



Light

A PUBLICATION OF THE CHRISTIAN LIFE COMMISSION, 1000 THEODORE STREET, NASHVILLE, TENN. 37203

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MAY-JUNE 1959

NEWS and WORK

Commission Members Active

At the head of any listing of the members of the Christian Life Commission stands the name of Hon. Brooks Hays. We are not likely to forget the honor of having his membership with us. The contribution he and his charming wife have made to the Christian integrity of this nation can be measured only by eternity. Mr. Hays, we salute you!

Dr. Adiel J. Moncrief, Jr., chairman of the Christian Life Commission, keeps up a very busy schedule in speaking on the work and program of the Christian Life Commission. He has recently returned from Mercer University, his alma mater, where he served in their program of Religious Emphasis Week. He has given addresses at Midwestern Baptist Seminary at Kansas City, and to pastoral groups in that area.

Paul Sanders, vice-chairman of the Commission, has just returned from Miami, where he went at the call of the government to serve in a labor-management dispute involving a major airline and its pilots. Mr. Sanders is a member of the Law School of Vanderbilt University. He is the author of a book on labor law, and is the editor of the *Race Relations Law Reporter*.

Dr. George W. Riddle of Gadsden, Ala., and Dr. Robert L. McCan of Clarksville, Tenn., have submitted very fine articles that have been used in our weekly releases to the denominational press. Dr. Riddle is chairman of the Commission's Committee on Communications.

Dr. G. Avery Lee recently represented the Commission at the inauguration of Dr. H. Leo Eddleman as President of the New Orleans Baptist Seminary. Dr. Lee is pastor of the First Baptist Church of Ruston, La. He is both preacher and author, as well as world traveller.

Dr. Daniel Grant has been in Thailand for a year under special assignment at the Thommasat University at Bangkok. He is a member of the Political Science faculty at Vanderbilt University, and is expected back at his teaching post in September. We hope he will return home in time to share with us some of his observations and experiences in the conferences at Ridgecrest.

Other members of the Commission write that they are having good revival meetings in their churches during this special season. Carl Daw, pastor of the Third Baptist Church at Murfreesboro, Tenn., has recently led in a revival in Michigan.

Council of Christian Social Progress

The Council on Christian Social Progress is the agency of the American Baptist Convention that compares in program and function with the Christian Life Commission of the Southern Baptist Convention. Dr. John W. Thomas is the Council's Executive Director, and Miss Miriam Corbett is the Associate Director. Their summer conference is held each year at the American Baptist Assembly

at Green Lake, Wis. The date for this year is August 22-29. Dr. Thomas has sent to our office a supply of attractive folders announcing their program, and he has asked us to extend to the members of the Southern Baptist Convention his urgent invitation to attend this meeting. Write us for further information if you are interested in this conference, which will be on "Christian Faith and World Peace."

Literature Service of the Commission

The Christian Life Commission is a service agency of the Southern Baptist Convention. One of its many services is the publication of a wholesome and informative literature on various moral questions and issues. Since the first of this year this Commission has received requests for more than 100,000 tracts

and booklets published by this agency. These included 17,300 tracts on alcohol requested by Baptists in Oklahoma and North Carolina for use during the recent elections. Several state conventions have also ordered literature for local distribution.

Salt-o-Graphs

"Ye are the salt of the earth"

The Christian citizen may take one of three attitudes toward his community. The usual attitude is that of conformity. Now conformity is not all bad. There are values in human behaviour which one

Attitude would do well to accept. But even at its best, conformity is not conducive to the highest development of character. One's personal and independent judgment is too often sacrificed in the process, and one's influence as a Christian witness is too often lost.

A second attitude is that of withdrawal. Seeing the difficulties he must meet, a man may flee from them, only to find that the problems of life are not solved by flight. Or he may withdraw from the affairs of the community into the quiet cloister of his church or into some other group of kindred spirits, leaving the affairs of his community in the hands of men without conviction for the moral welfare of the people.

