

# Report from the In Capital

APRIL 1968



## HONESTY IN THE CHURCH

by

Wayne E. Oates

THE WRITER of First Timothy urges us to pray that we may lead quite and peaceable lives, godly and honest in every way. The assignment of a topic of "honesty in the church" might imply that either this prayer is not being prayed or that it is not being answered. Or, this assignment could imply that the very matter of honesty in the church is taken too superficially and that honesty should be subjected to depth analysis in order that our prayers for it will be informed and enriched. This latter implication is the one upon which I propose to write this article. I am assuming that very few people in the church actually set out to be dishonest. I am assuming that the rank and file of persons in the church consider themselves to be honest. They take this as such a routine matter of fact that the subtleties of deceit in the human spirit and in the human community as a whole are unnoticed and selectively "inattended." The purpose of this article, therefore, is to probe more deeply the meaning of the dishonesty that creeps like the fog "on cat's feet" into our relationships within the churches.

### The Capacity for Self-Deception

The mechanisms of self-deception within the human mind do not leave the church member exempt. We can react away from a temptation of our own and become extremely intolerant of another person who has been overtaken in this same fault. Yet the Scripture enjoins us to restore that one with a spirit of gentleness lest we ourselves be likewise tempted. We can ease our own irresponsibility in great causes around us by disparaging the overzealous activity of others. Yet to sit down and ask our God what he would have us do is a discipline that would call for self-examination and honesty that disparagement does not. Even more subtle than this, we can roundly condemn our selves and believe that self-condemnation is sufficient without the "fruits of repentance." Thus our subtle dishonesty with ourselves relieves us of the necessity to make restitution for wrongs we have committed, except where to do so would commit further harm.

As subtle as our temptation to self-deception is, we stand in need of "admonishing one another in the Lord." The covenants of Baptist churches call for our promising faithfully to admonish and even rebuke one another. We agree to do this. Yet, we yearn for each other's superficial good will so desperately that we do not do this. Rather we withdraw from each other and create distance and destroy intimacy called for in a fellowship of believers. I stood by a retired school teacher in our church one Sunday as we all read together the church covenant. When we got to the line about admonition, she quit reading. Afterward, she said to me: "Do you know why I quit

(Continued on page 2)

(Continued from page 1)

reading when we got to the line about admonishing and rebuking one another?" I said, "No. Why?" She said: "Because we have quit doing it." She was not being vindictive or critical. She was challenging us all at the point of our honesty in our covenants.

### Cultural Deception

The person who reads the foregoing paragraphs, however, has a right to ask: "Do you mean that we are going to be unselective in what we say to people? Shall we be blunt, forthright, and say the truth to people no matter how it hurts?" The undercoating of this question is an appeal for *tact*. The original meaning of the word "tact" was "to be in touch with, to feel with the sense of touch." It meant and now means "to have feeling for" another. Yet, we have become superficial, not only in our understanding of honesty but also in our perception of what it means to be tactful. Being tactful becomes cultural approval of ways of saying things we do not mean in such a way that the non-verbal atmosphere around our words actually means something quite different. For example, we are likely to tell our children to answer the telephone and tell whomever wants us that we are "not at home." In order to prevent another person from being hurt, we "tell a white lie." This is, along with a multitude of illustrations of it that come rushing to the reader's mind, what might be called "cultural deception." Europeans often pick this out in American culture. We invite them to come to see us when they come to our city. They think we mean it! Consequently they may show up at the most unexpected moments at our city to discover that we were "just being nice." We did not really mean what we said.

