

# LIGHT

*A Bulletin of the Social Service Commission of the Southern Baptist Convention*  
108 Breckenridge Lane  
Louisville 7, Kentucky

Volume IV

OCTOBER, 1951

Number 6

## RIDGECREST CONFERENCE ON CHURCH AND STATE

Baptists from seventeen states and the District of Columbia gathered at Ridgecrest, North Carolina, in August for a six-day Conference on Church and State. The meeting was promoted jointly by the Social Service Commission and the southern committee of the Public Affairs Committee under Dr. Dawson's leadership.

Dr. Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State, was a featured speaker. Forum leaders included Dr. W. P. Binns, Dr. T. B. Maston, Dr. J. B. Weatherspoon, Dr. J. M. Dawson and others.

Although no formal pronouncements were made by the group, a report by a Committee on Findings was accepted and approved. After a brief definition of terms the report listed six points, upon which general agreement had been reached concerning application of the separation principle between Church and State.

1. The representation of the United States Government to the Vatican, through the official channels of an ambassador or by the personal representative of the President, is a positive violation of the principle of separation of church and state.
2. It is, in our belief and conviction, a direct violation of the separation principle for sectarian owned and operated hospitals to receive tax money for new buildings, maintenance costs, salaries and services. Such institutions exist for the purpose of teaching and propagating a distinct religious faith and therefore must not be tax supported.

3. We further hold that it is a violation when public schools are used for purposes of sectarian religious instruction.

This is now being done by nuns and priests in the public schools of many states.

On the other hand, we do not hold that the separation principle is violated when public schools teach religion, morals, etc., from the distinctive viewpoint of the public school, although we do recognize that some dangers are involved and some excesses are possible. We do not consider it

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## TEEN-AGERS AND ALCOHOL

Hugh A. Brimm

U. S. Census Reveals

2,600,000 Teen-age Drunks!

What would you think if you read such a headline in your newspaper? Would you be concerned? If not, then there is no point in reading this article. It is written exclusively for those who are concerned.

Actually the headline would not read exactly as it appears above, but a situation does exist that is equally as disturbing. There are four million alcoholics in America today. Of these (one million women and three million men), 2,600,000 began drinking "moderately" when they were teen-agers! Although they and others who drank could not be classed as alcoholics when they were the age of your intermediate boys and girls, their so-called temperate drinking eventually overpowered them; and today, still relatively young, they agonize in the horrible throes of alcohol's pay-off.

Why and how did it happen? Is there anything you can do to help the situation? Let's discuss these two questions for a moment. It will be well worth your while.

Why do teen-agers drink? There are several answers that can be given to this question. In the first place there is the fact of social pressure. If you know anything at all about those whom you teach, you know that with most teen-agers the one goal above all others is to win the approval and applause of

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## WHAT ABOUT THE OLD FOLKS?

With our attention directed towards so many critical problems about us in our world today, we have overlooked a rapidly growing segment of our population—the aging. The plight of these dear people is too often pathetic and tragic.

Today we have a larger percentage of old people in our population than ever before. There are 11,000,000 persons over the age of 65. Out of this number 3,500,000 have no income of their own and 4,500,000 have an income of less than \$1,000 per year. By 1960 it is estimated there will be 16,000,000 old people in our population.

With this current trend toward a population in America made up of more and more aged persons, there have not been proportionate increases in facilities for caring for them.

Old age assistance in the form of a government pension is not enough. These people need the security of a home, a place where they are wanted, where they can feel that they "belong." Too often these unfortunate souls are herded into mental hospitals to spend the remaining years of their lives in an abnormal environment when otherwise they might have led a perfectly normal existence.

Religious denominations are beginning to become aroused over this problem of human need just as they have about homes for children, hospitals, etc. In Pennsylvania the Presbyterians

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Dear Pastor,

You may be one of the more than 15,000 leaders among Southern Baptists who for the first time is reading **LIGHT**. For two months, October and November, this bulletin is being sent to all active Baptist pastors in our Convention. You can continue to receive **LIGHT** by sending us your name and address. This service is **FREE**.

