

Report from the In Capital

FEBRUARY 1969



Presbyterian Named Senate Chaplain

The United States Senate has appointed Dr. Edward L. R. Elson, pastor of Washington's National Presbyterian Church, to serve as Senate Chaplain. The appointment, made last month, is for a two-year term.

Dr. Elson succeeds Dr. Frederick Brown Harris, 83, who held the post for 24 years and tendered his resignation earlier to Senate Majority Leader Mike Mansfield (D-Mont).

Although the minority party goes through the routine of nominating a candidate for the two-year chaplaincy, the actual voting in the chamber follows strict party lines.

Dr. Elson, pastor of the church attended by President Eisenhower, has been a strong defender of the U. S. policy in Vietnam. The new chaplain has also warned against erosion of moral and spiritual development by modern technologies.

In 1967 the Washington Presbytery debated a resolution calling for immediate cessation of bombing and negotiations leading toward American withdrawal from the front. Dr. Elson led a successful fight to defeat the resolution. He argued that "history has made a turning point in favor of American civilization" because the U. S. had "held the line" in such places as Greece, Korea, Turkey and Lebanon.

Dr. Edward Latch was reappointed to another two-year term in the House of Representatives. Dr. Latch is the retired pastor of the Metropolitan Methodist Church which was attended by President Nixon and his family when he was vice-president.

individuals must structure relationships involving church property so as not to require the civil courts to resolve ecclesiastical questions."

So, once again the Supreme Court has declared that religious disputes are not to be resolved by government, but that civil disputes are the proper concern of the State.

Supreme Court Disallows Doctrinal Rulings

The Supreme Court in the United States once again has declared that "the civil courts (have) no role in determining ecclesiastical questions in the process of resolving property disputes."

Consistently, the Supreme Court has taken the position that religion is outside the jurisdiction of government, except to avoid its establishment and to guarantee its free exercise. If the Executive and Legislative branches of government were as careful on these points, the health of church-state relations would be in much better condition.

On January 27, 1969 the Supreme Court announced its decision in the case Presbyterian Church in the United States v. Mary Elizabeth Hull Memorial Presbyterian Church.

This was a church property case, arising in 1966 when two Presbyterian churches in Savannah, Ga. withdrew from the denomination and claimed the property and buildings in which they worshipped. The charge against the denomination was that it had departed from the tenets of faith and practice it held when the local churches affiliated with it.

The property dispute arose when the Savannah Presbytery, after failing in attempts at reconciliation with the two churches, moved to take possession of the property and the appointment of new local leadership.

The two churches, Hull Memorial and Eastern Heights, challenged the denomination in the Georgia courts. They won the decision in both the Superior Court of Chatham County and in the State Supreme Court.

The Georgia jury that heard the case was instructed to determine whether the actions of the general church "amount to a fundamental or substantial abandonment of the original tenets and doctrines of the (general church), so that the new tenets and doctrines are utterly variant from the

purposes for which the (general church) was founded."

The jury returned a verdict for the local churches and the judges enjoined the general church from interfering with the use of the property in question. The Supreme Court of Georgia affirmed.

The Supreme Court of the U. S. reversed.

In explaining its decision the Supreme Court of the U. S. set forth the question to be decided: "Whether the restraints of the First Amendment, as applied to the States through the Fourteenth Amendment, permit a civil court to award church property on the basis of the interpretation and significance the civil court assigns to aspects of church doctrine."

The Court affirmed that "the State has a legitimate interest in resolving property disputes, and that a civil court is a proper forum for that resolution." However, it vigorously asserted that "the First Amendment severely circumscribes the role that civil courts may play in resolving church property disputes."

The Supreme Court explained:

"First Amendment values are plainly jeopardized when church property litigation is made to turn on the resolution by civil courts of controversies over religious doctrine and practice. If civil courts undertake to resolve such controversies in order to adjudicate the property dispute, the hazards are ever present of inhibiting the free development of religious doctrine and of implicating secular interests in matters of purely ecclesiastical concern.

"Because of these hazards, the First Amendment enjoins the employment of organs of government for essentially religious purposes; the Amendment therefore commands civil courts to decide church property disputes without resolving underlying controversies over church doctrine.