A third attitude is that of a desire to transform the community. No citizen can do this alone. No man who dedicates his life to achieve it will be alone. God will work with him and through him. He will find many others who share his vision and who aspire to live in a better place by making a better place in which to live.

Living together is a hard job for most of us because we cannot always have our own way. We have to submit to restraints, conform to rules, and accept controls. And there is no alternative. Human

Conflict beings cannot live alone; they must live together. Community life is essential, and indispensable. Under these conditions, among a free people, conflict is inevitable.

Conflict within the community often alarms people of good will because they are unable to see that controversy is human. It grows from the infinite variety found among men, a variety which comes to flower only in the vigorous climate of freedom. Some solution to the problem of conflict is needed, but not one that seeks to eliminate this variety. Rather, it should be used for creative agree-

ment. In the midst of community conflict that now prevails throughout our nation, let us seek to find a method for resolving difference without destroying it.

In the achievement of this creative agreement, the Christian citizen will join in concerted action with other Christian and moral forces to raise the moral tone of his community. Three reasons may be named why this joint action is necessary.

Challenge

The first reason is because of the nature of the problems to be met. They originate and are carried forward from sources as varied as the personalities of the people involved. They must be dealt with by prevention, by control, and by rehabilitation. All of these cannot be met by an individual or a single agency working alone, nor even by the same kinds of agencies working together.

A second reason why joint community action is needed is because there are many organized groups working in even a small community for its spiritual, social and moral welfare. These constructive forces can be mobilized through a community council to bring the impact of the whole community to bear on the social and moral issues it must meet. The third reason why community coordination is necessary is because specialized services are needed which cannot be enlisted by representatives of a limited group. In addition to the spiritual and moral forces of the community, there is need for good courts, good police departments, good community recreational programs, and good guidance services.

It is too often true that community leaders attempt to find the answer to the welfare of the people in the external conditions within the community. But the problems to be met have their roots deep within human nature and are nourished by the conflicts, confusions, and complexities that characterize our modern life. The most fundamental approach to community welfare must be made in terms of the spiritual values, cultural habits, and social structure of the total community.

**51ST ANNUAL REPORT
OF THE CHRISTIAN LIFE COMMISSION
TO THE SOUTHERN BAPTIST CONVENTION
Louisville, Ky.—May 22, 1959**

The Christian Life Commission selects each year one subject from the areas of its work to which it gives major emphasis. In 1958 the subject chosen was "The Church in Community Action." For the current year it is "The Christian Citizen in Community Action." These subjects may appear to be too much alike to be considered separately; but they differ in method and function, although they complement one another.

The Christian citizen in his community has responsibilities too numerous to mention. His responsibilities seem to multiply for two apparent reasons. One reason is that his church as a corporate witness in its community is becoming more aware of the nature of its message. It is beginning to understand that the gospel of salvation for all men is a message of love, mercy and justice for all men, to be implemented through the lives and actions of its members as citizens of their community, state, and nation. A second reason for the increase of the Christian's responsibility as a citizen is that the forces of unrighteousness are invading his community in ever growing numbers, where they stalk unashamed in his streets and boldly enter his home through the media of public communications.

THE TRAFFIC IN OBSCENE LITERATURE

The Post Office Department of our government informs us that every day approximately 200,000 circulars arrive at American homes offering filth of the most sickening description in the form of magazines, paper-backs, photographs, playing cards, still and motion pictures, and in many other forms. The traffic grosses \$800,000,000 (six hundred million dollars) annually, and three-fourths of it is aimed at children from 11 to 17 years of age. It is distributed through the mails, by railroad express and truck, and by an army of peddlers in cars and on foot.

The nature of this material is so morally degrading that most people do not want to have anything to do with it, until they discover the effect it is having on their own children. During the last year the United States Post Office Department received more than 50,000 complaints from parents whose children had received advertisements of pornography through the mails. Postal inspectors estimate that 50 million direct mail advertisements are now going into American homes annually.

