



# Christian Life Bulletin

PUBLISHED BY THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

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## News of The Commission and Its Work

The Administrative Committee of the Christian Life Commission met on the afternoon of October 22 in our office at Nashville. This is an executive committee composed of ten members of the Commission who live in the Nashville area. Paul Sanders, vice-chairman of the Commission, presided at this meeting. Other members present were Fred L. Bell, Dr. R. K. Galloway, Mrs. Albert McClellan, and Howard P. Colson. Robert McCann of Clarksville, Tennessee, member of our Commission, was with us.

**Progress Reports** were given by the Executive Secretary on the state of our finances, the various conferences in which he had been asked to participate, the assistance given by the Commission office to state committees, and the literature published and distributed throughout the Convention.

**Various Surveys** were discussed to be made on beverage alcohol, the changing industrial pattern in the South, and the moral issues involved in the current racial issue. It was felt these surveys are needed to get factual information that will enable our people to know the truth on current questions instead of resorting to emotional and traditional feeling for their answers. "Let us speak the truth in love," someone commented, "but let us speak it."

**Our Financial Needs for 1958** to be considered by the SBC Executive Committee in its December meeting gave us some concern in our discussions. For the last two years we have received an apportionment of \$17,000 from the funds of the Convention. This means that the Christian Life Commission receives for its work 17c out of every \$100 of the undesignated gifts for Southern Baptist work through the Cooperative Program. We are grateful that our apportionment has been increased to \$20,000 for 1957.

**Special Funds Received.** The Christian Life Commission has received some special funds to supplement its budget for the last half of 1956 and 1957. In view of the heavy burden of responsibility thrust upon us by the growing intensity of racial strife and controversy, we needed funds for conferences and literature to give guidance to our people on this issue and to correct the false propaganda and erroneous literature that have spread like wildfire over our Southland and the nation. After 23 of our Baptist colleges and 34 of

our Baptist hospitals had accepted above \$9 million from the Ford Foundation, we solicited and received \$15,000 from the funds of this foundation which are being administered by The Fund for the Republic.

Our Commission has repeatedly expressed its preference and earnest desire to receive its full support from Convention funds, but this extreme emergency into which we were thrust made it necessary for us to follow the example of other agencies of our Convention in soliciting special funds. This we have done in keeping with the financial plan of our Convention.

The nature and function of the work of this Commission does not call for a large staff, nor does it call for an ever increasing budget. But it should receive sufficient funds from the Convention to do its work without having to solicit funds from outside sources.

The first Counseling Clinic of Southern Baptists was held at Nashville on October 1-2. Representatives from all Southern Baptist agencies were present. Others came from our church schools and various service institutions from over our Convention. A total of 83 registered their attendance. The Findings Committee brought a report that pointed up the need for the continuance of this movement and the development of a trained counseling ministry in all our work. The group asked for another clinic to be held in 1957 on September 30-October 1. A Findings Committee was continued with H. Henlee Barnette as chairman and a Program Committee with Joe W. Burton as chairman.

The Christian Life Conferences held each summer at Ridgecrest and Glorieta are being well received over the Convention. The daily attendance at Ridgecrest in August was above 200. Next summer our conferences will be on **The Christian and Economic Life**. The questions to be discussed will deal with the relevancy of Christianity to the right to work, management and labor relations, the use of leisure time, and right motivation for the production, distribution, and use of goods.

The dates for our conferences for the summer of 1957 are: Glorieta, August 8-14; Ridgecrest, August 22-28.

## **Sidelights On The Affairs Of The American Indian**

The Indian legislative record of the 84th Congress created an improved state of affairs for the American Indian. It is significant that not a single bill considered objectionable by the Indians was enacted into law. This was much better than what was attempted in the 83rd Congress when Public Law 208 was enacted providing for the termination of tribal status and privileges. On the authority of this public law and by intense pressure from economic sources legal actions were taken resulting in the loss of tribal lands and status without the consent of the Indians concerned. President Eisenhower signed this bill into law (Public Law 208) with the express understanding that it would be amended in the first session of the 84th Congress so as to clarify and guarantee to the Indians the democratic principle of "government by the consent of the governed." At any rate, the 84th Congress has recognized this principle in dealing with Indian affairs.

