



Christian Life Bulletin

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A World View Every Hour

On an invitation from Brooks Hays, chairman of this Commission and member of the United States delegation to the General Assembly of the United Nations, the Executive Secretary of the Commission spent a day recently at the UN building. In the morning we were in the delegates lounge where we met and visited with a number of representatives from other countries. Later we sat in the sessions of the Economic and Social Council of the General Assembly. Lunch time brought us into the delegates lunch room with Congressman and Mrs. Hays, a delightful occasion we shall long remember.

After lunch we talked with Mr. Hays on the work of this Commission. He is vitally interested in the work of the Christian Life Commission. "Every hour of the day in this place where we have the world view before us," he earnestly remarked, "I see the need for the work of our Commission among Southern Baptists."

This Commission has a good team in its chairman, Brooks Hays, Baptist lay leader and representative in Congress from Arkansas, and Paul Sanders, Baptist deacon and on law faculty of Vanderbilt University, Nashville.

Advisory Council Meets

The Advisory Council of Southern Baptists met for the day of November 1 at Memphis. The purpose of this Council is to discuss and correlate plans, share ideas and procedures, and strengthen the total program of Southern Baptists with Negro Baptists. Its membership is composed of two representatives from each of the following agencies: Sunday School Board, Home Mission Board, Christian Life Commission, Woman's Missionary Union, Education Commission, Commission on the American Baptist Theological Seminary, theological seminaries, state directors of work with Negroes, and the Promotion Committee.

During the morning session reports were heard from each agency represented on their cooperative work with Negro Baptists. In the afternoon appraisals of these reports were made. Other reports were heard from standing committees within the Council. Among these was the committee on Negro Theological Education which announced a scheduled meeting on this subject to be held at Hot Springs January 30-31, 1956.

The next meeting of the Council will be held at Nashville on March 12, 1956.

Knox County Shows the Way

"Christian citizens can have in their communities the kind of moral atmosphere they want," writes James C. Furman, Executive Secretary of the United Tennessee League in his report on the local option whiskey election for Knox County, Tennessee, held on September 20, 1955.

The county has forbidden for 48 years the legal sale of whiskey. In this election it refused to legalize whiskey by a vote of 27,000 to 20,000. The last election on this issue was in 1947 when the margin of victory was 5,000. In both elections the rural areas voted by large majorities against legal sale. In 1947 the city of Knoxville voted to legalize by a majority of 300, but in the recent contest this majority was cut to 100.

The Christian leadership of Knoxville is to be congratulated for their forthright acceptance of this challenge by the liquor forces. They have shown the way to other communities for the achievement of moral righteousness.

In Ohio and South Carolina

On November 4 the Executive Secretary of the Commission spoke on the Christian Life Commission and its work to the state convention of Ohio meetings at Reading. On November 16 he spoke to the South Carolina Convention on "The Family in Today's World."

Later in the month, November 28-30, he is to give three addresses on "Moral Foundations" at the Leadership Seminar in Alcohol Studies and Christian Action to be held at West Columbia, S. C.

The World Comes to America

En route to the Ohio Convention last week we dropped into some of the Unesco meetings which were being held at the Sheraton-Gibson Hotel in Cincinnati. This is the United Nations Educational, Scientific and Cultural Organization. It works to advance the objectives of international peace and the common welfare of man.

The 3,882 foreign nationals from 76 countries, who came to the United States under the exchange program during 1954, are associating with individual Americans in all of our 48 states and territories. Likewise, the 1938 Americans who went abroad under the program are gaining a deeper understanding of the problems, needs and hopes of other peoples. Together these American and foreign exchangees are creating a new climate of international understanding and tolerance at a people-to-people level. This is an opportunity for world missions knocking at our doors.

COMMISSION COMMENTS

"Let There Be Light"

In the discussion of the grave issues of our day it is easy for us to generate more heat than light. Everywhere today we are shamed by the parade of evil in our streets. We are appalled by its invasion of our homes. Christian people have the power to stop this parade and to repel this invasion if we will arise and act. "For every one that does evil hates the light, and does not come to the light, lest his deeds be exposed." "Ye are the light of the world," said Jesus. Dr. J. B. Weatherspoon comments, "If we are the light of the world we should turn it on; and if we are the salt of the earth we should pour it on."

The Christian faith is concerned with more than what we call the religious activities of one's life. How much are the churches to blame for the hypocritical jargon, "Business is business," meaning that business and religion do not mix? When Jesus said, "I am the way, the truth, and the life," he spoke of a way of life. His meaning was as broad as the total life of man. Christian men in business, industry and in all vocations must bring their practices in accord with that way, make them the expressions of that truth, and see that they are in keeping with that life.