On September 2, 1958, President Eisenhower signed into law a bill increasing the penalty for mailing obscene literature or transporting it in interstate commerce by any other means, and making violators subject to indictment and trial at the point where the material is received as well as where it is sent, and in any judicial district through which it passes en route. Maximum penalty for the first offense is set at five years in prison and \$5,000; for second and subsequent convictions, 10 years and \$10,000. The law also closed the "copyright loophole" in the federal mail impounding law against obscene publications.

This law will make it possible to take effective legal action against this traffic, and the Post Office Department is expected to launch a full-scale attack against the peddlers of obscene materials. But they will need help on the community level to fight this evil.

Baptists can help in four ways: (1) By encouraging their police departments and other authorities to be alert in contesting the legality of questionable publications and in making necessary prosecutions; (2) By sending all obscene materials received through the mails to the Post Office Department with a request for action; (3) By making appeals to conscience through preaching and teaching ministries to persuade people not to buy publications they realize are appealing to improper motives; and (4) By promoting the best quality of marriage and family life and thereby preventing the emotional and mental weaknesses which make people vulnerable to immoral appeals in literature.

THE PROBLEM OF BEVERAGE ALCOHOL

The most authentic statistics on the problem of beverage alcohol offer the forces of righteousness little encouragement. In fact, when one views the field as a whole, it appears that the fight is being lost. Although the percentage of drinkers in the adult population of America has dwindled by 12% since 1945, per capita alcoholism has increased by 44% since 1940, according to studies by Keller and Efron of the Yale University Center of Alcoholic Studies.

No threat in our society is as serious as the threat imposed by the manufacture, advertising, sales and use of intoxicating beverages. It plays a large part in the destruction of personality, the increase of neurotic diseases, the breakdown of family life, the high traffic toll, and the mounting crime rate. Moreover, as related to the economic life of the nation, the cost of alcoholism to industry and business through absenteeism, faulty workmanship and labor turnover is conservatively estimated by authorities at more than one billion dollars a year.

The Christian and moral forces of this nation are widely deployed throughout the land against this rising tide of drinking and drunkenness. But we are too much divided in the methods, policies and objectives of our attack. The liquor forces and their advocates are well entrenched behind the barriers of legal protection and within the citadels of social usage. We shall not be able to defeat them by one fell stroke or by a single method of attack. In view of the complexities of the problem we will be able to achieve a righteous solution of it only by uniting our forces in a long range program of progressive intermediate objectives.

In the first place, the Christian and other moral forces in every community should strive to develop a systematic and intensive program of alcohol education. The churches, both in their educational function and in their message, can and must continue to be strong factors in this educational program. They have through the years developed extensive facilities and effective techniques for the performance of this educational task. Moreover, the Christian message is the greatest force on earth for the redemption of the individual and the defeat of social evils in human society. The change wrought in the human heart by this redemption will keep a man from the slavery of habitual indulgence in drink or will set him free from its bondage. But he needs to be fortified against the return of this habit by a better understanding of himself and a more accurate knowledge of the nature and effect of beverage alcohol on the human body, mind and spirit.

In the second place, we must not neglect the importance of organized and informed opposition to legal enactments sponsored by the liquor forces and the illegal methods often employed by them. They are ever alert to opportunities that will enable them to occupy new territory and to gain new outlets for the sale of their wares. Their plan of attack may include a whole state, as illustrated in the recent election in Oklahoma, or a county, town, or precinct. We do not believe this problem can be solved by legal measures only, but we do believe that this traffic can be legally controlled and that society should have legal protection from the tragic and immoral conditions it creates.

Moreover, we must continue to oppose with relentless effort the advertising of intoxicating liquors through interstate media of communication. We commend those TV and radio stations and periodicals with interstate circulation which have continued to resist the pressures of the liquor industry for space. To those who have yielded to these pressures we express our disappointment in an action which we believe to be an infringement on their moral integrity.

