



News Service of the Southern Baptist Convention

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---FEATURES

produced by Baptist Press

October 25, 1966

FOR RELEASE NOV. 2, 1966

Battered Typewriter Retires
With Prominent Baptist Editor

By Don McGregor
Associate Editor, The Baptist Standard

DALLAS (BP)--Almost 2,000 editorials and the answers to some 6,000 letters were banged out on the battered old typewriter during the 12 years between 1954 and 1966.

On Oct. 31, E. S. James took the old typewriter home and closed out his dedicated career as editor of the Baptist Standard. Both he, and his typewriter, were retiring.

How many Texas and Southern Baptists gave consideration to the vital issues confronting their denomination because of the editorials and answers that were wrung from the editor's typewriter? What were, in his opinion, some of the key issues.

As editor of the largest of the 29 state Baptist papers, E. S. James gained wide recognition for his outspoken opinions on two major issues, and many others besides. The two issues separation of church and state, and a Christian view of race relations.

During his 12 years as editor, the words did not always roll easily from the typewriter as he punched them out with a system using one finger of each hand.

Many of the manuscripts were prepared in the early hours of the morning. It wasn't unusual for an editorial to receive a third or fourth writing before it was ready for printing. Often it was back to the old typewriter for a second or third or fourth re-write.

James always declared his opinions openly and clearly. "Mother and daddy taught me to tell the truth, be honest, and pay my debts," he said, adding that anyone "worth his salt will stand for what he believes."

Many of his readers did not agree with him sometime along the way, but they almost always agreed he had caused them to think and had been eminently fair. And the disagreeing readers almost always found it possible to state their views in the same publication.

Born in Butler, Okla., on March 1, 1900, E. S. James was one of six children in the home of devoted Christians. His mother was a Baptist, his father a Presbyterian.

James was not converted until he was 21 years of age, and his father became a Baptist and was baptized at the same time. Shortly afterwards, James became aware that "God wanted all that I had." Without delay, he began trying to preach.

He attended both Oklahoma Baptist University, Shawnee, and Southwestern College in Weatherford, Okla., graduating from the latter with a bachelor of arts degree.

He taught school for six years while serving as pastor of small Baptist churches including those at Leedey and Custer City in Oklahoma. It was at Leedey that he met his wife, the former Opal Clark. He was superintendent of schools for one year each at Hammon and Cheyenne in Oklahoma after graduation from college.

In the fall of 1928 the preacher left the schoolroom to give all his time to the ministry. His first full-time church (he's had only three) was First Baptist Church of Liberal, Kan. He was there 2½ years before he became a Texan by accepting the pastorate of First Baptist Church, Cisco, Tex., in 1930 where he served for seven years.

In 1937, he began his longest pastorate at First Baptist Church, Vernon, Tex., where he remained until 1954, when he became editor and business manager of the Baptist Standard.

Since then, James has served with honor the office of editor, gaining the respect of both his readers and all those who knew him for his honesty and forthrightness.

In 1962, he was elected a vice president of the Southern Baptist Convention, serving with SBC President H. H. Hobbs of Oklahoma City. He helped to preside at the 1963 meeting of the convention in Kansas City.

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He was president of the Southern Baptist Press Association, the organization of SBC publications and Baptist state papers, and was named the Texas Baptist Elder Statesman in 1964. In 1963 he was requested by President John F. Kennedy to visit him in Washington to discuss church and state matters. He attended the President's funeral upon invitation of the family.

Before coming to the Baptist Standard he was honored with the doctor of divinity degree by two Texas Baptist institutions--Howard Payne College in 1936 and Hardin-Simmons in 1954.

On the whole Baptists in Texas and elsewhere are following ideals advocated during his 12 years as editor. Most prominent of these ideals concern the separation of church and state; the race question; allegiance to Baptist principles; the publication of detailed information on all that Baptists do; and the participation of the greatest possible number of preachers, laymen, women, and young people in Baptist affairs.

His greatest satisfaction has been to witness the "determined stand of grass roots Baptists in defense of the wall separating church and state." He feels, however, that there are threats to Baptists from three directions--attacks on the Baptist doctrine preached through the ages, on the Baptist concept of religious liberty, and on the Baptist position as a religious democracy.