## HONESTY IN THE CHURCH

Yet within the church we are enjoined to let our yea be yea and our nay be nay, for whatever is more than these is evil. We are told to mean what we say and say what we mean. Along with this, we are told to speak the truth in love and that this is the process of maturity in Christ. The New Testament speaks of the "edifying" word. We are told not to speak the truth, but to speak it in such a way that it builds up and does not destroy. "To build up" is the meaning of the word "edify." The person who plays games with his fellow Christians in the hope that one day they will take off their mask and be honest with him will sooner or later run out of patience. He would do well to "call off" the little cultural deceptions quickly "while he is in the way" with his Christian brother. To continue to "maneuver" with his fellow Christian until he himself runs out of patience is hazardous. Then in a low moment, when he is off guard, he is likely to become honest in a brutal way. Thus, he, in behalf of having been "nice" for years, in a moment

*The role of the Christian through church and state is greatly affected by his personal integrity. Closely tied to the practice of religious freedom throughout the nation and to the proper relations between churches and government at all levels are attitudes and behavior of members of the churches, both individually and and corporately. This article points up the critical importance of the integrity of individual church members.*

or two becomes so thoroughly honest that his fellow "gamesman" feels destroyed whether he is or not. An earlier practice of Christian candor would have been the more painful for both and the less destructive in the long run.

Christian living is so inextricably interwoven with cultural deception that these cultural deceptions themselves have Christian sanction. We are supposed to think positively, to cry peace when there is no peace, and then be nice at all costs. Yet this kind of dissimulation is a distortion of Christian love, though it may sell itself as Christian love. When it succeeds it becomes one of the most devastating and disillusioning kinds of dishonesty.

### Areas of Need for Honesty in the Church

Several areas of need for more Christian candor within the life of the churches can be identified. The first area of need is in the expression of irritation, anger, and objection. The very need for respectability within our churches causes us to be indirect, circumferential, and devious in our expression of our hostility toward each other. A minister came to me in the market-place recently and brought the evil report of two of his fellow ministers. He expected me to go to them and tell him of his objections to their behavior. I asked him if he knew the contents of Matthew 18. He dropped his head and said that he did. I told him then that the Scripture required of him that he go to them first and asked him if he had talked with them as yet. He had not. I agreed to talk with them with him present *after* he had tried to talk with them alone and failed. As yet he has not called me and asked me to go with him to see them. Neither have I borne his anger at them to them. His own relationship would be strengthened if he did, I am quite confident. But such honesty calls for courage which he has not yet demonstrated. The Scripture does not snuff out anger as if it did not matter. Rather, it gives clear, clean guidelines such as those in Matthew 18 for the expression of anger and negative feelings in a responsible way.

The second area of need for honesty is in the area of the basic data of the sexual lives of persons. Much clarification of plain falsehood, heresy, and deception within the church would endue the life of the community with health if Christians were less furtive and anxiously deceptive in the area of sexual ignorance within the family and the church. The gifts of sex are to be taken with thanksgiving and prayer and thereby consecrated to God. The rudiments of honor, beauty, and good taste need not exact the price of truthfulness from us in the area of sex. Much information is

(Continued on page 7)

<sup>1</sup> **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.

The Baptist Joint Committee on Public Affairs is a denominational agency

maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, U.S.A., Inc., North American Baptist General Conference, Seventh Day Baptist General Conference, and the Southern Baptist Convention.

**Executive Staff of the Committee:** C. Emanuel Carlson, executive director; W. Barry Garrett, director of information services; Walfred H. Peterson, director of research services; and James M. Sapp, director of correlation services and editor of *Report From The Capital*.

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APRIL 1968—Volume 23, Number 4



# Washington Observations

*News — Views — Trends*

April 1, 1968



**THESE OBSERVATIONS** are written the morning after President Johnson's surprise announcement about Vietnam and his candidacy for reelection. Washington is buzzing with speculation. "If I had only guessed," many are saying. Others speculate: Will this make the Democrats doves and the Republicans hawks? Will the Vice President throw his hat in the ring? How will Hanoi react? Sit tight and wait? Or take a new interest in negotiation? What effect will this have on the November election? Your guesses are as good as ours at this point.

**A HOUSE JUDICIARY SUBCOMMITTEE** continues hearings on judicial review of First Amendment cases. Since the Supreme Court has heard the Flast arguments each witness before the subcommittee is asked about the timing of congressional action. Answers vary. Some advise delay until the Court acts. Others urge congressional action now.