In this connection we should be reminded that the traffic in alcoholic beverages is not a legitimate business. Its whole existence and operations is by sufferance extended by the government. The right to advertise its wares cannot be claimed on an equal basis with similar rights of a business conducted in the interest of the public welfare. Some of the foremost industries of this country have been legally forbidden to use channels of interstate advertising because the claims they made in their advertising were proven to be false. The makers of many a medical preparation have been legally forbidden to advertise their product because the claims they made for it in their advertising could not be scientifically substantiated. One has a right to demand that liquor advertising meet this test.

We call attention to the bill introduced in the House in the current session of Congress by Congressman Siler of Kentucky forbidding the advertising of alcoholic beverages through interstate media of communication. Also we remind you of the bill introduced by Congressman Thurmond of South Carolina forbidding the sale of alcoholic beverages on airplanes of American airlines. Write your senator and representative your position on these measures.

A third method for united action in opposition to the traffic in beverage alcohol is to work with and through the national and state temperance leagues. These organizations occupy an area of need which the churches cannot enter. They can lead in mobilizing the Christian and moral forces of a community or state for political action. They can keep abreast of legal changes and legislative programs and procedures and develop means for alerting the electorate on the movements and objectives of the liquor forces. Many areas throughout the country have been saved from occupancy by the sudden invasion of the liquor forces through the alert action of a state temperance league. They are the watchmen in the night for the forces of sobriety and of moral righteousness. They need and must have more financial and moral support by the churches. Every church of every denomination should find a way to increase its support of the league in its state. Let each church formulate a plan of support for its state temperance league and follow its plan regularly and religiously.

COMMUNITY TENSIONS IN HUMAN RELATIONS

There are few communities in America that are unaffected by serious tensions in social and economic relations. The church has a double role to play in facing

these tensions and the issues that create them. Its primary role is to proclaim its gospel of love, mercy, and justice for all men. But as the body of Christ in its community it must stand as a witness to righteousness amid the material and social concerns that affect the lives of men.

One of the sources from which these tensions arise is the area of industrial relations. The Christian citizen and his church should work for the economic security of all the people within the community. All of us feel that somebody should do something about the social evils that prevail all about us, but too few among us are willing to accept responsibility for the social and economic conditions that form the soil in which these evils develop.

Both the Christian worker and the Christian investor and manager have a witness to give in the area of organized labor and management. No less is this witness to be borne by the Christian distributor and consumer of goods. The producer, the laborer, and the consumer have a common interest in industry, and the moral and economic interests of each should complement those of the other.

Such an ideal is not a fanciful dream of "pie in the sky." It grows out of the full recognition and acceptance of the creative claims of God as expressed in his first commission to man, to have dominion over the earth. In Jesus Christ, God has given to man the method, spirit, and power for the fulfillment of this commission. To the church he has given a message of the greatest practical value to enable men to follow God's creative purpose for the benefit of man and the glory of God. In the light of this message and of our faithful witness to it, the exploiter of capital, the gangster in the labor movement, and the profligate consumer must not be allowed to continue to fight one another in a never ceasing struggle for power and advantage. God has shown us a better way in which to walk.

Another source of community tensions is the racial conflict that continues to prevail throughout our country. This problem is not confined to any single region. The Spanish-speaking peoples of the Southwest, the Orientals on the West Coast, the first Americans, the Jewish people, the foreigners in their tight little ghettos of our eastern cities, and the Negro citizens of America whose labor helped to carve this country from a wilderness—each and all of these groups have felt and continue to feel "man's inhumanity to man."

At the present the greater tensions growing out of this recurring racial malady appear in the southern region of our land. The Supreme Court decision of 1954 on the status of legal segregation in the public schools precipitated a racial conflict that has raged for these five years. The issue has been complicated by the radical demands for immediate and complete removal of all forms of segregation on the one hand, and by an equally radical insistence on the maintenance of the traditional system of segregation on the other. These two extremes have nullified much of the progress in racial understanding that had been made within the last decade. Extreme advocates of both positions became about the only voices that were heard on the racial issues involved.