"Hence, States, religious organizations and

REPORT FROM THE CAPITAL—a bulletin published 10 months during the year by the Baptist Joint Committee on Public Affairs, 200 Maryland Ave., N. E., Washington, D. C. 20002. The purpose of this bulletin is to report findings on the interrelations between churches and governments in the United States. It affords church leaders a chance to understand developments, policies and trends affecting public policies and it affords public officials a chance to understand church structures, dynamics and positions. It is dedicated to religious liberty, to free and effective democracy and to equitable rights and opportunities for all.

The views of writers of material for *Report From The Capital* are not necessarily those of the Baptist Joint Committee on Public Affairs or its staff. The bulletin also provides for the sharing of views between leaders of the cooperating conventions and between leaders of various religions and traditions.

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Washington Observations



News — Views — Trends

February 4, 1969

THE REALITIES of the national situation have come to rest quickly on the new administration. The campaign fog is moving out. Those who hoped for relief from "guidelines" in education have been disillusioned already by speeches and appointments.

THE CLEARING OF THE CRIMINAL from the streets has also become more difficult than it was in October. John N. Mitchell, the new Attorney General, is now reported calling for local volunteer efforts to do what Government cannot do. Campaigning is always different from responsibility.

THE NEW CONGRESS, like the new administration, is moving slowly in the beginning days of its work. Housekeeping chores, party caucuses, hearings on presidential appointees have taken precedence over legislative formulations.

A SLOW-MOVING administration tends to contrast more highly with one which has ground out "mountains" of legislative recommendations and administrative programs. This has left the Congress in the embarrassing situation of debating giving themselves a huge increase in salary. While a few token efforts are being made to be sensitive to constituents' views to the contrary, it is highly unlikely that the lawmakers will do more than shave the proposed pay increase by more than a few thousand dollars.

THE SUPREME COURT has again taken the position that religion is outside the purview of government except to avoid its establishment and to guarantee its free exercise. The church property case in Georgia (see page 2) should reassure the nation that the highest court in the land once more has made it clear that government institutions must not be used to promote or interpret religious doctrine.

THE COURT DECISION may be the more timely in light of the recent announcements in the press that legalized religious exercises and government sponsored prayers will be subject to renewed efforts on the part of government legislative leaders.

THE ANNOUNCED EFFORT will be coupled significantly with an attempt to rescind the one-man, one-vote decisions of recent years. This raises a real question as to the sincerity of those surfacing the religious issue.

THE INJECTION OF RELIGION into a political fight can be tragic for the nation and highly irresponsible for those who should be concerned for all the citizens of the nation regardless of creed.

THE USE OF GOVERNMENT POWERS in matters of personal religion will never be appropriate in the view of most Americans, yet each generation of political leaders must be taught this principle anew.

Two Well Known Baptist Leaders Speak Out On Public Affairs Issues

HOW CAN PASTORS AND LAYMEN HANDLE COMPLEX ISSUES THAT RELATE BOTH OF THEM TO PUBLIC POLICIES OF CONCERN TO MOST CHURCHMEN? AN AMERICAN BAPTIST AND A SOUTHERN BAPTIST LEADER DEAL WITH SOME OF THE PROBLEMS THAT PUZZLE MANY ACTIVE CHURCH MEMBERS.

Norman R. DePuy Discusses

COMMUNISTS AND CORONARIES

I was once commended by a colleague for being a good prophet. But he also implied that because I was a prophet, I could not be an adequate pastor. My involvement and outspoken position on controversial subjects automatically excluded me from giving comfort, succour and personal and private solace.

My friend raised a real question. Are the bedside manner and the protest march incompatible? If a man is a good pastor, and moves among his people, does this mean that he must avoid those things which disturb and confuse?

Those who object to the preacher being involved in what they call social and political action, wish the pastor would confine himself to spiritual matters and to pastoral concerns. The church should be, according to these Christians, a sanctuary and the place where personal pastoral care is provided. We shall call these people religious privatists.

