

stone would shock us into a realization of the errors of our ways. Certainly I believe that we must mend our lives, in both thought and deed, if we expect to retain the fruits of our heritage and proceed on the road to a higher civilization that has been so carefully laid out by our ancestors. I think we can best mend our ways by returning to the simple faith and philosophy of our forefathers, who devoted their lives to spiritual ideals, turning their eyes away from all that was vain, cheap and artificial in life and following the advice of the Scriptures to do justly, love mercy and walk humbly with their God.

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ADDRESS, ANNUAL BANQUET OF  
THE WESLEY FOUNDATION  
UNIVERSITY METHODIST CHURCH  
COLLEGE PARK

April 27, 1960

It was kind of you to invite me to join in fellowship here this evening with my Methodist friends at this annual banquet of the Wesley Foundation. It is somewhat difficult for all of us to assess the forces which have affected the way we live, but I have no hesitancy in saying that aside from my family, the Methodist Church has been the greatest single influence in my life. I respect its doctrines and revere its traditions. The service I have been able to render it as a layman is paltry compensation for the rich rewards I have received from my association with it . . . .

You have asked me to speak tonight on the relationship of politics to Christianity—on the part Christian ethics play in shaping decisions in politics and government. To do your assignment justice may call for more wisdom and skill than I possess. I welcome the opportunity, nevertheless, to voice some strong beliefs I have on the subject.

To state it generally, I think that our American society and our American way of life are products of the Judeo-Christian concept of the relationship of man to God. The Golden Rule, that very essence of Christianity, diffuses itself through everything we create and everything we do as a people and as a nation. We all know how careful the men who wrote our Constitution were to avoid the injection of religion into government, how zealous they were in separating church from state. State-established religion, to them, meant tyranny, and they