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**Nixon Declares 'Peace'
As His Goal For Nation**

WASHINGTON (BP)--President Richard M. Nixon in his inaugural address declared that the chief aim of his administration is "peace" both on the home and world fronts.

"Let us take as our goal: where peace is unknown, make it welcome; where peace is fragile, make it strong; where peace is temporary, make it permanent," the new president urged.

Nixon added to his oath of office a commitment: "I shall consecrate my office, my energies and all the wisdom I can summon, to the cause of peace among nations."

A dozen direct references to "peace" surfaced during his brief inaugural address. Indirectly, the entire speech developed the "peace" theme.

"For the first time," Nixon said, "because the people of the world want peace and the leaders are afraid of war, the times are on the side of peace."

He was quick to warn, however, that his aims for peace are not to be misinterpreted. "But to all who would be tempted by weakness, let us leave no doubt that we will be as strong as we need to be for as long as we need to be," he declared.

The nature of the peace toward which he aims was described by President Nixon. "The peace we seek to win is not victory over any other people, but the peace that comes 'with healing in its wings;' with compassion for those who have suffered; with understanding for those who have opposed us; with the opportunity for all the peoples of this earth to choose their own destiny," he declared.

In describing the pursuit of peace to which he is dedicated, he put his finger on the central problem as he saw it. The crisis faced by the nation and the world, he declared, is not a problem of material things but a problem of "spirit."

"We have found ourselves right in goods, but ragged in spirit; reaching with magnificent precision for the moon, but falling into raucous discord here on earth," he said.

The President continued: "We are caught in war, wanting peace. We are torn by division, wanting unity. We see around us empty lives, wanting fulfillment. We seek tasks that need doing, waiting for hands to do them.

"To a crisis of the spirit, we need an answer of the spirit.

"To find that answer, we need only look within ourselves.

"When we listen to 'the better angels of our nature,' we find that they celebrate the simple things, and the basic things--such as goodness, decency, love, kindness."

Declaring that government has done much and will continue to try to meet the needs of society, Nixon said that this cannot be enough. The goal of peace and the achievement of national aims must be a cooperative enterprise between the government and the people, he said.

"What has to be done, has to be done by government and people together or it will not be done at all. The lesson of past agony is that without the people we can do nothing; with the people we can do everything," he continued.

In his appeal to the nation to help achieve these goals, Nixon said, "I do not offer a life of uninspiring ease. I do not call for a life of grim sacrifice. I ask you to join in a high adventure--one as rich as humanity itself, and exciting as the times we live in."

Youth Characterized By Change,
New Morality, New Absolutism

GATLINBURG, Tenn. (BP)--Youth of today, though they defy stereotyping, are characterized by a common factor of change toward a new theology, a new morality, and a new absolutism that sometimes contradict each other, the chaplain at Furman University said here.

L. D. Johnson, speaking at the Baptist Public Relations Association, observed that while today's youth are seeking a new morality that emphasizes abandonment of rules, and freedom of each individual to "do his own thing," this is contradicted by a "new absolutism" that is impatient with those who don't see things their way.

Johnson said the new morality which the majority of today's students are moving toward increasingly abandons "the rule ethic in favor of what its advocates like to think is a love ethic....They don't think hard-and-fast rules make any sense."

Instead, many youth advocate examining the situation and relying upon personal judgment in deciding right and wrong. Johnson said there are obvious dangers in this, for really the phrase "everybody doing his own thing" is simply a paraphrase of the biblical phrase, "every man doing what is right in his own eyes."

Another vital aspect of this new morality, Johnson observed, is its insistence that moral action is the only valid way of being moral. "We must do the truth rather than merely speak of it," said Johnson quoting young people.

The Furman chaplain said he did not know what effect this new morality would have eventually on personal moral decisions, and was not sure if American youth are really experiencing a sexual revolution.

Although some young people might hotly deny it, Johnson said he detects a new absolutism in today's youth. "The young person who demands the right to 'do his own thing', to believe and acts as he feels he should, may have absolutely no consideration of or patience with those who do not wish to be thrust into doing his own thing," he said.

"Now it may be," he added, "that the only difference between this generation and its predecessor is not that this one is impatient and the others were docile and patient, but rather this generation doesn't mind saying so to anybody from college presidents and deans to parents.