Under his management the Baptist Standard grew to a \$650,000 a year business, and grew from a circulation of 280,000 to 368,000. He admits the barbed answers to letters to the editor were for the purpose of increasing readership and thereby circulation.

The retiring editor and his wife have sold their home in Dallas and bought a three bedroom house on two acres five miles south of Denton, Tex. There will be room for the four grandsons and three granddaughters to romp. The Standard's board of directors gave him a tractor-mower to keep the yard trim.

He will hunt, fish, and play golf. He will preach on Sunday when invited and hear someone else when he is not. He will speak for Americans United across the nation and conduct a limited number of revivals. He has been asked to write two books. He wanted to retire, he said, while he could still move around.

The old typewriter he took home with him when he retired had not really been his. It belonged to the Baptist Standard. The directors retired it when the editor retired.

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BP PHOTO to be mailed to state Baptist paper editors.

October 25, 1966

Digs Disclose Baptism Practice of Early Church

By Pat Pattillo Jr.

LOUISVILLE, Ky. (BP)--The early Christian church apparently did not take its baptism rites from the immersion of Jesus in the Jordan River, says an archaeologist who returned recently from a summer of excavation in the Middle East.

"We discovered a baptismal font in a fifth-century Byzantine church within sight of the Jordan River," says Joseph A. Callaway, associate professor of Biblical archaeology at the Southern Baptist Theological Seminary here.

"If the church had considered its baptism a repetition of Jesus' immersion in the Jordan, it never would have built a separate font in the church, but would have taken converts down to the river itself.

"Instead, they emphasized in their ceremony the death, burial and resurrection of Christ in a font carved from stone, as if a tomb, but with a cruciform cavity," the expedition leader continued.

The Byzantine church, which dates to within 100 years of Constantine's conversion to Christianity, was a bonus excavation. The team of 24 professional archaeologists which Callaway directed had as its major objective the second phase of uncovering the ancient site of Ai, second city captured by Joshua.

"The city of Ai was a large acropolis built about 5,000 years ago--around 2,500 B.C.--and covered 25 acres," Callaway reported.

"The familiar Jericho-type wall which encircled it had been expanded and filled in over two centuries and was still standing about twelve feet high when we uncovered it," he said. The final width of the wall exceeded forty feet, dating to about 2,500 B.C.

Ai was probably the most extensive city-building project in Palestine up until its time, possibly underwritten by Egypt and directed by a vassal ruler as an Egyptian outpost.

"No doubt the Pharaohs used Ai for exploiting Palestine, and may have recruited Ai citizens to help build the pyramids," Callaway said. He noted that the only records of such slave-labor begin 1,000 years after Ai, but that it was undoubtedly a common practice much earlier.

Among the artifacts of ancient civilization which the team discovered in nearby tombs were two ossuaries--"bone boxes"--made of limestone. They were used for Jewish burials only during the time of Christ, thus are significant in dating ruins in which they are found.

The body of a deceased Jew would be wrapped in cloth and allowed to decay in a tomb, leaving finally only the bones. The bones would be placed in an ossuary and buried under the threshold of the tomb, freeing the cave for re-use.

Five of the tombs discovered were of the type in which Jesus was buried, each having a large wheel-shaped stone which rolled across the opening to close it.

This is the second year Callaway has lead the Ai excavation team for the American Schools of Oriental Research. His two dozen project workers--an international, interdenominational group from Japan, Germany and the United States--directed the digging within a one-acre tract.

As many as 110 Arabs from the site area were employed to do the excavating, and first choice of the findings goes to the Jordan government department of antiquities, which in turn guarantees the archaeologists exclusive rights to dig in the area.

Ai was the object of a "dig" thirty years ago and will probably be dug again after Callaway's findings have been published in 1968-69. Only two per cent of the possible sites in Jordan have been dug, including a very small percentage of Ai itself.

Ai first came to Callaway's attention when he was a post-graduate student at the University of London in 1961. After two summers with Kathleen Kenyon and three with G. Ernest Wright--both distinguished archaeologists--he lead his own expedition to Ai in 1964. On both eight-week trips to Jordan, Mrs. Callaway has accompanied the professor as camp administrator.



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October 25, 1966

Preacher Ruled Guilty In "Littering" Trial

CHICAGO (BP)--A municipal court jury here took just nine minutes to declare a Baptist preacher guilty of littering while passing out scripture portions in Chicago's Grant Park.