This Commission believes the time has come for a Christian rapprochement on this question. In any solution we seek, the freedom of the individual and the full autonomy of the churches must be recognized and respected. But at the same time, we must remember that the church is the body of which Christ is the Head. It is to be governed by his laws, motivated by his love, and guided by his mind and Spirit. The church is not the state, but its voice must be heard in state affairs. It is not a law enforcement agency, but it must call for respect of the law and cultivate public opinion which demands the enforcement of the law.

We believe the time has come for the restoration of communication between the white and colored peoples in the South. It is at this point that Christianity faces one of the severest tests of its wisdom, sincerity, and courage. The continuing problem of racial adjustment and understanding must be met realistically, constructively, and patiently.

THE UNITED NATIONS

The United Nations came into being in San Francisco on October 24, 1945. Members of the Southern Baptist Committee on World Peace had a free share in formulating suggested improvements of the Dumbarton Oaks proposals, and seven out of their nine suggestions were substantially incorporated in the UN Charter. The Chairman of the Peace Committee, J. M. Dawson, attended the San Francisco conference as an observer and invited participant, and represented Southern, Northern, and Negro Baptists in their request that guarantees of religious liberty be written into the Charter.

The Preamble to the Charter of the United Nations states its purpose thus:

WE THE PEOPLES OF THE UNITED NATIONS DETERMINE

To save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

To promote social progress and better standards of life in larger freedom,

AND FOR THESE ENDS

To practice tolerance and live together in peace with one another as good neighbors, and

To unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

To employ international machinery for the promotion of the economic and social advancement of all peoples.

HAVE RESOLVED TO COMBINE OUR EFFORTS TO ACCOMPLISH THESE AIMS.

Of the six main divisions of the UN, the one perhaps of most interest to Christians is the Economic and Social Council. Frank Laubach calls it "the first truly worldwide fulfillment of the compassionate purpose of Jesus, when He said, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.'"

This Council works through several subdivisions. UN-RWA, IBRD, WHO, UNICEF, FAO, and UNESCO.

The United Nations Relief and Works Agency (UN-RWA) works among refugees and displaced persons, providing food, clothing, shelter, and medical care.

The International Bank for Reconstruction and Development (IBRD) is an essential part of the program of redeeming the world from poverty. The Bank loans money, contributed by 60 member nations, to aid reconstruction and improvement projects. It loans only to worthy and important causes which would fail for want of capital, where money is available nowhere else, and where there is a reasonable prospect that the loan will be repaid. One example is a \$12 million loan to El Salvador, in Central America, for a dam and hydro-electric plant to double the country's electric power supply, stimulate economic expansion, provide irrigation, and give lights to homes all over El Salvador.

The goal of the World Health Organization of the UN (WHO) is to cure people who are ill, to stop disease in its tracks, and to drive it from the face of the earth. For the first time in history it is now possible to mobilize the world's resources to end an epidemic. WHO coordinates health work in 100 countries and has made its most spectacular success against malaria, which causes 10% of all the world's deaths. It is also waging successful war against 30 other diseases, including tuberculosis, syphilis, leprosy, typhus, and polio.

UNICEF, the United Nations Children's Fund, stands for mercy to the "littlest and least" of the children of the world. UNICEF and WHO work together in many countries to fight disease and train mothers and midwives—WHO providing experts and UNICEF providing medicine, equipment, and jeeps.

The FAO (Food and Agriculture Organization of the UN) began in 1946, and has done many wonderful things to help solve the hunger problem of the world by teaching people how to produce more food. The wonderful thing about FAO is that it is a partnership—every nation giving to every other nation what skills it has to contribute. One hundred and four countries have given either money, experts, or facilities for study. And these efforts are helping to win the battle against famine.

The UN Educational, Scientific, and Cultural Organization (UNESCO) has as its purpose the planting of peace in the minds of men, and its constitution begins: "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." It aims to make all knowledge of the world available wherever it is needed. It is doing special research in literacy, since three-fifths of the world's adults are unable to read and write. It is promoting the idea of universal education for children, studying peaceful uses of atomic energy, and seeking to inculcate ideas of peaceful cooperation throughout the world.