"This impatience says, 'Old man, old woman, if you can't help, get out of the way!'" he said.

Johnson added that closely akin to the new absolutism is an admirable, yet sometimes alarming zeal, and a passionate, sometimes ill-advised, concern for involvement and commitment.

On the new theology, Johnson observed that the Death of God theology of Altizer and Hamilton, et al, may be remembered as a theological monstrosity that is a kind of curiosity. Yet taking the cue from this theology, many college students are conscious of the absence of God, but this is not what Altizer and Hamilton are saying, he added.

Johnson said he sometimes sees in a student "a wistful longing for the kind of personal reassurance of God's presence that he has been told since he was a child could be his for the asking. Sometimes it is a terrible agony." He observed that this is not entirely new, for the scriptures are full of experiences of men who cry out in agony, "Oh, that I knew where I might find him."

He said that some youth are moving away from a theology of atonement toward a theology of celebration, from a highly individualistic salvation experience toward accepting our sonship with gladness of heart, and toward commitment to the ministry of one's fellowman as a means of experiencing God.

Johnson said it was not clear how these changes among youth would affect organized religion, but "it almost surely means there will be a lessening of the influence of the church as we have known it in this country."

"Perhaps it means new forms of religious expression--the house church, the lay witness, the breaking up on the huge congregations. Who can say? But I say finally, not from observation but from faith, that I believe God intends the redemption of this world and that he will see it through with or without us."

Home Board Raises
Church Loan Limits

ATLANTA (BP)--Southern Baptist Home Mission Board directors here have raised the church loans fund ceiling from \$75,000 to \$100,000, effective Jan. 1, 1969.

At the same time, the directors approved raising of the site loan limit from \$30,000 to \$40,000.

"Our primary concern in raising the loan limits is assistance to the churches who have experienced gratifying growth and need to build additional units," said Church Loans Director Robert H. Kilgore.

This action was possible because of additional funds made available by June 1967 action of Southern Baptist Convention, which gave the division the authority to borrow funds with its liability limited.

Another factor is the enlarged staff which the directors have authorized for church loans division, Kilgore said. The division now has eight men devoted exclusively to counseling with churches about their building of loan needs.

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Baptists, Methodists Form
Social Concern Committee

(1-21-69)

WINSTON-SALEM, N.C. (BP)--A Baptist-Methodist joint committee on social concern and public affairs was organized here by representatives of four different state-wide denominational bodies including nearly 70 percent of all church members in North Carolina.

The organization was created to jointly deal with five different issues coming before the state legislature in Raleigh, all involving moral issues.

The five areas are liquor-by-the-drink, implied consent laws for motorists suspected as drinking drivers, chaplains for juvenile correctional institutions, capital punishment, and an increase in the legal interest rates for churches.

Baptist and Methodist bodies involved in the committee organization were the Baptist State Convention of North Carolina, the General (Negro) Baptist Convention, and two United Methodist groups--the Western North Carolina and the North Carolina (Eastern) Conferences. Combined membership of the four groups is 1.8 million.

The organization followed by one month a joint statement by Baptist and Methodist leaders opposing liquor-by-the-drink legalization, which is likely to be a hot issue in the state in 1969.

Baptist-Methodist cooperation in the fight was suggested originally by James Stokes, editor of the North Carolina Christian Advocate, and endorsed editorially by the Biblical Recorder, state Baptist paper edited by J. Marse Grant.

Named chairman of the committee was Arthur Phillips, a Methodist minister in Raleigh, who also is chairman of the Board of Christian Social Concerns, North Carolina Methodist Conference. Secretary for the committee is Grant, the Baptist editor.

Since Baptists and Methodist leaders issued the joint statement opposing liquor-by-the-drink legislation, some political observers in Raleigh are predicting the chances for the bill is much slimmer.

Under present laws, liquor in North Carolina is sold only in state-operated ABC stores, with profits divided equally between the state and local government units. Opponents of the proposed legislation say the new bill would inject private profit into the system for the first time.

At the organizational meeting here, the denominational leaders said they envisioned future joint sessions of the Methodist Board of Christian Social Concern and the Baptist Council on Christian Life and Public Affairs.