Vernon C. Lyons, pastor of the Ashburn Baptist Church (Independent), said he will appeal the case to a state appellate court.

Lyons was arrested on June 24 while distributing portions of the book of Acts and charged with distributing "commercial advertising" and littering.

He said the commercial advertising charge was dropped during the trial and that the littering complaint was amended to read that he had "committed the offense, in that he did or caused to be done..."

Lyons said the prosecuting attorney argued that the act of placing pamphlets under car windshield wipers also was littering.

The jury was dismissed from the courtroom when his attorney asked why he had passed out portions of scripture, Lyons said.

"I gave my personal testimony of salvation and said that I wanted to evangelize," he said. "This was the key issue. I wasn't just out there throwing paper around. I had a Christian motivation."

Lyons said he was fighting the relatively minor case because it is a "case of clear religious discrimination."

Mrs. Veronica Bernico, a member of the Good Shepherd Bible Church, was convicted on similar charges in September. Lyons said "a dozen others" have been warned by police to discontinue distributing religious literature.

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President Asks Nation To Share With Others

10/25/66

WASHINGTON (BP)--President Lyndon B. Johnson appealed to America "to share its blessings with our brothers abroad" as he proclaimed Thanksgiving Day, 1966.

The president called on the nation to be thankful to God for the unprecedented prosperity now enjoyed by so many Americans. He expressed the hope that other people could be helped toward prosperity.

"Simple justice and a concern for our fellow man require that we be ready to offer what we can of our food, our resources, our talents, our energies, our skills, and our knowledge to help others build a better life for themselves," Mr. Johnson said.

After listing the many items that Americans enjoy in abundance the President pointed out the absence of peace in the world. He said, "Our men are engaged again, as they have been on so many other Thanksgivings, on a foreign field fighting for freedom. But we can be thankful for their strength that has always kept our liberty secure."

The President complying with an act of Congress proclaims the fourth Thursday of November in each year "as a day of national thanksgiving."

"Let us, therefore, in this splendid American tradition, thank Him who created us and all that we have. Let us do so with a firm resolve to be worthy of His abundant blessings. Let us assemble in our homes and in our places of worship, each in his own way," he concluded.

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NOTE TO EDITORS: For your information and for whatever use you wish to make of it here is the complete text of the President's Thanksgiving Proclamation.

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Thanksgiving Day, 1966
By the President of the United States of America
A Proclamation

They came in tiny wooden ships. On an unknown and alien shore, they planted and built, settled and survived. Then they gave solemn thanks to God for His goodness and bounty. America, well over 300 years ago, had its first Thanksgiving Day.

For many years your presidents have had the opportunity to proclaim Thanksgiving Day, to address themselves to the American people, to remind us of the blessings we enjoy and the thanks that we owe.

If we consider the fervor with which those colonists in Virginia and Massachusetts gave thanks, when they had so little, we are taught how much deeper should our thanks be--when we have so much.

Never, in all the hundreds of Thanksgiving Days, has our nation possessed a greater abundance, not only of material things but of the precious intangibles that make life worth living.

Never have we been better fed, better housed, better clothed. Never have so many Americans been earning their own way, and been able to provide their families with the marvelous products of a momentous age.

Nor has America ever been healthier, nor had more of her children in school and in college. Nor have we ever had more time for recreation and refreshment of the spirit, nor more ways and places in which to study and to enrich our lives through the arts.

Never have our greatest blessings - our freedoms - been more widely enjoyed by our people. Nor have we ever been closer to the day when every American will have an equal opportunity and an equal freedom.

No, we do not yet have peace in the world. Our men are engaged again, as they have been on so many other Thanksgivings, on a foreign field fighting for freedom. But we can be thankful for their strength that has always kept our liberty secure. We can be thankful for our science and technology that helps to guard our America.

Thanks are better spoken by deed rather than word. Therefore, it behooves a grateful America to share its blessings with our brothers abroad, with those who have so little of the abundance that is ours.

Simple justice and a concern for our fellow man require that we be ready to offer what we can of our food, our resources, our talents, our energies, our skills, and our knowledge to help others build a better life for themselves.

We should thank God that we are able.

Let us, therefore, in this splendid American tradition, thank Him who created us and all that we have. Let us do so with a firm resolve to be worthy of His abundant blessings. Let us assemble in our homes and in our places of worship, each in his own way.

