)--J. O. Terry, chief engineer for the Southern Baptist Radio and Television Commission here is in Jamaica to work out details on establishing a recording studio for the Jamaica Baptist Union's radio-television committee.

Terry is conducting training sessions in radio and television, and is talking with the government's radio-TV station administrators in addition to helping plan the Baptist recording studio.

He was invited to Jamaica by Southern Baptist missionary Dottson Mills and the Southern Baptist Foreign Mission Board.

Terry, a student at Southwestern Baptist Theological Seminary here who works at the commission, was formerly an electronic engineer for companies in Baton Rouge, La., and Fort Worth.

A weekly half-hour evangelistic program called "Christ for Today" was started in August for Jamaican radio stations by the Jamaica Baptist Union radio-TV committee. The program has a format similar to "The Baptist Hour" produced by Southern Baptists.

Films from "The Answer" television series produced by the SBC Radio-TV Commission have been used recently by the Jamaica Broadcast Corp. on Sunday afternoons.

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Mississippi Board  
Re-elects Officers

(11-25-64)

JACKSON, Miss. (BP)--The Mississippi Baptist Convention Board meeting here has re-elected T. R. McKibbens, pastor of the First Baptist Church of Laurel, Miss., as board chairman.

Named vice president of the convention board was W. Douglas Hudgins, pastor of the First Baptist Church of Jackson, and elected recording secretary was N. F. Greer, pastor of First Baptist Church, Quitman, Miss.

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Mississippi Assembly  
Sets \$200,000 Expansion

(11-25-64)

PRENTISS, Miss. (BP)--Sophia Sutton Mission Assembly near here has embarked upon a \$200,000 program of expansion to improve their facilities for Negro Baptists.

The expansion program will include a deep well, a 100-capacity dormitory, a dining room and kitchen to care for 500, an amphitheatre for 2,000, a swimming pool, an athletic field and recreational facilities.

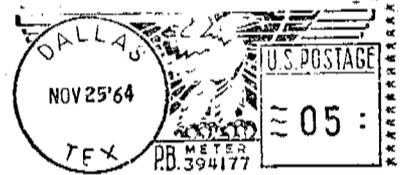
The new installations should be ready within one year, said David B. Dale of Prentiss, chairman of the trustees.

The assembly, which drew 8,400 people last summer, is jointly sponsored by the Mississippi Baptist Convention Board, the Southern Baptist Home Mission Board, and the Negro Baptist conventions of Mississippi.

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103 BAPTIST BUILDING  
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A CO-OPERATIVE TEXAS AND SOUTHERN BAPTIST NEWS SERVICE  
WATCH FOR THE (BP) CREDIT LINE

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November 25, 1964

Council Adjourns With  
Unfinished Business

By W. Barry Garrett  
Baptist Press Staff Writer

The avowed purpose of Vatican Council II is to renew, reform or update the church. After four years of preparation and three years of annual sessions of two months each the Catholic Church continues to suffer the birth pains of reformation.

There are many evidences that change has already taken place. Indeed, the Roman Catholic Church can never be the same as it was before the council. Plain honesty tells the cynics to be careful in their skepticism. However, some events also jolt the optimists and demand cool, objective appraisal.

Thus far five final conciliar actions have taken place. They are the constitution on the liturgy, the decrees on communications, ecumenism, and the nature of the church, and the papal proclamation of Mary as the mother of the church. Baptists do well to study these before they react to them. There is more here than medieval history.

Someone has said that the Protestant reformation took place in the 16th century and the Catholic reformation is taking place in the 20th century. Let us hope and pray that this is a genuine reform.

After twelve weeks of direct reporting on the council in action at the second and third sessions, this reporter finds it difficult to understand all he knows about what is going on. For those who have not been present it should be even harder to arrive at final conclusions of either approval or disapproval of what is happening.

Here are some of the problems we face in evaluating the council:

1. The policies of Pope Paul VI.

Pope John XXIII seemed to be aggressive in pushing for an open church, for de-centralization, for reform and for wide avenues of approach to other Christians. Pope Paul VI has many people, both in and out of the church, guessing about his direction. The new pope has talked and acted in ways that encourage both the conservatives and the liberals in the church. This may be good policy in maintaining the unity of his massive organization, but it makes it hard for Baptists and Catholics alike to know with certainty the direction he is traveling.

2. The delay on religious liberty.

The contents of the proposed declaration on religious liberty and the enthusiasm of the majority of the bishops for a clear statement are enough to rejoice the heart of any Baptist. But the success of the conservatives in blocking mighty efforts for council action on religious liberty leaves one disappointed that reform is so difficult.