Dr. Hugh A. Brimm  
Box 38, St. Matthews Station  
Louisville 7, Kentucky

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**TEEN-AGERS**

(Continued from Page 1)

their crowd or their gang. Drinking may be for some the means of becoming the leader of the crowd, or it may be the one necessary step of actually becoming one of the crowd.

Teen-agers do not drink to please themselves; nor do they drink if they feel secure within themselves and within the crowd. They have little reason to drink when they experience the security that comes from belonging and being accepted by those whose approval they want.

A second cause for drinking among our youth is their unhappy home life. Many of them have gone through the damaging experience of a broken home as a result of divorce or desertion. In 1945 there were 334,000 children whose lives were directly affected by the homes broken by divorce that year. It was estimated that in the same year more homes were broken by desertion and mutually-agreed-upon separation than by divorce.

Alcohol seems to provide a release, an escape from the pent-up tension growing out of unhappy home life. The teen-ager takes a crutch when he turns to alcohol, but it is a crutch that lets him down instead of one that holds him up.

Many teen-agers learn to drink at home where they follow the example of their parents. There are 85,000,000 people in America today who drink alcohol in one form or another. This means that in millions upon millions of homes today drinking is a part of everyday life.

Still another reason why teen-agers drink is because liquor is so glamorously played up for them in advertising copy, radio, television, movies, modern novels, and pulp magazines. Everywhere they turn, liquor is "dressed up" by a beautiful display of exquisite flowers or by a luxurious home setting. Liquor is associated in their thinking with that which is beautiful and with those things which make for success and happiness. At this point they need help to analyze liquor's claims and the raw results that actually come from its consumption. They need to know the facts.

Now we turn to the second question before us. What can you do to help your young people at this crucial point?

First and foremost is the necessity for you to bring them to a vital experience of fellowship with God through Christ. Little else will avail if this has not taken place. Through this experience the young Christian comes to know real and genuine spiritual security.

Assuming for a moment that some of your class members are not yet Christians and that you are trying to win them but have not succeeded as yet: What can you do for them where this

problem of alcohol is concerned?

First you must come to know them so as to understand their need. Find out as much as you can about their home life and about their associates. Your love and interest may be the food and nourishment for which their very souls hunger.

Encourage your young people to develop a Christian fellowship in the community that will be a demonstration to all that youth can have a good time and experience real happiness without the use of alcohol.

Finally, equip yourself with good books and pamphlets dealing with alcohol. You can secure these from your Baptist Book Store or by writing to the Social Service Commission of the Southern Baptist Convention, Box 38, St. Matthews Station, Louisville 7, Kentucky.

Remember this—there are millions of young people today, some perhaps within your own community, who will be the alcoholics of tomorrow. You can help prevent it by introducing them to Christ and his way of life.

**LABOR ON THE SOUTHERN SCENE—ANOTHER ANGLE**

Earlier this year the New York Times released a story on the report of a subcommittee of the Senate on Labor and Public Welfare. This committee has found that self-organization and collective bargaining are steadily losing ground in the Southern textile industry because of employer campaigns.

"Much of this campaign is being conducted in shocking violation of the [Taft-Hartley] Labor Management Relations Act, and the National Labor Relations Board appears to be powerless to cope with the situation," a report of the subcommittee majority said.

"The rights of workers to self-organization and collective bargaining are guaranteed by Federal law, and yet thousands of workers in the Southern textile industry who have sought the protection of the law have failed to obtain it.

"The ability of Southern employers to avoid collective bargaining has afforded them a substantial competitive advantage over their Northern competitors through lower wages and substandard working conditions."

Membership in the textile C. I. O. union in the South had declined from 20 per cent of the textile employees to 15 per cent in the last few years.

In stopping union organizing campaigns, the report stated, "The employer will use some or all of the following methods:

"Surveillance of organizers and union adherents; propaganda through rumors, letters, news stories, advertisements, speeches to the employees; denial of free speech and assembly to the union; organization of the whole com-

**AN ORDINATION COUNCIL WITH A SEARCHING QUESTION****Dr. Henlee Barnette**

Recently I participated in an advisory council which examined a young man for the Gospel ministry. The candidate was confronted with the usual questions concerning his Christian experience, his call to preach, and his soundness in doctrine.