**CHAIRMAN EDWIN E. WILLIS (D., La.)** is opposed to the judicial review bill. Others seem to be uncommitted. With the chairman opposed and with timing an issue, action by the House seems unlikely until after the Flast case is decided.

**LEGAL EXPERTS CLASH** on the judicial review bill. Professor Bickel of Yale law school regards the proposal as unconstitutional. Professor Freund of Harvard law school took the opposite view. Both based their views on opposing analyses of the same case, Frothingham v. Mellon.

**GOVERNMENT PROGRAMS** are not enough to solve the problems of frustration and discontent in the nation, declares President Lyndon B. Johnson. In a talk to 250 Southern Baptists at the Christian Citizenship Seminar here, sponsored by the Christian Life Commission of the SBC, the President said that solutions "require a change in men's hearts."

**THE NATION'S HEAD OF STATE** laid responsibility directly at the feet of religious leaders in the churches to help change the way people see and treat their neighbors. This is an interesting turn in church-state relations to hear the top political leader in the nation appeal to the churches for solutions to social and civil disorders.

**WHITE RACISM** has come in for heavy attack in recent weeks. Most prominent was the Kerner report on civil disorders. Following that, three major speakers at the Christian Citizenship Seminar urged Baptists to root out white racism from their churches.

**BOTH HAWKS AND DOVES** fluttered their wings at the Christian Citizenship Seminar here. Paul Geren, president of Stetson University, said he would support the presidential candidate in the November election who offered the best hope of bringing the earliest peace in Vietnam. Sen. John Sherman Cooper (R., Ky.) appealed for a cessation of bombing in North Vietnam. Rep. Jim Wright (D., Tex.) supported President Johnson in the determination to win the war.

# Baptists Return To Rose Garden For Johnson Talk

President Lyndon Johnson told Baptist leaders that "the only sure and lasting solution to frustration and discontent and disorder lies beyond government programs."

Johnson spoke to a group of 250 pastors, educators and students in Washington March 26 for the Christian Citizenship Seminar sponsored by the Christian Life Commission of the Southern Baptist Convention.

"It will require a change in men's hearts," the President said.

Then he issued a direct challenge to the religious leaders by saying "There, my friends, is where you come in." He laid responsibility directly on the religious leadership of the nation to help change the way people see and treat their neighbors.

The meeting with the President on March 26 was the highlight of an intensive three-day study of the disordered society in America today. Government, university and denominational leaders spoke to the group about their specific areas.

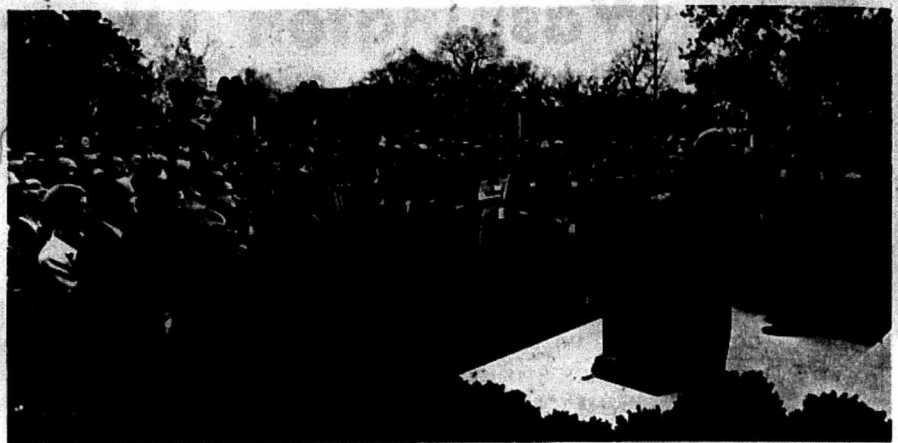
Paul Geren, president of Stetson University, opened the meetings March 25 with an address on "The Christian's Impact on a Disordered World." David Ginsburg, executive director, Advisory Commission on Civil Disorder, and Martin Marty, theologian, ended the first day's sessions.