Language fails us when we try to define the Gospel. We need to say that Christianity is a spiritual religion, and yet we can't stop with that because our God was made flesh. Thus, first and last he became and was physical. Our religion is a physical, material religion. The Bible will not allow of a soul in the sense that it can be separated from the body. Paul goes to great lengths in his first letter to the church of Corinth

to tell them that they will have a new body after death. They were not to be free floaters—souls uniting with the Great Ball of Gas.

Having insisted on a physical down-to-earth concept of faith, we must admit to a personal interior life. If not a spiritual life, life which is more than merely physical.

Moreover, we must admit that this interior life needs nurture; it needs a certain protection from the absolutely devastating storms and attacks of life. To ignore this deep personal need is to ignore the tremendous psychic unrest of our time, and

"If a man is a good pastor, and moves among his people, does this mean that he must avoid those things which disturb and confuse?"

the immense traffic through the psychiatrists' offices. In this sense our preaching and our faith must be private. Our interior life needs support, even cuddling. It is not unreasonable nor unchristian, nor evasive, for church members to expect pastoral care from their ministers of a very personal and private kind. They have a right to expect to find comfort in the church for their personal needs.

Today many young men, deeply interested in serving the living God as ministers, are not even considering the local parish as a strategic, challenging place of service. One

of the things that most quickly turns them off is the traditional picture of the pastor as supporter of the private person, moving in the homes and through the streets of the community tending to individual needs and problems. Leave this for the psychiatrist, they say, or for the specialist. But they are mistaken and lacking in perspective. We can't digress here to go into the reasons why Christians cannot take this stance. Suffice it to say that mental health has a peculiar and distinct meaning in the midst of the Christian congregation. Pastoral care in the midst of the congregation is legitimate expectation within the Christian faith.

Are we to say then that some are called to be prophets; protesting like the prophets of old, while others are called to be pastors? Are there not many gifts? Some to be teachers, some pastors, some evangelists, some prophets? Obviously, the answer is yes, for the Scriptures are clear at this point. But there is very serious danger in applying these easy categories, especially if they're used to excuse ourselves from doing the total will of God in our day.

"I want to hear in my time of personal need of the great God who grapples with ugliness everywhere."

The problem centers around the fact that man, the person to whom we minister, who joins our churches, is not segregatable. We talk too glibly about church and state, religion and society, rendering unto Caesar things that are his, while rendering unto God the things that are God's. But it's impossible to talk of economic man or political man, or sexual man, as though we can be segregated into categories, readily managed and identified. If I have cancer, a coronary or some personal difficulty, and I need pastoral care, someone to stand with me who is sophisticated in the things of God, I will want a man who knows the God of Scripture. It is He who has loved us totally, as whole men, in every way and every area of our being. That pastor who would minister to my personal need must be one who is realistically related to this world, because the God of Scripture is. In other words, unless I have been shut off from the realities of life, and have been a semi-vegetable, I will not listen to a man who is "spiritual" in the sense that he speaks of some God who has not, as a matter of record, become flesh and dwells with us, totally and completely.

Any concern for the separation of church

Dr. DePuy is editor of MISSION, the magazine of the American Baptist Convention.



NORMAN R. DePUY, editor of **MISSION**, the magazine of the American Baptist Convention, examines one of the many volumes sent to his office at Valley Forge, Pennsylvania, for review.



DUKE K. McCALL, president of the Southern Baptist Theological Seminary, smiles as he reads one of the numerous periodicals which come to his desk in Louisville, Kentucky.

and state, any concern which strikes out for religious liberty and freedom must be examined for tendencies to separate God from his world. It cannot be done, and a good pastor is going to have to be a prophet. He speaks of a God who as a matter of fact is involved with the total man and his total life. If there is going to be a ministry to the interior life, it must be a ministry through that Holy Spirit which cares about all of life.

There is no comfort to be offered to me in my personal trial by a man who tells me of some God other than the one I know, the God who loves justice and demands mercy and loves all men. He is known in history, in my brother and in my neighbor. I do not need any small minded escapist at my sick bed; no cultic chaplain with some kind of private self-defined religion. I need a man who has grappled with the great issues of our day, with communism, with racism, with scientism and with sexism. I need a man who in season and out of season has spoken clearly and distinctly of this almighty God who comes all the way down to this world for men. I want to hear in my time of personal need of the great god who grapples with ugliness everywhere. Will a God who cared not for communism nor for the ghetto child chewed by rats, be interested in my coronary or any personal concern?