The opponents of a modern declaration on religious liberty succeeded in blocking discussion of the subject last year. The proponents succeeded this year in getting it to the floor of the council for debate. Even though the revised document was ready for final council action three weeks before adjournment and even though the majority of the bishops wanted to vote on it, the conservatives by procedural tactics succeeded in thwarting action this year.

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Pope Paul VI sided with the delaying tactics of the conservatives, but he assured the liberals that religious liberty would get priority when the council meets in fourth session, probably in 1966.

### 3. The meaning of "shared power."

Pope Paul told the bishops at the opening of the third session that they should complete the work of Vatican Council I by defining the role of the bishops in the church. They did so and the council decreed that the bishops share in the pope's infallibility and teaching authority in the church.

In spite of this a petition by 1000 bishops out of 2400 present could not force a vote on religious liberty. Also after the bishops in council debate could not agree that Mary should be designated "Mother of the Church," the pope used his authority and proclaimed the new title anyway. The bishops were further visibly shaken by the addition of 19 amendments to the decree on the nature of the church without opportunity to discuss them. They would only vote "for" or "against" the amended decree.

The question arises: Does the decree that the bishops are the successors to the apostles mean that the pope's powers are increased or that the bishops will have a larger share in the rule of the church?

### 4. The move toward Christian unity.

The decree on ecumenism is to be highly praised by all Christians. It is encouraging that the Roman Catholic Church has taken a hard look at its relations to other Christians. Their confessions of guilt for the divisions in the church and their expressions of charity to non-Catholic Christians and churches are commendable.

But their insistence that the Catholic Church is the one true church, that the fullness of truth has been committed to the Catholic Church, and that unity consists in the "return" of the "separated brethren" to the Catholic Church, smacks of an arrogance that will not hasten a healing of the wounds in the Body of Christ.

On the other hand, the relaxed attitude toward other Christians, the overtures for "dialogue," the call for humility, change of heart and the open door for the working of the Holy Spirit is a refreshing breeze blowing in the church.

The Roman Catholic Church is undergoing great travail of soul. Powerful forces are in determined combat. The liberal spirit is in revolt against the conservative rulers that have dominated the church.

The transition to a new era in world history is not made easily. Jesus explained it when he described the end of one age and the beginning of another. He said, "The law and the prophets were until John; since then the good news of the kingdom of God is preached, and everyone enters it violently" (Luke 16:16 RSV).

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### Court Action Keeps 'Under God' In Pledge

(11-25-64)

WASHINGTON (BP)-- The United States Supreme Court has refused to rule that "under God" in the pledge of allegiance is a violation of the First Amendment to the Constitution.

By its refusal to review a finding by the New York state's highest court the Supreme Court in effect said that repetition of the pledge of allegiance in public schools, including the phrase "under God," does not violate separation of church and state. Neither does it deny the free exercise of religion on the part of pupils.

In commenting on the action of the Supreme Court, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here, said that it could have been predicted on the basis of previous decisions about religion in schools.

(In its 1962 decision in the New York Regents' Prayer case the Supreme Court said: "There is of course nothing in the decision reached here that is inconsistent with the fact that school children and others are officially encouraged to express love for our country by reciting historical documents such as the Declaration of Independence which contain references to the Deity or by singing officially espoused anthems which include the composer's professions of faith in a Supreme Being, or with the fact that there are many manifestations in our public life of belief in God...."

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(In the 1963 decision on required prayer and Bible reading in public schools Justice Brennan in an exhaustive concurring opinion said that "activities which, though religious in origin, have ceased to have religious meaning" are not violations of the Constitution. He specifically referred to "In God We Trust" on currency and to "under God" in the pledge of allegiance. He said: "The reference to divinity in the revised pledge of allegiance, for example, may merely recognize the historical fact that our nation was believed to have been founded 'under God.' Thus reciting the pledge may be no more of a religious exercise than the reading aloud of Lincoln's Gettysburg Address, which contains an allusion to the same historical fact.")

The New York requirement of the pledge of allegiance in the public schools was challenged by two Richmond County parents, Joseph Lewis and Alfred L. Klein. They contended that the words "under God" in the pledge converted it into a religious exercise.

The expression "under God" was added to the pledge of allegiance by Congress in 1954.

Commenting further on the court's refusal Carlson said that this action may dispel some of the worries about the loss of religious references in patriotic observances. "However," he said, "a court opinion instead of a mere refusal to hear the case may have helped people distinguish between national ceremonialism and religious commitment."

"Do religious people want 'under God' as a prescribed idea in the pledge even though it must be viewed as patriotism rather than as religion?" he asked.