Speaking the second day were Virgil Peterson, operating director, Chicago Crime Commission; Dorothy Routh, VISTA; William Crook, director, VISTA, OEO; Senator John Sherman Cooper; Attorney General Ramsey Clark; Dr. Robert Miller, under secretary, education, HEW; President Johnson; Bayard Rustin, executive director, A. Philip Randolph Institute, and Franklin Littell, president of Iowa Wesleyan College.

The session ended March 27 with talks by Lewis Rhodes, pastor of Broadway Baptist Church, Knoxville, Tennessee, and Jim Wright, congressman.

The meeting with the President took place in the rose garden of the White House, the same place he addressed a similar group four years ago.

After some light bantering with the Baptists about Disciples of Christ, Methodists, Presbyterians and Episcopalians, Johnson plunged directly into the problems confronting the nation. He described the issue in the Biblical question, "Who is my neighbor?"



President Johnson addresses Baptists in White House Rose Garden during SBC Christian Life Commission Christian Citizenship Seminar.

## Joint Committee Looks At Sharp Religious Liberty Issues

The Baptist Joint Committee on Public Affairs, in semi-annual session in Washington, March 5 and 6, agreed to explore at its October meeting the problems and issues in conscientious objection to military service.

Included in the conscientious objection study will be the plight of those who become objectors to war after they have been inducted into military service. Another area of conscientious objection has arisen since ministers can now be exempt from participation in social security coverage only on

grounds of conscience or violation of religious principles.

The Committee also investigated church-state and religious liberty issues in tax exemption for churches, the military chaplaincy, housing programs and other areas on the state and local levels.

The Baptist Joint Committee on Public Affairs is an agency representing eight Baptist denominations in North America. C. Emanuel Carlson is the executive director.

In another action the Baptist Joint Committee authorized its executive committee "to study the possible advantages and disadvantages related to the use of litigation as a channel of extending our flexibility as a Baptist Joint Committee."

This step was taken after a report by Carlson that increasingly the staff of the Baptist Joint Committee is being asked to file amicus curiae ("friend of the court") briefs in court cases. The further question of other participation by Baptists in court cases was discussed by the Committee.

The possibility of considering a legal department in the Baptist Joint Committee for council and consultation to represent Baptist concerns in litigation was also presented.

The Baptist Joint Committee took no position on the problem of tax exemption for churches. In 1960 the Committee sponsored a Religious Liberty Conference on

(Continued on Page 7)

He said that man, regardless of where he lives, "is our neighbor, our responsibility."

The President praised the Baptists for coming to the nation's Capital to study their citizenship responsibilities "in the face of change and upheaval and disorder."

In an apparent reference to the Kerner Commission report on Civil Disorders, the President agreed the solution to joblessness is jobs, to ignorance is educational opportunity, to bad housing is better housing and cure for crime is a sense of pride and participation in the community by every citizen.

But this is not enough, he said, as he declared that the ultimate solution goes deeper and as he appealed for a change in the hearts of the people.

"All of us believe, as George Washington believed," Johnson said, "that the roots of public policy must lie in private morality."

## Baptist Students Hear Congressmen On "Support And Dissent"

Dissent is a very precious constitutional right said Representative John Buchanan (R-Ala) and Representative Don Edwards (D-Calif) in separate speeches to 75 young people on March 12.

The congressmen addressed a group of American Baptist students who came to Washington from eastern and mid-western states for a week of study on the topic of "The American Dilemma—Support and Dissent." The leader of the seminar was Rev. Elizabeth Miller, director, Division of Christian Social Concern, Valley Forge, Pa.

"I would be the very last person to say an American had no right to express his opinion," Buchanan said.

Buchanan said dissention is very important to him because we live in an atmosphere of challenge and debate and without dissent, there would be no freedom of speech. A Christian must be aware if he is to dissent. Buchanan defined responsible dissent as taking the whole truth and reporting it accurately.