Let us thank God for the America we are so fortunate to know.

Now, therefore, I, Lyndon B. Johnson, President of the United States of America, in consonance with Section 6103 of Title 5 of the United States Code designating the fourth Thursday of November in each year as Thanksgiving Day, do hereby proclaim Thursday, November 24, 1966, as a day of national thanksgiving.

In witness whereof, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

Done at the city of Washington this seventeenth day of October in the year of our Lord nineteen hundred and sixty-six, and of the independence of the United States the one hundred and ninety-first.

Lyndon B. Johnson

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Church Colleges Profit
By Fellowship Program

10/25/66

WASHINGTON (BP)--Four Baptist schools are among 36 church-related colleges to get "an infusion of new teaching talent" through the National Teaching Fellowship Program, according to the U. S. Office of Education.

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Associate commissioner for higher education Peter P. Muirhead said that 176 fellowships have gone to 72 developing colleges throughout the country in the first phase of the program. Eighty-five more fellowships will be appointed to 23 additional colleges by mid-term, he said.

The Baptist colleges are : Florida Memorial College (American Baptist), Mount Olive Junior College (Free Will Baptist), N.C., Owen College (National Baptist), Tenn., and Alderson-Broadus College (American Baptist), West Virginia.

Of the other denominational colleges listed, Methodists lead with 10, Roman Catholics are next with seven. There are two each of the American Missionary Association and the Lutherans. Other denominations in the list include one college each for the Mennonite Brethren, Assemblies of God, Disciples of Christ, and Episcopal. Two Independent Christian colleges were named.

The National Teaching Fellowship Program is designed to assist promising but financially-limited smaller colleges to recruit outstanding young scholars and retain them for their faculties. The program also makes it possible for colleges to release regular faculty members for advanced study.

The National Teaching Fellows are appointed by the U. S. Commissioner of Education. Each receives a federal stipend of up to \$6,500 per year, plus \$400 for each dependent. There is a two-year limit on the appointments.

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Ford Named Missions
Head in North Carolina

10/25/66

RALEIGH, N.C. (BP)--Howard J. Ford, pastor of Winter Park Baptist Church in Wilmington, will become director of the division of missions of the Baptist State Convention of North Carolina on Dec. 1.

He will succeed E. L. Spivey who is retiring at the end of this year after 23 years with the convention.

Announcement of Ford's election by the Executive Committee of the convention came from W. Perry Crouch, general secretary-treasurer.

"Dr. Ford's wide experience as a pastor and member of boards of the convention, plus his experience as president of the executive committee and general board should qualify him to fill the important post of director of the division of missions," Dr. Crouch said.

Ford was president of the Baptist State Convention in 1964-65 and headed the convention's executive committee and general board in 1962.

A North Carolina native, he is a graduate of Wake Forest College and Southwestern Baptist Theological Seminary. Last June he received an honorary doctor of divinity degree from Wake Forest College.

He has been pastor at Winter Park since November, 1962. He previously had held pastorates at Sparta, Wilksboro and Elkin. He is married to the former Lucille Smith. They have three children.

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Burns Leaves New Mexico
Editorship for Pastorate

10/25/66

ALBUQUERQUE, N.M. (BP)--Horace F. Burns, editor of The Baptist New Mexican since Feb., 1959, has resigned to accept the pastorate of First Baptist Church, White Center (in the Seattle area), Washington.

The resignation is effective November 15, although he will produce the issue of the paper dated November 24.

In his letter of resignation to Harry P. Stagg, executive secretary of the Baptist Convention of New Mexico, Burns said, "My deep love and appreciation for you, and for the work of the Lord in New Mexico, makes me extremely anxious to be as helpful as possible in every way during these remaining days."

In addition to the eight years he is now concluding as editor of The Baptist New Mexican, he had served for four years as editor at an earlier time.

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A native of Oklahoma, Burns attended New Orleans Baptist Theological Seminary.

He has been pastor of churches in New Mexico, California, and Alabama. He also has done missionary work in Oregon, Washington and in western Canada.

Burns became interested in printing in childhood because of family ties in the trade. Three brothers have been in work related to the industry.

He established the print shop for the New Mexico convention. Previously he served on two different occasions with The Baptist Standard, the journal of the Baptist General Convention of Texas.

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