The 84th Congress enacted two laws of major importance to the Indians generally. Public Law 959 authorizes the appropriation of up to \$3,500,000 annually for the vocational training of adult Indians. The other one, Public Law 767, extends the Indian Claims Commission for another five years, giving more time for legitimate claims to be processed and paid, which it is hoped will provide the means for needed improvement and rehabilitation programs among some of the tribes now living in dire poverty and unhealthful conditions.

They called it firewater. Early in his contact with the white man, the Indian became acquainted with alcohol. Until recently the sale of liquor to an Indian was forbidden by law. Public Law 208 above referred to placed the Indians under the laws of their state and community, as are other citizens. The intent of the provision in the law was to give the Indian his freedom. Among the first in some communities to provide the Indian for an opportunity to vote for his "personal freedom" were the liquor interests. Indian ceremonies at Gallup were turned into drunken orgies. The story at Farmington is even worse than at Gallup, because wages are higher. Uranium, gas, and oil interests have made this a boom town that has grown in six years from a population of 3,637 to 12,450.

The U. S. District Attorney in Albuquerque said recently at a conference on Indian law and order in Santa Fe that if it were not for liquor, crime by

Indians would be negligible. He said that 90% of Indian crime is due to drinking. Indians are essentially law-abiding people, conditioned by tradition to be respectful toward their elders and all authority. The gradual breaking down of old customs is leaving much hurt and misery as well as confusion in its wake.

Tradition shuts the door. Two summers ago I visited the pueblo at Tow, New Mexico. The sun was red in the western skies. Soon another day would be gone. I approached an old Indian as he sat by the wall of his home. In the course of our talk I asked, "How long have you lived here?" "All my life," he said. I then ventured to ask, "And how long has that been?" "Ninety-three years," he answered. I observed that as long as our conversation was in terms of tradition and Indian lore he was responsive. When we ventured beyond that he had nothing to say. Tradition has shut the door and holds it fast.

The young seek to escape this bondage to tradition by leaving the pueblo, only to find they are not welcomed into the white man's community. There are few recreational facilities in most of the villages. Such activities are frowned on because they are not a part of tradition. The relatively wealthy pueblo of Laguna has started a teen-age recreational program, the first of its kind. It has grown out of the parents' concern and is sponsored by the Laguna PTA. Few of the pueblos will allow such programs for their youth. The old men fear abandonment of the established culture. It is this difference in attitudes between the old and the young which causes the cleavage between the generations everywhere manifest in Indian country.

"Behold I stand at the door." Thus John saw the Christ at the door of the church of the Laodiceans. And thus we see him today in the persons of many faithful Home Mission Board and state missionaries as they minister within the hogans of the Navajos and in the pueblos. But it is not all of the gospel to get these Indians to become followers of Christ. Their education and health and their training in vocation and in citizenship is a part of our Christian responsibility. Let our Christian ministers and missionaries join hands with our political statesmen to work for the spiritual, social, and civic betterment of these first Americans.



## Christian Morality and The Liquor Traffic



The necessity for abstinence from alcoholic beverages on the part of Christians is the emphasis being given in our churches this fall. Christian people must give the answer of personal abstinence to the growing practice of social drinking. Education in the nature of alcohol and in the evils of strong drink must give the rebuttal to the unscrupulous publicity and sales campaigns of the makers of alcoholic beverages. This is the emphasis in Part V of our Southern Baptist Crusade for Christian Morality.

**The Church and Social Drinking** is the title of an **Alcohol and Information Leaflet** published by The National Temperance League, Inc., at 131 Independence Avenue, S. E., Washington 3, D. C. It is a brief of a very forceful address delivered by Dr. Earl F. Zeigler at the National Temperance Institute at Louisville on June 26, 1956. Dr. Zeigler is an editor with the Board of Christian Education of the Presbyterian Church, U. S. A. These leaflets may be had from the Washington office of the NTL for \$1.50 per 100, postpaid.

Contrary to public opinion, the liquor business is not a business in the true sense of the word. The Supreme Court of the United States has held that the manufacture and sale of liquor is a privilege permitted by law. It is a traffic that exists by sufferance, and in a democratic society can be legally suppressed or regulated without compensating its owners or promoters for losses suffered. It is a traffic that is not considered in the same category with the sale of essential commodities.

It is amazing to hear well informed people say that the advertising of this "legalized business" (?) can not and should not be prohibited. Do we not realize that in every state and community where the stuff is sold that there are laws restricting its sale? We even have liquor inspectors to see that these laws are obeyed. Why, then, should this traffic not be restricted in its advertising when such advertising can be proven to be false and the product advertised shown to be disastrous to the public welfare?