God's Purpose is Our Mission

The place of our nation in the world of today is not without moral or religious meaning. We hold our power under the providence of God. If we are to fulfil God's purpose for this nation the Christian people of our land must be faithful to their world mission in bringing men to God in Jesus Christ. If we are to continue to have the opportunity to confront the world with the Christian witness we must be ever alert to the issues of church and state, religious freedom, and human rights that bring equality of opportunity and justice to all peoples.

World Missions Sold Short

Southern Baptists face today a world missionary situation that has changed. It is a situation that calls us to do some changing ourselves. I once asked Dr. M. T. Rankin, "What effect will our traditional attitudes toward the people of other races and nationalities in our country have on our foreign mission work?" His answer was immediate and prophetic. "More and more," he

said, "the sincerity of our missionary interest in the colored peoples of other lands will be judged by our actions toward the colored peoples who live among us."

In the light of the prophetic insight of this great leader, Southern Baptists dare not whitewash the darkened walls of racial antagonisms in the South. Only recently have we heard it said that the great world missionary advance of American Christians in the 1920's under the leadership of John R. Mott was sidetracked by a widespread interest in race relations and other social issues. On the contrary, this great movement was stopped in its tracks by the discussions and enactment by our country of the Asiatic Exclusion Act of 1924 and the oppressive colonialism of Christian nations growing out of the peace treaties of World War I. The Christian nations by these actions had sold world missions short just as the South is about to do today for Southern Baptists.

The action of the Southern Baptist Convention at St. Louis in 1954 on racial segregation and the Supreme Court decision, and again at Miami in 1955 on world peace have set us in a position to be heard by the colored and submerged peoples of the world. Favorable reaction to these two commitments have come from every part of our nation and from mission fields throughout the world. We were called recently to a conference at Atlanta with five high officials of Japan. Through their interpreter they commended Southern Baptists for these two actions.

The Christian Life Commission has not had the resources with which to meet its responsibility for these and former commitments on this issue made by the Southern Baptist Convention. Unless we do meet them our message will become weak within our own borders and will not be heard among the colored and submerged people of the world who are fighting for their recognition and the inherent freedoms for which God has endowed them.

Satan's Favorite Pastime

Satan's favorite pastime is to disrupt the fellowship of Christian people. No place is too sacred for him to enter. Even as Jesus and his disciples entered the upper room Satan went with them. But he did not stay long; where God dwells the enemies of Christ do not long remain.

SURVEY OF FACTS

Crime Trends

The Uniform Crime Reports of the Federal Bureau of Investigation for the first six months of 1955 may show a long overdue break in the upward crime trend of the past seven years. The estimated major crime totals for this six-month period reached 1,128,350, a decline of 7,790 from the 1,136,140 total for the same period in 1954. This decrease was not quite one (0.7) percent. For the first half year period of 1951, however, there was a total in major crimes of 960,600. The figure for the same period of 1955 shows a 17.5 percent increase above the 1951 figure. This much of an increase in four years does not make our decrease for 1955 look very good; but we do hope that 1954 marked the crest.

The Bureau lists its major crimes in 8 classes: murder, negligent manslaughter, rape, robbery, aggravated assault, burglary, larceny, and auto theft. In the first six months of 1955 five of these eight classes show decreases. They are robbery, —15.1%; murder, —3.8%; burglary, —3.3%; manslaughter by negligence, —0.3%; and auto theft, —0.2%. The increases are rape, 6.3%; aggravated assault, 1.1%; larceny, 0.9%.

In the cities there was a 15.3% decrease in robberies. Burglaries were down 4% and murders down 3.4%. Even auto thefts were down but very little, 0.4%. Some of these major crimes in the cities show an increase. Highest among these is rape which was up 10.4%. Manslaughter by negligence came next with 5.7%, while aggravated assault rose 2.9%. Larcenies (stealing) were virtually unchanged with 0.1% increase.

Out in the rural areas there was for the first six months of 1955 a slight decrease in the overall crime picture from the same period of 1954. It was very slight—only three hundredths of one percent. Even this, it is hoped, represents a halt in rising crime totals in rural areas over many years. Decreases in rural crime areas for first half of this year were: robbery, 14.3%; manslaughter by negligence, 7.2%; aggravated assault, 5.5%; murder, 4.1%; and burglary, 1.7%. Increases were in larceny, 2.9%; rape, 1.5%; and auto theft, 0.4%.

Definitions for Crimes

1. **Murder and nonnegligent manslaughter** includes all wilful felonious homicides as distinguished from deaths caused by negligence. Does not include attempts to kill, assaults to kill, suicides, accidental deaths, or justifiable homicides.
2. **Manslaughter by negligence** includes any death which the police investigation establishes was primarily attributable to gross negligence on the part of some individual other than the victim.
3. **Rape** includes forcible rape, statutory rape (no force used—victim under age of consent), assault to rape, and attempted rape.
4. **Robbery** includes stealing or taking anything of value from the person by force or violence or

by putting in fear, such as strong-arm robbery, stickups, robbery armed. Includes assault to rob and attempt to rob.