Then in all earnestness and sincerity, the pastor of the church which was ordaining the young preacher posed a searching question. "What is your attitude toward other races?" he asked. Without the slightest hesitation or embarrassment the candidate replied, "I believe that all people are of equal value and worth to God and should be equal in rights and privileges."

Another member of the council questioned the candidate about what he would do if a Negro sought to join the church of which he was pastor. He replied, "Personally I would be happy to receive a Negro into my church, but I would let the church decide whether or not he could become a member." The council was satisfied.

To my knowledge this is the first time I have ever heard of a candidate for the ministry in the South or North interrogated concerning his attitude toward other races. It is a disturbing fact that preachers can become pastors of churches and laymen can be members of churches and have unchristian attitudes toward their brothers and sisters in Christ who by accident happen to be colored. No candidate for the ministry should be ordained who does not love all people even as Christ loves them.

munity for antiunion activity; labor espionage; discharge of union sympathizers; violence and gunplay; injunctions; the closing or moving of the mill; endless litigation before the National Labor Relations Board and the courts." Each of these methods was illustrated by examples in the report.

The subcommittee also said the "ponderous and snail-like pace" of the National Labor Relations Board in processing cases almost completely destroyed the effectiveness of administrative action. The time consumed in processing an unfair labor practice case from the filing of the charge to the board decision averaged 480 days.

The report contained five case studies with recommendations in each case. The subcommittee would have Congress inhibit the use of the National Guard and of state injunctions in labor disputes; pass legislation to prevent and punish labor espionage; repeal the so-called "free speech" provision of the Taft-Hartley Act; and make a number of other changes in that law.

## THE 1950 CRIMINAL RECORD IN THE U. S.

In releasing the annual Uniform Crime Reports for 1950, J. Edgar Hoover, Director of the Federal Bureau of Investigation, pointed out the following facts.

More persons were arrested and fingerprinted in 1950 (793,691) than in any other year on record.

Youth played a predominant part in the commission of crimes against property.

Of the persons charged with robbery, burglary, larceny, auto theft, embezzlement, fraud, forgery, counterfeiting, receiving stolen property and arson, 28.9 per cent were less than 21 years old.

During 1950, 1,790,030 major crimes were committed in the United States. A major crime was committed every 18 seconds.

The predominant age among persons arrested was 21. Compared with 1941, arrests of males under 21 increased 6.9 per cent, the greatest increase (42.4 per cent) being in offenses against the person.

In an average day, 1,129 places were burglarized and an average of 146 persons were robbed, 2,861 other thefts occurred, 468 cars were stolen.

Urban crime in 1950 remained practically unchanged as compared with figures for 1949. An increase of 4.4 per cent was registered for rural crime.

The seasons have a marked effect on crime. Murders, rapes and assaults during peak summer months exceed by approximately one-third the frequency of such crimes during low months in the colder seasons. Among property crimes, the greatest variation took place in robbery offenses, which were 55 per cent more frequent during January than during June.

Every 5 minutes around the clock, during 1950, there was a crime of murder, manslaughter, rape or assault to kill.

Males arrested during 1950 numbered 717,088, or an increase of 0.5 per cent over 1949. Female arrests decreased from 78,585 to 76,593, or 2.5 per cent. Fingerprint cards showing the arrest of women constituted 9.6 per cent of the total number of arrests represented by fingerprint cards.

Of the total number of persons arrested, 60.2% (477,574) had prior bad records.

Persons arrested for offenses of promoting, permitting, or engaging in gambling numbered 15,490, or 2.0 per cent of all arrests reported for 1950. Of those persons arrested for gambling, 1,721 were under 25 years old.

Reports from police in 359 cities over 25,000 in population reflect that 38.7 per cent of all larcenies, the largest single group of offenses, involved property taken from or from within automobiles.