When my pastor comes, of which God does he speak in order to comfort me? Can I believe that God really loves me and will receive me, in all my fleshly sin, unto himself if He is not large enough to care about a black man's dignity, or the Vietnamese child burned to death while at play?

Duke K. McCall Talks About

DEATH OF A MODERATE

A moderate is a moderate is a moderate. Religion, politics, economics, social theories—in every case the moderate's instincts are to find the middle ground. In the abstract everybody praises moderation and most of us claim to be in that camp.

"In all our denominational publications we must learn to make room for the fellow who is trying to stake out some middle ground."

Baptists generally espouse the moderate position but, like individuals, find it difficult to get enough middle ground on which to stand. The reason is that extremists will not permit a moderate to say what he means or to mean only what he says. He is interpreted in terms of his failure to use the shibboleths of the extremists group. Because he will not say it their way, he is inevitably interpreted to belong to the opposite extremists' camp.

It is always fairly easy to misunderstand a moderate. His efforts to state his position become complicated as he tries to define a narrow line. For example, it is easy enough to be for law and order. I not only am but have been since the earliest uses of civil obedience in the contemporary racial revo-

lution. I voiced my views in writing and on a 50,000-watt radio station. Those who heard promptly decided I was a segregationist. But when I tried to say that some laws are discriminatory and unjust and should therefore be changed, I became a radical integrationist. After twenty years of trying I still do not know how to communicate my position though it seems clear enough and obvious enough to me.

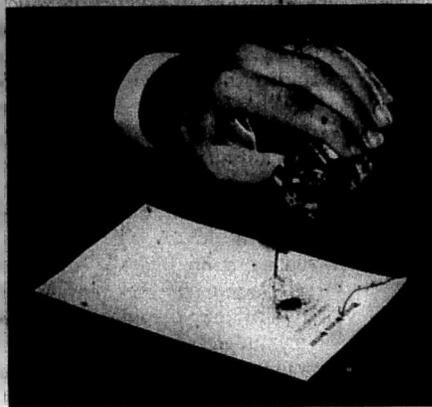
I think the problem of the moderate is that when he tries to define his position, he necessarily complicates it with modifiers; ifs, whens, whereases, whenevers, howevers. These modifiers are necessary because he must say not only what he stands for but he must also try to describe both edges, right and left, beyond which he will not go. It is easy to say "my country, right or wrong, my country."

How do you describe a moderate position on Vietnam? I am against Communism. The Vietnam war was a military and political blunder. U.S. withdrawal from Vietnam would be a betrayal of the thousands who have died that the South Vietnamese might have freedom of choice and that Southeast Asia might know of U. S. support of free governments. No common man in South-

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Dr. McCall is president of the Southern Baptist Theological Seminary.

THE CONGRESS AT WORK



LEFT, Blotting sand, a heritage of days when the tradition-rich Senate had an official penmaker to cut goose-quill points, is kept on each desk. The shakers now are used as paperweights.

—Photo, National Capital Historical Society

The tables below summarize statistically the work of the 90th Congress. They do not relate directly to substance. Rather, they set forth the volume of measures introduced and reported, bills and resolutions passed, reports made and votes taken. Note comparative totals between such items as measures introduced and measures passed.