He said, "The framework of our nation is built on responsible dissent."

But, he said, as Americans we have to be careful what we say and how we say it. Unreasonable dissent, he defined, is to report half the truth and cause a distortion of the whole picture.

He gave an example from his trip to Moscow last year. He said the Russian news was full of anti-Vietnam sentiments. He asserted that the most effective argument they used against the U.S. was the speeches of the American political leaders against the war in Vietnam.

"As a Christian, I believe all war is evil, ugly, immoral and wrong, but as a Christian realist, I am aware I don't live in the kingdom of heaven," Buchanan said.

He gave three principles the war has been based on as 1.) our nation had a commitment, 2.) our nation was asked by another government to come to their defense, 3.) it isn't a confrontation between two countries, but between world communism and the right of a country to have freedom. It is a question of more than 15 or 16 million people and the entire world peace and safety at stake.

"If Christians had done their job of winning people to Christ, then there wouldn't be a war. Christ is the prince of peace.

"We face two evils," he said. "It is wrong to kill, to wage war, but it is more

wrong to have a tyranny to take over the world.

"Our nation's strength is in the hope for world peace. Just as a Christian can dissent, the Christian can go to Vietnam to fight. A Christian can serve God and his country at the same time," he said.

In his presentation, Edwards defined dissent as "to disagree." He gave a brief history of dissent in relation to the American people. He pointed out that the reasons for coming to the United States in the first place was the lack of dissent in Europe.

When the Constitution was first drawn up, he said, there was no guarantee that the people had the right to dissent so they called for this freedom to be added. The right to dissent was made the first amendment to the Constitution.

"The most important part of the Bill of Rights is the right of dissent," Edwards said. "It is the single right that distinguishes us from a totalitarian government."

He cited involvement in elections, living room arguments and writing to newspapers as methods of dissent that are vital to a more democratic government. He said there is not enough involvement in today's government.

He also pointed out the fact that if there is a reversal in the right of free speech, the Supreme Court protects the right of dissent.

According to the Bill of Rights a person can dissent by protest, march, demonstration or speech, provided they follow the laws of



Congressman Buchanan



Congressman Edwards

the state. He said dissent must be protected, but there must also be law and order.

"Dissent is a precious freedom," he said.

## Research Director Resigns to Return to Teaching

Walfred H. Peterson, director of research services for the Baptist Joint Committee on Public Affairs, has resigned to accept a teaching position at Washington State University, Pullman, Washington, effective August 1.

At Washington State he will be on the undergraduate and graduate faculties in political science.

Peterson has been with the Baptist Joint Committee for three years. Prior to that he was on the faculty of Bethel College, St. Paul, Minnesota, in the political science department.

He has had a long standing interest in public affairs and religious liberty. He has served as chairman of the public affairs committee of the St. Paul Association of Evangelical Churches. He also was the chief draftsman for the report of the com-

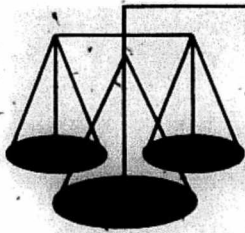
mittee of the Minnesota Council of Churches on "The School Bus Issue in Minnesota."

Other teaching experience of Dr. Peterson includes: teaching fellow at the University of Washington, 1950-51; summer session teaching, Lewis and Clark College, Portland, Oregon, 1958; and acting assistant professor, Washington State University, 1960.

He was the first public affairs intern of the Baptist Joint Committee. The program was begun in 1961.

In addition he has written many articles for Western Political Quarterly, Journal of the Minnesota Academy of Science and other denominational and religious publications.

Peterson and his wife Marianne have two children, Nils, 11, and Elsa, 8.



WHAT IS IT? HOW DOES IT FUNCTION?