## OLD FOLKS

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Of eight presbyteries have completed a \$1,250,000 building to provide a home for 155 people in their old age. Methodists have spent more than \$7,000,000 in the past several years in their program for meeting the needs of the aged.

What are Southern Baptists doing about the aged? Here are the results of a survey just completed by The Social Service Commission:

Virginia Baptists operate a new home that provides care for 100 aged persons. About half the number pay for their maintenance, the others do not pay. The present building represents a capital investment of \$547,000. The cost per person is about \$50 a month.

The Baptists of Missouri operate a home for about 70 persons, all non-paying. The capital investment in the home at Ironton, Missouri, is \$500,000. The operating cost in this home is \$53.35 per month per person.

Baptists in the District of Columbia operate a home for the aged ladies. There is a capacity of 28. Each "member of the family" pays \$750 upon admission. She is cared for then for the rest of her life. A \$350,000 endowment greatly helps in the operation costs of the home.

In North Carolina the Baptist State Convention now has a temporary home for the aged. A larger and more complete home is being planned for near the Medical Center of Wake Forest College in Winston-Salem. Thus it is expected that medical care will also be available in meeting the needs of the aging.

In Texas a plan is now being worked out for a home for the aged in connection with the Buckner Home Baptist Benevolences.

Thus with a membership of more than 7,000,000, Southern Baptists officially operate homes that provide care for a little more than 200 aging people. All these homes are filled to their capacity. More space, more care is desperately needed. It is time that Southern Baptists give earnest consideration to this increasingly serious problem. What about the Old Folks? When we are there we will wish some one cared. We are that some one now to millions who need our help.

More than 42 per cent (330,794) of the records examined represented arrests for major violations. Persons charged with murder, robbery, assault, burglary, larceny, and auto theft numbered 213,713, constituting 26.9 per cent of the total arrest records examined.

Loot in the average robbery amounted to \$248; 56.9 per cent of such crimes were classed as highway robberies and nearly one-third were robberies of commercial houses.

## A JANITOR'S BILL OF RIGHTS

I should like to write a Bill of Rights for Church janitors.

1—A janitor has a right to know to whom he is responsible. If Mrs. X tells him to put the table in the middle of the floor and Mrs. G tells him to put it against the wall, what should he do? If Deacon Jones who is thin-blooded tells him the church is too cold, and Deacon Smith who is rather stingy tells him he is burning too much coal, what's the answer? No man can serve two hundred masters. It should be understood that the janitor is under the direction of Mr. So-and-So and all instructions will be given by him.

2—A janitor has a right to know what his hours are and when he can be off duty. To expect a janitor to build a fire before daylight and be on duty until after the night service, seven days in the week, is manifestly unfair. And of all employers, a church should deal most fairly with its employees. In addition he is entitled to two weeks' vacation pay.

3—A janitor is entitled to proper equipment for his work. Don't expect him to do a first-class job with third-rate tools. Get him a good vacuum cleaner, a good lawnmower, plenty of dust rags, cleaning powders and soap. A white coat would be a good investment. He should have a place where he can change his clothes and proper toilet facilities. You will be recompensed with better service.

4—Your janitor is entitled to appreciation. Teach the people of the church to thank him when there is extra work to do, to make him little gifts from time to time, and not to forget him at Christmas. Everybody is helped by appreciation and does a better job because of it. That is true of preachers. It is also true of janitors.

5—See that your janitor has a chance to attend church. Perhaps his church is near enough for him to be there while your service is going on. Perhaps arrangements can be made for him to worship with you. Are we sincere in insisting on the importance of worship and then depriving our employee of every opportunity to worship?

Janitors, God bless them, have an important job. Perhaps it is our fault if they do not realize it.—The Vineville Visitor, Macon, Ga.

## PREJUDICE

A friend of mine got tired of hearing a certain man say, "Isn't that just like a Jew?" The next time he heard the remark my friend replied: "Which Jew do you mean, Shylock or Christ?"

In religion many have just enough to make them hate one another, not enough to make them love another.