Carlson showed that much depends on the use made of patriotic formulas by the minds of the people. "For instance," he asked, "when we as a people go through this expression of our patriotism do we think of God as being on our side in the many difficult issues of today or do we say it with reference to the founding of the nation?"

The Baptist executive pointed out that "for ten years we have had legal encouragement to say that the nation is 'under God,' or was founded 'under God.'" He then expressed the hope that this "encouragement by public authority has been of help rather than hindrance in gaining a genuine and a humble sense of dependence on God. Perhaps our national life and heritage have been more 'religious' and more 'moral' because of this encouragement."

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BWA Pushes Plans For  
Miami World Congress

(11-25-64)

WASHINGTON (BP)-- The Baptist World Alliance administrative committee, in semi-annual meeting here, adopted general features of a draft program for the 11th Baptist World Congress in Miami Beach next June 25-30.

Theodore F. Adams, chairman of the program committee and a past president of the Alliance, outlined to the administrative group a varied program of speeches, music, discussions, interest group sessions and pageantry.

The congress will follow the theme "...and the truth shall make you free," taken from John 8:32. It will emphasize the subjects of truth and freedom.

Morning sessions will meet in the Miami Beach convention hall. Afternoons will feature divisional meetings of study commissions and interest groups. Four evening sessions will be held in the 70,000 seat Orange Bowl athletic stadium in Miami.

Only two names have been announced so far by the program committee. Evangelist Billy Graham will speak both Saturday and Sunday evenings in the Orange Bowl. W. Hines Sims of Nashville, Tenn., has been named congress music director. A 5000-voice choir from church and college choral groups in Florida and neighboring states will be used.

Adams said that invitations are going out to other participants and that names will be announced as soon as acceptances are received. The program for each of the six days is being balanced with representative Baptists from all parts of the world.

An attendance of 30,000 Baptists from 70 nations is expected.

In other business the Alliance administrative committee heard reports of continuing relief needs in many parts of the world. Attention was called particularly to tribal strife in Assam (India) and political unrest in the Congo. Relief coordinator A. Klaupiks reported a gift of \$60,000 from "Bread for the World" funds in Germany to the national Baptists in Assam.

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Josef Nordenhaug, general secretary, reported that invitations for the 1970 world congress have been received from Tokyo, Hong Kong and Sidney. The committee asked Robert S. Denny, associate secretary, to visit these cities to investigate their facilities and resources. If one of the three is selected it will be the first time a Baptist World Congress will have met in the Orient.

V. Carney Hargroves of Philadelphia, a vice president of the Alliance, presided in the absence of the president, Joao F. Soren, of Rio de Janeiro.

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FOR YOUR INFORMATION

Notice of temporary suspension of second-, third-, and fourth-class mail in the event of a nationwide rail strike was given in the Federal Register, Nov. 21, 1964.

The notice states that "all post offices will be prepared to suspend acceptance of domestic second-, third-, and fourth-class mail for delivery beyond the second parcel post zone area. This temporary suspension includes international mail, except airmail and letter mail, where the distance from the domestic mailing office to the exit point exceeds the second parcel post zone."

Though the notice was aimed at the anticipated date of Nov. 23 the Post Office Department says this temporary suspension would be effective in the event of any nationwide rail strike.

You may already be aware of this policy but it has just come to our attention and we pass it on as information for any who may not know of it.

---Washington Baptist Press

Yugoslav Baptists Move  
Toward Self-Support

(11-25-64)

By The Baptist Press

The Yugoslav government has provided certain exemptions for churches from a 70 per cent tax on funds sent to the country for pastors' salaries, according to the European Baptist Press Service in Ruschlikon, Switzerland.

The initial ruling setting up the tax forced a temporary halt in the sending of funds from American mission boards to supplement the salaries of 17 or 18 Baptist pastors in that East European country.

Josef Nordenhaug, general secretary of the Baptist World Alliance, Washington, D.C., said that news now reaching their office says that under certain conditions churches have been exempt from the tax.

However, according to the European Baptist news report, the occasion brought a new resolve by Yugoslav Baptists to put their churches on a self-supporting basis.

The Home Mission Conference of the Yugoslav Baptist Union, meeting in Novi Sad, voted that with the exception of four older ministers soon eligible for state pensions all pastors will henceforth be supported by their churches. It set up a special committee to lead in gathering funds to supplement pastors' salaries and help in church extension work.

The conference agreed to set each year as Home Mission Day, when all churches would be asked to make a sacrificial offering for pastoral support and new work. This would be supplemented by other offerings during the year.

Continued assistance from abroad is desired for the theological school at Novi Sad and for church construction.

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