RESUME OF CONGRESSIONAL ACTIVITY OF NINETIETH CONGRESS

FIRST SESSION				SECOND SESSION			
January 10 through December 15, 1967				January 15 through October 14, 1968			
	Senate	House	Total		Senate	House	Total
Days in session	200	189	—	Days in session	158	189	—
Time in session	1,090 hrs., 48'	868 hrs., 16'	—	Time in session	870 hrs., 11'	726 hrs., 36'	—
Congressional Record:				Congressional Record:			
Pages of proceedings	19,086	17,324	36,420	Pages of proceedings	12,896	10,056	22,952
Appendix	—	—	6,586	Extensions of Remarks ...	—	—	9,826
Public bills enacted into law	94	155	249	Public bills enacted into law..	165	226	391
Private bills enacted into law	95	109	204	Private bills enacted into law	76	82	158
Bills in conference	5	6	—	Bills in conference	8	8	—
Bills through conference ...	16	44	—	Bills through conference ...	22	52	—
Measures passed, total	965	692	—	Measures passed, total	766	767	—
Senate bills	466	100	—	Senate bills	255	181	—
House bills	271	457	—	House bills	295	335	—
Senate joint resolutions ...	35	17	—	Senate joint resolutions ..	24	20	—
House joint resolutions ...	12	16	—	House joint resolutions ...	19	27	—
Senate concurrent resolutions	17	16	—	Senate concurrent resolutions	13	—	—
House concurrent resolutions	22	23	—	House concurrent resolutions	23	24	—
Simple resolutions	143	204	247	Simple resolutions	137	175	312
Measures reported, total	*1,035	*987	—	Measures reported, total	*900	*808	—
Senate bills	491	146	—	Senate bills	321	152	—
House bills	277	572	—	House bills	314	449	—
Senate joint resolutions ...	89	10	—	Senate joint resolutions...	27	10	—
House joint resolutions ...	12	16	—	House joint resolutions ...	16	14	—
Senate concurrent resolutions	22	10	—	Senate concurrent resolutions	13	6	—
House concurrent resolutions	22	15	—	House concurrent resolutions	22	16	—
Simple resolutions	189	168	357	Simple resolutions	187	163	350
Special reports	26	50	—	Special reports	27	48	—
Conference reports	—	63	—	Conference reports	—	69	—
Reported measures not acted on	19	74	—	Reported measures not acted on	32	76	108
Measures introduced, total...	8,207	17,180	20,837	Measures introduced, total...	1,699	7,047	8,746
Bills	2,822	14,598	17,416	Bills	1,377	5,994	7,371
Joint resolutions	131	971	1,102	Joint resolutions	70	502	572
Concurrent resolutions ...	52	606	657	Concurrent resolutions ...	31	288	269
Simple resolutions	202	1,011	1,213	Simple resolutions	221	313	534
Quorum calls	80	202	—	Quorum calls	**48	195	—
Yea-and-nay votes	315	245	—	Yea-and-nay votes	**280	293	—
Bills vetoed	—	3	3	Bills vetoed	—	5	5
Vetoes overridden	—	—	—	Vetoes overridden	—	—	—

*These figures on measures reported include all placed on calendar or acted on by Senate even if there was no accompanying report. In the Senate 946 reports were filed during the first session and 724 in the second session; while the House filed 1,050 in the first session and 825 in the second session.

**These figures do not include three quorum calls which did not develop quorums, and one yea-and-nay vote which was ruled invalid for lack of a quorum.

—Congressional Record, Volume 114, Number 175, D 949.

Religion in Prominent Role at Nixon Inauguration

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.

During the inauguration itself prayers

were read by representatives of four major faiths in America—Protestant, Catholic, Greek Orthodox and Jewish. The Mormon

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Death of A Moderate . . .

(Continued from Page 5)

east Asia gets much freedom of choice. Peace with freedom and justice must be secured even if the price is in blood and tears. I have two sons in military service. What a waste of resources when there is so much to be built up in the world instead of torn down! I was against the war in Vietnam when it started; however, I want total national support for the men we sent to fight our battles but I favored President Johnson's bombing halt, provided the North Vietnamese keep their promise, and I will be happy if a negotiated peace settlement opens the door for freedom for that section of the world . . . By now you are wondering what the fellow is really for.

Baptists are renowned for a simple and extreme position on church and state described in the phrase "a wall of separation." However, Baptists know there really is no wall but a kind of movable partition. So we are struggling to modify our historic, simplistic position in the light of developed reality.

Yet every person who discusses subjects like "teaching about religion in the public schools" or federal medical programs and denominational hospitals, or low postage rates to denominational publications, or new forms of federal aid to denominational schools—that person is immediately assaulted by the purist. If he favors taxation of income producing church property, he is accused of jeopardizing the freedom of the church. If he opposes taxation of any property used, and necessarily used for church activities, he is assaulted for selfish designs on indirect government subsidies to religion.