## The American Government

*A series on possible projects or learning experiences for the Christian, or a group of Christians, to pursue in order to understand more perfectly the interrelations between churches and government in the United States.*

**QUESTION:** What influence does foreign public opinion have on the conduct of American foreign policy?

**ANSWER:** A significant influence, although foreign policies are not set on the basis of popularity.

### BACKGROUND DISCUSSION OF THE QUESTION AND ANSWER:

From the founding days of the American nation, the makers and movers of American foreign policy have paid a "decent respect for the opinions of mankind." The same impulse that led the authors of our Declaration of Independence to publicly identify the causes that impelled them to sever their dependence from England today motivates our nation to explain both our domestic and foreign policies to an inquiring world.

This regard for the opinions of mankind flows from our basic concept of government and its relationship to man. Belief in self-determination, that governments derive their just powers from the consent of the governed, requires a belief in freedom of inquiry and information. As testimony to that belief, the free and open debate that accompanies our political processes is today shared with the whole world through the communications revolution of the past decades. A critical, candid report of a Presidential commission on civil disorders, for example, grabs headlines in London and Lahore, as well as in Louisville and Los Angeles.

Even totalitarian governments are no longer insensitive to public opinion in the conduct of domestic and foreign policies. All governments today conduct informational programs designed to interpret and win approval for their policies.

The official American instrument of this effort is the United States Information Agency. Its Presidentially-defined mission is:

"To help achieve United States foreign policy objectives by (a) influencing public attitudes in other nations, and (b) advising the President, his representatives abroad, and the various departments and agencies of the implications of foreign opinion for present and contemplated United States policies, programs and official statements."

Through the Voice of America, publications, press material, films, books and personnel stationed around the world, the USIA seeks to make understandable U.S. policies and actions and the culture from which they flow.

But the USIA is not the only, indeed, often not the most important, source of information about American policies. American and foreign commercial media fully report the American scene, and thousands of American tourists, employees of overseas companies, Peace Corps Volunteers and other private citizens living and working abroad provide their own unique representation of America and help influence foreign attitudes about the United States.

While the answer above indicates a significant influence for foreign public opinion on American policy, it implies that public opinion does not determine foreign policy. Often national requirements may dictate a foreign policy action which will produce negative reactions among foreign publics. Restrictions on travel, trade or reductions in foreign aid, for example, may be required by national factors. But such decisions are not made with disregard for public opinion and efforts are made to explain them and limit the negative impact.

A world increasingly responsive to public opinion is much to be desired by democratic societies which invest great confidence in the political wisdom of an informed public.



LLOYD WRIGHT is the Executive Assistant to the Director of the United States Information Agency.

A world gripped with the potential terror of nuclear holocaust demands a fuller-public understanding of national and foreign policies of all governments. Such understanding can only come through a freer flow of information across national boundaries, reducing the risk of perilous miscalculation.

### SUGGESTIONS FOR LEARNING EXPERIENCES:

1. Seek to broaden your own understanding of American and other governments' foreign policies by listening to international shortwave broadcasts, reading informational materials published by foreign governments and discussions with persons knowledgeable about international affairs.

2. Let a member of your church group or department tape excerpts of international shortwave news and commentary broadcasts beamed to the U.S. in English and play them as part of a program of evaluation and discussion. Analyze the content of the programs, noting particularly the issues treated. Discuss the presumed level of understanding on the part of the intended audience, the objectivity of news treatment and the persuasive qualities of the materials. As additional source materials for the program, write foreign embassies requesting samples of informational materials distributed by their public information offices.

3. If you have occasion to visit Washington, tour the Voice of America facilities at 330 Independence Avenue, S.W., and visit foreign embassies for a personal view of informational activities.

—Lloyd Wright



## Honesty in the Church

(Continued from page 2)

available for people of all ages. Yet little can be said about it candidly within the gathered community of the church. The literature produced by Evelyn Duvall, David Mace, and Lester Kirkendall as well as many others can be used as data for honestly dealing with the crucial need of lonely people for genuine fellowship in the solution of problems in their specifically sexual lives.