—Dean Swift

## CHURCH - STATE

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to be a violation of the separation principle if public schools, colleges or universities give credit for academic work completed under sectarian instruction outside of public school buildings.

4. It is our conviction that the State would be within its rights to impose taxes upon any revenue-producing property or holdings of religious institutions, schools, churches, etc. To do so, we do not hold would violate the principle of separation.

We are not in complete agreement that the State would have the right to tax church property which is used for religious worship or teaching purposes.

5. In those areas where the State has direct dealings with individual citizens such as chaplains for the armed forces, G. I. benefits, etc., we see no violation of the separation principle. We deplore the fact that such private agreements between citizens and their government are cited as grounds for such direct violations of the separation principle as have been already stated, namely the use of tax funds for sectarian purposes through churches and religious institutions.
6. Finally, we look with deep appreciation upon the fearless efforts of individuals and groups who stand with us in defense of American liberties and the Constitution of the United States. The writings of Paul Blanshard and the activities of Protestants and other Americans united for the Separation of Church and State constitute, we believe, a positive contribution to a vital cause.

A handbook for pastors and others interested in the issues of this vital problem is now being prepared by The Social Service Commission. It will be available within a short time.

A BOOK REVIEW  
THE CHRISTIAN IN POLITICS

by Jerry Voorhis

## Will Religion and Politics Mix?

Yes! Only if we mix them may we save and nourish the values upon which our civilization and our lives depend.

... says a former Congressman as he reminds Christians that they cannot avoid responsibilities in the sphere of life where so many vital decisions must be made today—the political sphere. And—drawing upon his own experiences—Jerry Voorhis shows how Christians can go to work to have the kind of government they want locally and nationally.

Briefly emphasizing the historic role of Christianity in society, Mr. Voorhis shows why our democratic institutions offer the best climate for Christianity. He challenges Christians to take up the full burden of witness for their faith by approaching politics as a Christian vocation—and starting in their local communities where Christian relationships can develop best and most deeply. From the background of his own personal experiences he looks at the problems of a political career and answers such questions as: Are there Christian political issues? What does it take to win elections? What about the compromises involved in politics?

Underlying the book is a philosophy of community service that helps Christians determine the "right" and "wrong" of political issues in terms of God's intended use for natural resources and social inventions. Mr. Voorhis sees the prime duty of government from a Christian point of view to be not only to act in accordance with the Great Commandments but to create full opportunities for the people to form groups and organizations—and to work at the solution of their problems through the application of the basic Christian principle of mutual aid. He outlines what he believes a truly Christian nation would be like.

(Associated Press \$1.75)

## CAN THIS BE JUSTICE?

Jim Lawson is a dynamic Christian leader among a vast segment of American youth. He is vice-president of the National Conference of Methodist Youth. Jim Lawson, however, is at present serving a sentence in the Federal Penitentiary at Mill Point, West Virginia. He was sent to prison for violation of the draft act. He acted on the convictions of his Christian conscience.

We would not question the right of our government to imprison Jim Lawson for his act. Violation of the law calls for punishment. In this case, however, one raises the point of justice.

A letter was written to President Truman on behalf of the convicted Christian youth. It was adopted by the National Conference of Methodist Youth in their annual meeting. It told of Jim's record as a youth leader. Then it raised the question as to why men of such caliber should receive longer sentences for their conscientious objection to war than the average federal offenders convicted of embezzlement, forgery, counterfeiting, larceny, white slavery, liquor and narcotic law violations. "Eighty-three per cent of all men sentenced in federal courts received less than the three year sentence given James Lawson," the NCMY stated.

The letter continued: "We live in a nation and under a government which has recently seen unprecedented revelations of dishonesty and corruption in civilian government agencies, among high military officers, and in the public life of our great cities. This same federal government deals more severely with conscientious objectors not guilty of immorality or criminal intent than it does with corrupt officials and criminal offenders."

Do you know of anyone who might enjoy reading LIGHT? If so please send us their name:

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106 Breckenridge Lane, Louisville 7, Kentucky.  
Published monthly except July and August.  
HUGH A. BRIMM, Editor

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