It is much more popular not to be a moderate. Secular civic leaders will applaud those churchmen to espouse the taxation of all church property. Newspapers will quote them on the front page in a context of commendation. Church publications will, in some cases, carry editorials praising him as a sure-enough, 100 per cent Baptist who is willing to pay for his convictions that church and state should be separate.

On the other hand the moderate would like to reply that our Baptist forefathers rejoiced from taxation of church property

because they were close to experiences which demonstrated that "the power to tax is the power to destroy." On the other hand our Baptist forefathers never envisioned the accumulated wealth of church bodies nor the possibility that churches would use tax exemption as an advantage in business competition with private enterprise. Incidentally, the middle point in the taxation of the church property debate will be the tax exempt parsonage or housing allowance for the clergyman. Here the tax advantages tend to accrue to the individual, not the church. In my judgment the tax free parsonage allowance can be defended on no religious grounds but solely on the basis of similar tax advantages to other occupations. That is a tricky argument which I have used but without conviction.

I am not sure that I could convince anybody that my moderate position is right. Even worse, I have not succeeded thus far in convincing anybody that my position is moderate. What I am trying to say is that there must be more than two alternatives on the issues. In all our denominational publications we must learn to make room for the fellow who is trying to stake out some middle ground. An editorial ethic is required which rejects the answering article* that misrepresents someone's honest, even if mistaken, position. The rebuttal must focus on precisely what he said.

The moderates among us are dying out because deliberate distortion of our position throws us into extremist camps, which we abhor. We cannot take a position when the only choices are defined in terms of:

- black power or white supremacy
- Baptist colleges with eyes closed and snout buried in the federal tax trough or bankruptcy in dollars and talent for the denominational college
- George Orwell's 1980 moved up to 1970 in terms of federal control of every facet of human existence or the eighteenth century version of *laissez faire* economic individualism
- a demagogic anti-intellectualism which resurrects Frank Norris at his worst or the rejection of divine intervention into human life in revelation or redemption.

I cannot stand to make that kind of choice. Yet every time a public effort is made to define a position in between, some extremists on both sides interpret the effort as defection to the opposite pole. No wonder most of the moderates have learned to keep quiet. Thinking aloud is dangerous stuff. The temptation is to join the fellowship of extremists or shut up.

But as the spiritual puts it, "Lord, I can't sit down."

Report from the Capital

Nixon Inauguration . . .

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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." (Isa. 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.

● Inauguration time in the Nation's capital is the nearest thing to public pomp and circumstance to which the American political systems relates. A high degree of emphasis is placed upon formality. . . . Some of this, to be sure, is prompted by the need for order in planning and executing the events and crowds in attendance. . . . Blocks and blocks of stands are erected; reserved seats are sold; balls, dinners, parades, banquets and other social trivia are all part of the scene. . . . The fever of the occasion mounts as the time for the ceremonies draws near. . . . Banners, signs, pictures and flags, beaten by the cold, January winds, seem to blossom everywhere in downtown Washington. . . . It is indeed a gala event of which we can be proud as well as grateful that its significance (the transfer of power) is done so effectively and efficiently without upheaval or dire circumstances for the populace.

● This is only the sixth time since 1900 that political leadership in the nation has passed from one party to another. . . . The 1968 election evened the score between Republican and Democrat victories in the presidential elections since 1900. . . . Each party has successfully elected nine presidents since the turn of the century. . . . The following table lists the presidents and the year of their election:

1900	William McKinley	Republican
1904	Theodore Roosevelt	Republican
1908	William H. Taft	Republican
1912	Woodrow Wilson	Democrat
1916	Woodrow Wilson	Democrat
1920	Warren G. Harding	Republican
1924	Calvin Coolidge	Republican
1928	Herbert Hoover	Republican
1932	Franklin D. Roosevelt	Democrat
1936	Franklin D. Roosevelt	Democrat
1940	Franklin D. Roosevelt	Democrat
1944	Franklin D. Roosevelt	Democrat
1948	Harry S. Truman	Democrat
1952	Dwight D. Eisenhower	Republican
1956	Dwight D. Eisenhower	Republican
1960	John F. Kennedy	Democrat
1964	Lyndon B. Johnson	Democrat
1968	Richard M. Nixon	Republican

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