WORLD PEACE

World peace is an end to be achieved. The processes of growth and development toward this achievement extend over many generations. The prophets Isaiah and Micah were looking far ahead when they said: "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." This states the ultimate objective of Almighty God through his sovereign power. His followers in every succeeding generation should strive to create the conditions and lay the foundations which will become the channels through which he can exercise his power and finally reach this glorious objective.

During the long period of our striving to attain this ideal the Christian citizen and his church can project their influence for world peace along several lines of communication among the peoples of the world:

(1) By making better men by the hastening spread of the gospel and its teachings among all peoples throughout the world. As the Roman empire was prepared for the coming of Christ by its spread of law and order and by the building of roads throughout its extensive borders, we live in a day when improved systems of communication cover the earth, language barriers are breaking down, and national borders are opening. The Christian forces throughout the world are capable of reaching "earth's remotest bounds" with the gospel of love, peace and goodwill. We lack the Christian motivation of love for people of every race and clime. If we had that, we would find the means for implementing it.

(2) By the disarmament of ideas favorable to war. This is more important than the scrapping of armaments. This disarmament of ideas must take two forms: the removal of misinformation on the one hand and the growth of understanding, goodwill, and mutual respect on the other. The one can be achieved by the free processes of education; the other by the application of religious teaching

(3) By working toward the general acceptance of law and order over the world. Every nation has its share of lawlessness and violence. America has more than its share. Before we can lead very effectively toward peace, we will have to put our own house in order. All over the world the integrity of the nations is growing. This is shown by the increasing awareness of aggressor nations of world public opinion. It is revealed by the issues and debates among the representatives at the United Nations. The world is growing toward peace even amid the threats of war.

(4) By making one's influence felt for world peace by the cultivation and direction of a Christian intelligence in social and economic relations. We at times identify the causes of war with the personalities of certain political leaders—the Napoleons, the Hitlers, the Mussolinis. We would do better to think also of the unhappy social conditions which brought those leaders to power. And if we would heed the lessons of history, we should bear in mind that the oppression of minorities, the interruption of economic development, and the frustrated hopes for just recognition and better living standards could bring desperate men to power again and thus evoke the threat of war. Here are areas of need through which the Christian and church can become effective instruments for goodwill and understanding among all nations.

FOR ADDITIONAL READING

Drinking Problems, by Roger Burgess. Booklet, 50¢ (Write: Methodist Board of Temperance, 100 Maryland Ave., N. E., Washington 2, D. C.)

A summary of statistical data related to the problems of alcohol.

Understanding and Counseling the Alcoholic, by Howard J. Clinebell, Jr. Abingdon Press, \$3.75.

Written for the person who is confronted with the practical issues in counseling alcoholics or in dealing with the prevention of alcoholism through education, this book shows how to apply the resources of Christian faith to the problem.

The Church in Community Action, by Harvey Seifert. Abingdon-Cokesbury Press, \$2.75.

Presents a workable and over-all plan for community leadership; points to the areas in which the local church can most effectively work and answers questions about procedure.

God and the Day's Work, by Robert L. Calhoun. Association Press, (paper-back), 50¢.

A call to transform all work and vocations into Christian vocation.

Social Responsibilities of Organized Labor, by John A. Fitch. Harper & Bros., \$3.50.

Deals frankly with organizational faults and individual derelictions among unions; analyzes the relations of unions with management, its members, other unions, and the community.

The Bible and Race, by T. B. Maston. Broadman Press, \$2.50.

A careful examination of biblical teachings on human relations.

A Southern Moderate Speaks, by Brooks Hays. University of North Carolina Press, \$3.50.

The story of Brooks Hays's political career that produced the attitude, and that was itself the product of deep religious conviction as to the meaning of the brotherhood of man.

Barriers: Patterns of Discrimination Against Jews, ed. by N. C. Belth. Friendly House Publishers, \$2.95.

Explores discrimination in areas of employment, education, housing, resorts, and social relations; presents a comprehensive picture of prejudice in action against American Jews.

The Fears Men Live By, by Selma Hirsh. Harper & Bros., \$2.75.