A third area in which we can open ourselves to each other with great profit if we are honest within the church is in the frank discussion of social class differences and similarities. These are usually the "hidden agenda" of the average church. Everyone is aware of the social class lines, symbols, structures, privileges, etc. However, little or nothing is said in a systematic way about these problems. A frank discussion of the problem of *Social Class in America* is given by W. Lloyd Warner in his book by that title. This could well become the basis for open discussion in the church. Many other problems such as that of alcohol and its use, race conflict, leadership competition, etc. can be discussed on this larger scale. At their base such problems, which in themselves are grounds for much deception within the church, are at their base rooted in social class problems. Yet, we by our own silence about social class in America play hide-and-seek with each other in the church and do not come "clean."

Another area of clarification and need for honesty within the church is in the handling of money given to the church by the people of the church. We have emphasized the importance of stewardship by the individual church member. We have insisted that he deal honestly with himself and the Lord in his giving. Yet, private conversations among church members reflect all too prevalently that they do not have much confidence in the way in which the money is dispensed by the leadership of the churches. Here, as in the relationship of people to local, state, and Federal governments, a wide "credibility gap" exists. Entirely too much suspicion is present for the health of the churches. Patterns of affluence, extravagance, and vested interests among church leaders do not communicate the kind of integrity that is to be desired. I like the wit and wisdom of one denominational executive who studies the public transportation systems of the cities he has to visit so that he can use this rather than taxis. I like the integrity with which he squeezes every given dollar in his budget to make it show up in the enrich-

## Joint Committee Looks At Sharp Religious Liberty Issues

(Continued from Page 4)

"The Churches and American Tax Policies." Since that time the matter has been under lively discussion in Baptist circles.

Although it cannot be a policy-making body on tax questions, the Baptist Joint Committee will continue to be a resource and consultant agency to help Baptists understand the issues.

A subcommittee of the Baptist Joint Committee gave careful consideration to the religious liberty and church-state issues in the military and other public chaplaincies. The committee recognized that this is an increasingly difficult problem.

As a result of this initial probing the Baptist Joint Committee authorized its staff to "undertake some factual studies about the military chaplaincy and other public chaplaincies consulting with the appropriate leaders in our several Baptist bodies as well as other authorities in the field."

If these studies discover that further consideration should be given to the church-state issues in the chaplaincy, the Committee will again take up the problem and make its recommendations.

Another subcommittee of the Baptist Joint Committee explored the church-state issues in low cost housing programs in the nation. It instructed the staff to give serious consideration to a religious liberty conference on the church-state facets of housing problems.

Among the problems to be considered in low cost housing would be open housing, the philosophy of programs for individual home ownership and rental housing.

Yet another subcommittee gave attention to the growing church-state and religious liberty problems on the state and local

levels. It was pointed out that in years past the focal point of many church-state problems has been on the federal level. Now, due to several factors, the burdens of administration and policy making for many public programs have shifted to the states and local communities.

The Baptist Joint Committee took two actions in relation to this shifting locus of church-state issues:

1. A survey will be made of the difficulties that may be met "in achieving responsible involvement of its constituents in affairs of religious liberty and church-state relations in the state and at the local level."

2. The Baptist Joint Committee staff was instructed to "alert state Baptist leadership of the growing importance of responsible action in affairs of religious liberty and church-state relations at the state and local levels."

In another action the Baptist Joint Committee directed its staff to study the program statements of its sponsoring conventions. If any revisions in these statements are found to be needed, the staff is to present suggestions to the Baptist Joint Committee, which in turn will study them and make recommendations to the sponsoring conventions.

In explaining this action, Porter W. Routh, executive secretary of the Executive Committee on the Southern Baptist Convention, pointed out that if all of the sponsoring conventions did not want all of the services of the Baptist Joint Committee, this should not be a point of tension, but should merely be noted in whatever document may be adopted.

ment-of the spiritual lives of individuals and groups. I enjoy eating lunch with him, because we go "dutch," and he is not trying to impress me with the decor and status symbols of the places we eat. I enjoy riding the public utilities bus in a Southern city with him. The trip is longer, safer, and we are not preoccupied with driving a rented car. I enjoy hearing him speak because I know that he is not a phony. He is an honest man and runs an ecclesiastical office with austerity and integrity.