5. **Aggravated assault** includes assault with intent to kill; assault by shooting, cutting, stabbing, maiming, poisoning, scalding, or by the use of acids. Does not include simple assault, assault and battery, fighting, etc.

6. **Burglary—breaking or entering** includes burglary, housebreaking, safecracking, or any unlawful entry to commit a felony or a theft, even though no force was used to gain entrance. Includes attempts. Burglary followed by larceny is included in this classification and not counted again as larceny.

7. **Larceny—theft** (except auto theft). (a) Fifty dollars and over in value; (b) under \$50 in value—included in one of the above subclassifications, depending upon the value of the property stolen, thefts of bicycles, automobile accessories, shoplifting, pocket picking, or any stealing of property or article of value which is not taken by force and violence or by fraud. Does not include embezzlement, "con" games, forgery, worthless checks, etc.

8. **Auto theft** includes all cases where a motor vehicle is stolen or driven away and abandoned, including the so-called joy-riding thefts. Does not include taking for temporary use when actually returned by the taker, or unauthorized use by those having lawful access to the vehicle.

Factors in Community Crime

The following is a list of some of the factors which affect the amount of crime in the community:

- Religious, educational and recreational facilities.
- Population of the city and metropolitan area adjacent thereto.
- Composition of population with reference to age, sex and race.
- Economic status and activities of the population.
- Climate.
- Number of police employees per unit of population.
- Standards governing appointments to the police force.
- Policies of the prosecuting officials and the courts.
- Attitude of the public toward law enforcement problems.
- Degree of efficiency of the local law-enforcement agency.

Crusade for Christian Morality

The material on this page is accurate and dependable. It will be appropriate for use in the Crusade for Christian Morality. File it where it will be readily available.

VIEWPOINTS

On the Christian Ministry

The Christian ministry has many functions. Each one is given his work according to the wisdom and gifts of God. Missionaries take the gospel into new and undeveloped regions. Prophets speak for God with special insight and courage. Evangelists are endowed with special gifts to preach the gospel of salvation. Pastors and teachers train and shepherd those who become the followers of Christ. (Eph. 4:11).

While the ministry has many functions, it is to work toward one purpose. "Let us leave the elementary doctrines of Christ and go on to maturity," writes the author of Hebrews, "not laying again a foundation of repentance from dead works and faith toward God." If there are those in the ministry whose work it is to lay the foundation, there are others who are called to build on it. We do not have to neglect one part of the house in order to keep the foundation, nor do we have to shun the materials that must go into the house after the foundation is laid.

What this scripture is saying is that missions and evangelism bring new material into the Kingdom, but the work of pastors and prophets is needed for the completion of the Kingdom structure. The whole message from the whole Book for the whole life of the whole man in the whole world is the responsibility of all of us working together.

A Malady to be Overcome

It was Dryden who wrote the rather strange line, "Love is a malady without a cure." The same may be said of some of the other deep human emotions. One of these is prejudice. It may not be totally cured but it can be overcome. Too many of us take our prejudices for granted. They are a luxury we refuse to give up, a false defense we refuse to surrender. Especially is this true of our

prejudices toward people. Too few of us realize that prejudice as a personal feeling against persons is a positive evil that leads to harmful effects in the character of those who hold it as well as to those who are the victims of it.

Like all erroneous voluntary acts, race prejudice can be overcome. Direct attack can be made on it by explicit teaching which shows: (a) the nature of prejudice so that people may recognize its voluntary and emotional character; (b) the false foundation on which prejudice rests, the supporting stone of which is the notion of racial inferiority; and (c) the harmful effects race prejudice has on all individuals and groups by whom and against whom it is practiced.

Integrity—Personal and Public

The vast responsibilities of our government, sometimes in the hands of individuals who feel that they have accepted their positions at personal sacrifice, often involve corresponding temptations. An important control here is the actively interested citizen who not only keeps informed but also passes his carefully thought out suggestions to the appropriate government officials. He should be quick to praise and slow to criticize, remembering that the character of our government reflects to a large degree the character of the people.

It is our corporate responsibility to support legislation designed to alleviate those conditions which foster crime and moral degradation. In particular, we are concerned to eliminate slums, corruption in politics, juvenile delinquency, and indulgence of self in the use of intoxicating beverages and narcotics; we have an obligation to work for conditions which will reduce the incidence of divorce and promote the well-being of family life. Ultimately, however, there is no substitute for individual responsibility in matters of personal and public morality.—Friends Committee.

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