Each of the groups would formulate statements on the five issues of legislation, and an editing committee would prepare a version for release to members of the General Assembly and news media.

Other members of the group's executive committee selected here are Methodist Bishops Earl G. Hunt Jr., of Charlotte, N. C., and William Cannon of Raleigh; W. Perry Crouch, general secretary of the Baptist State Convention of North Carolina; O. L. Sherrill of Raleigh, executive secretary of the Baptist General Convention; Orion Hutchinson of Winston-Salem, chairman of the Western North Carolina Methodist Board of Christian Social Concerns; Editor Stokes; and the chairman of the Baptist State Convention's newly-created Council on Christian Life and Public Affairs who will be named soon.

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Religion Was Prominent
At Nixon Inauguration

By W. Barry Garrett

WASHINGTON (BP)--Religion played a prominent role in the inauguration of President Richard M. Nixon.

So extensive was this aspect of the inauguration that a Washington Post columnist observed that Nixon was "apparently the most publicly prayed-over new president in the history of the Republic."

Four major developments marked the religious aspects of the inauguration:

1. A call for a national prayer observance on Inauguration Day in all places of worship;
2. An official prayer service before the inauguration ceremony;
3. Religious aspects of the inauguration itself; and
4. Announcements about the interdenominational church services in the White House after the new first family moved in.

The Inter-Faith Religious Observance Committee of the 1969 Inauguration Committee helped in carrying out the plans. Judge Boyd Leedom, a former chairman of the National Labor Relations Board and past president of the International Christian Leadership Conference, was chairman of the committee.

Other committee members were from the Jewish community, the Council of Churches of Greater Washington, the Roman Catholic Church, the Mormons and the Episcopal Church.

Prior to the inauguration of President Nixon the religious observance committee called on citizens of the United States "to hold in all places of worship appropriate services of prayers for the President and his cabinet, of thanksgiving to almighty God for his mercy and blessings on America, and of rededication of our people to the ideals of responsible freedom, human dignity, and the brotherhood of all men."

The committee asked that, at 11:00 a.m. EST, for a period of three minutes on Inauguration Day in places of worship, prayers be said, bells rung, chimes played and lights be kindled.

The purpose of the observance, according to the committee, was "to proclaim to all the world our faith in God and our spiritual rededication."

The inaugural prayer service took place at 9:30 a.m. in the West auditorium of the State Department. This service was attended by President Nixon and was open to the public. Protestant, Catholic and Jewish representatives officiated at the service.

At the prayer service a "call for spiritual renewal" was read by Norman Vincent Peale, pastor of Marble Collegiate Church in Manhattan. Nixon frequently attended this church while in New York.

The call, which Judge Leedom said was being sent to military chaplains for dissemination among armed forces personnel, says in part:

"We call upon our fellow citizens to examine their own lives and to reevaluate the principles and practices of their institutions that this may become a period of spiritual and moral renewal."

During the inauguration itself prayers were read by representatives of four major faiths in America--Protestant, Catholic, Greek Orthodox and Jewish. The Mormon Tabernacle Choir sang religious songs.

The oath of office was taken while Nixon's hand was on two family Bibles. The oath itself, administered by Chief Justice Earl Warren of the U. S. Supreme Court, concluded with the words, "so help me, God."

The Bible verse on which Nixon's hand rested was the same as in his two inaugurations as vice president. It reads:

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4)

Beginning the first Sunday of the new Nixon administration, family worship services will be conducted "on an irregular basis" in the White House. The Nixon family also plans to attend a variety of churches in Washington.

The announcement about the White House services said there probably would be a different minister each time. The services will be attended by the Nixon family and by specially invited guests and officials.

Among reasons given for the private White House services was the desire of the Secret Service to provide maximum protection for the new president. Presidential attendance at outside worship services poses security problems and disrupts normal procedures at the churches visited.



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NEW MISSISSIPPI EXECUTIVE: W. Douglas Hudgins, pastor of the First Baptist Church of Jackson, Miss., has been elected executive secretary of the Mississippi Baptist Convention Board, Jackson. He succeeds the late Chester L. Quarles who died last July in Peru while on a missions tour.
(BP) Photo