However, I must, in an attempt to be honest with myself, say that honesty is the point at which he who thinks he stands must take the most heed lest he fall. This article

itself can be a testimony against me. I will, before this gets into print, come face to face with my own words here and be forced to re-examine myself in the light of them. In writing on honesty, one is much in the same position he is when he writes on prayer: it is better to pray than to write about it. It is better to be honest than to write about it. For to be honest is always to be at prayer asking that we lift not up our souls to vanity nor swear deceitfully. This is my prayer for myself and my reader.

WAYNE E. OATES is Professor of Psychology of Religion and Director of Graduate Studies at the Southern Baptist Theological Seminary, Louisville, Kentucky.

NEW MATERIALS  
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#### STAFF REPORT

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#### BOOK

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BAPTIST JOINT COMMITTEE  
ON PUBLIC AFFAIRS

#### Editor's Notebook

## Report from the Capital

• A few weeks can turn this town upside down, especially during a presidential election year. . . . Within 33 days (February 28-March 31) Governor Romney withdrew, Republican governors, et al, dramatically and fruitlessly pressed Governor Rockefeller to announce his candidacy, Senator McCarthy won big in the New Hampshire primary, Senator Kennedy reassessed his position and announced he would run. Johnson announced his non-candidacy and Nixon reassessed everything.

• "Honesty In The Church," page 1, by Wayne Oates, is another kind of reassessment. Lack of integrity on the part of either institution, the church or the state, does damage to interrelations between church and state. . . . Two significant Baptist gatherings in Washington occurred during March. . . . 75 American Baptists, headed by Betty Miller, ABC's Social Concern director, came from high schools in the Midwest and North Central US for a week-long study of government at work at all levels in the Nation's Capital (page 5). . . . Foy Valentine, SBC's Christian Life Commission secretary, brought together 130 Baptist leaders from 23 states for a three-day seminar on Christian Citizenship (page 4).

• Many Baptists live in the Washington area and work for the United States government. . . . To catalogue the expertise of these people would take a huge volume. . . . One of the most able of these we know is Lloyd Wright of USIA, page 6. . . . He came to Washington, from Texas, with the Peace Corps, moved to a Democratic National Committee desk, from there to responsible posts with USIA. . . . Incidentally, he is an active churchman now struggling with the difficult duties of a pulpit committee member.

• An appropriate follow-up of the piece on "Honesty" will be next month's article, "The Baptist Congregation and Responsible Freedom," by Dallas J. West, Executive Secretary of the Indiana Baptist Convention, ABC.  
—James M. Sapp

### Kerner Report Is Now Available In Paper Back

The report of the National Advisory Commission on Civil Disorders, better known as the Kerner Report, is now available in paper back form.

The illustrated volume, in excess of 600 pages, details the report of the U.S. riot commission study of the civil disorders in the summer of 1967. The book is available at news stands, drug stores, book stores and wherever paperback volumes are sold.

The report is the work of a blue-ribbon commission named by Executive Order of the President on July 29, 1967. Governor Otto Kerner of Illinois served as chairman and Mayor John Lindsay of New York City was vice-chairman.

Other members of the committee were Senator Fred R. Harris (D-Okla.); Senator Edward W. Brooke (R-Mass); Rep. James C. Corman (D-Calif); Rep. William M. McCulloch (R-Ohio); J. W. Abel, President, United Steelworkers of America (AFL-CIO); Charles B. Thornton, Chairman of the Board and Chief Executive Officer, Litton Industries, Inc.; Roy Wilkins, Executive Director, National Association for the Advancement of Colored People; Katherine Graham Peden, Commissioner of Commerce, Kentucky (1963-1967); Herbert Jenkins, Chief of Police, Atlanta, Georgia.