A short and provocative book about what science has learned of prejudice in America, and what can be done about it.

*Order from your Baptist Book Store.

1959 CHRISTIAN LIFE CONFERENCES

"THE CHRISTIAN CITIZEN IN COMMUNITY ACTION"

Ridgecrest, North Carolina

August 20-26

FOUR WORKSHOPS DAILY—8:30-9:45 A.M.

"The Traffic in Obscene Literature"—
Ralph A. Cannon

"Beverage Alcohol and the Alcoholic"—
Wayne E. Oates & Samuel Southard

"Community Tensions"—T. B. Maston

"The Christian Citizen in Church-State
Relations"—Barry Garrett

BIBLE CONFERENCE CLASS DAILY

10:00-11:00 A.M.

"The Christian Gospel and Social Fron-
tiers"—H. Clayton Waddell

(Sponsored by the Christian Life Com-
mission)

DAILY CONFERENCE AND DISCUSSION

PERIOD—7:00-7:50 P.M.

Led by workshop leaders and resource
personnel.

Glorieta, New Mexico

August 6-12

ONE WORKSHOP DAILY—8:30-9:45 A.M.

"The Christian Citizen in Church-State
Relations"—C. Arthur Insko

BIBLE CONFERENCE CLASS DAILY

10:00-11:00 A.M.

"The Christian Gospel and Social Fron-
tiers"—C. W. Scudder

(Sponsored by the Christian Life Com-
mission)

DAILY CONFERENCE AND DISCUSSION

PERIOD—7:00-7:50 P.M.

Led by workshop leader and resource
personnel.

OBJECTIVE: One of the main objectives for these conferences and open discussions is to exchange ideas on the various subjects in an effort to hammer out a practical handbook for guidance in community organization and action on each of the subjects considered.

INVITATION: We extend a special invitation to the members of the state committees on social service, civic righteousness, and public affairs. All interested Christians are urged to attend.

From

THE SOURCE FILE

***America's Way in Church, State and Society**, by Joseph Martin Dawson. The Macmillan Co., \$2.50.

A brilliant and vigorous study of principles that affect everyday life and activities as well as our larger national destiny. In its deep concern for maintaining both a righteous government and complete separation of church and state, Dr. Dawson's contribution is one of significance and challenge.

***Christians and the State**, by John C. Bennett. Charles Scribner's Sons, \$4.50.

Deals with the theological basis of the state itself, the state's nature and function, the problems of political ethics, and the problems of Church and State.

***Ideas, People and Peace**, by Chester Bowles. Harper & Bros., \$2.50.

A positive approach to a just and lasting peace—by a statesman with a unique understanding of the people of our world.

***Nation Under God**, ed by Frances Brentano. Channel Press, \$5.00.

Here, in more than 100 exciting episodes, America's lasting writers show how deep, pervading faith has

shaped this country's destiny since the *Mayflower* touched our shores—how, under God, ten generations of Americans have forged this land of liberty.

The Study of Religion in the Public Schools: An Appraisal. Report of a Conference on Religion and Public Education. (American Council on Education, 1785 Massachusetts Ave., N. W., Washington, D. C.). \$2.50.

Protestants, Catholics, and Jews speak their different minds with a single conviction—the knowledge of religion is integral to history, science, and language, and fundamental to a general education.

***The Travail of Religious Liberty**, by Roland H. Bainton. Harper & Bros., Torchbook, \$1.45.

In the two centuries from Torquemada to Locke, the Christian world strained to reconcile the conflicting claims of the individual conscience and of corporate society. All of freedom's anomalies and paradoxes which perplex the western world in the 20th century were foreshadowed in the period here studied by the foremost contemporary historian of religious freedom.

**Order from your Baptist Book Store.*

8

Light

Published Bi-Monthly by the
**CHRISTIAN LIFE COMMISSION OF THE
SOUTHERN BAPTIST CONVENTION**

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Light is distributed to active pastors, SBC agency heads, state secretaries, state editors, BSU directors and local BSU presidents, as well as to any individual who writes requesting it.

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