**Alcohol Education Week** is to be observed in our Southern Baptist churches March 17-22, 1957. It is the study week for the whole church, sponsored by the Training Union. Four books have been especially prepared for this great all-church study. The adult book is **Shadow Over America** by Dr. John D. Freeman. The book for young people is **Alcohol and Christian Influence** by C. Aubrey

Hearn. **Alcohol and Youth** is the book for Intermediates, prepared by Dorothy Severance. The Juniors will study **Highways to Health** by Seibert Haley.

We now have only four months to prepare our people and churches for this momentous week—**March 17-22**. Don't be led around by the nose by the false claims of the liquor crowd. And don't think you can beat this traffic by denouncing it. Let's get the facts and shoot it to death with the truth.

### Books and Tracts on Alcohol

**Understanding and Counseling the Alcoholic\*** by Howard J. Clinebell is heralded as the best book of its kind. Some will not agree with the author's thesis that "alcoholism comes in people, not in bottles." But the author makes a good case for his position that alcoholism is a sickness, while by no means discounting the power and place of religion in dealing with the alcoholic. In the closing part of his book Dr. Clinebell becomes the counselor of the counselors in four chapters of excellent discussion of tested methods for counseling alcoholics. His conclusion is that prevention is the only real solution to the problem of alcoholism and the church is the most important force for achieving this end. This book is for pastors, trained counselors, and other serious students of this subject. It is available through your Baptist Book Store and well worth the publisher's price of \$3.75.

"What Liquor is Doing to the Home", a reprint by The Christian Life Commission of an article by A. C. Miller in the **Home Life Magazine**. Single copies free. In quantity \$1.50 per 100. Order from The Christian Life Commission, 127 Ninth Avenue, N., Nashville 3, Tennessee.

"I Make My Commitment," a tract by C. Aubrey Hearn. Single copies free. In quantity \$1.50 per 100. Order from The Christian Life Commission, address above.

"The Adder's Sting," the Crusade tract for this quarter, by Duke K. McCall. Order directly from the Sunday School Board, 127 Ninth Avenue, N., Nashville 3, Tennessee.

\*Abingdon Press, New York and Nashville.

## Viewpoints

### Conversation at Christmas

It was a few days before Christmas. I was a pastor in the town and had gone to the post office to mail some of our Christmas cards. I stood at one end of the high writing desk in the lobby placing on each envelope a Christmas Tuberculosis Seal. A Negro woman stood at the other end of the desk using the same kind of seals on her Christmas cards. She opened a conversation with me. "Brother Miller," she said, "I am glad to see that you use the tuberculosis seals." I thanked her, and after some further conversation I mailed my cards and left.

Some days later I saw this woman in one of the stores. She approached me somewhat uncertainly and said, "The other day after our talk at the post office the Postmaster called me to the window when you had gone and told me I owed you an apology because I addressed you as 'Brother'."

"You owe me no apology," I hastened to reply, then went on to say, "Two things I hope you will ever remember: first, the Postmaster is not a Christian and does not understand the relationship that should exist between Christians; and second, I am your brother and you are my sister through Jesus Christ, our Elder Brother."

She thanked me graciously. I thought she held herself a little higher and walked with firmer tread as she went away.—A. C. Miller

### The Gift of Freedom

History is the story of man's struggle for freedom—freedom from inhibitions within his own being, from limitations imposed by nature about him, from the tyranny of rulers and masters, from the oppressions of race over race, class over class, creed over creed, and from rigid restrictions of ideas and institutions. Every new dream of

liberty, every forward bound, every episode in the long story have been celebrated in song, in marble, in drama. These expressions compose the most glittering treasures in man's literature and art. Each successive gain furnished the occasion for the creation of some other beautiful or inspiring symbol. One beholds the array in wonder and lingers to marvel, not only at the universal hunger for liberty, but also at man's poignant effort to mark the meaning of its satisfaction.... Freedom, however, is not exclusively a human achievement; it is a divine gift. It is both a capacity and a clamor implanted by the Creator; for man was created in the image of his Maker, and God is free.—J. M. Dawson

### Some Things to Think About

Paul once had something to say about the low moral conditions among us gentiles. His severe indictment of us is recorded in the first chapter of Romans. But he goes right on in the second chapter to warn some of the religionists of his day not to be too puffed up in their own innocence. Said he: "You have no excuse, O man, whoever you are, when you judge another; for in passing judgment on him you condemn yourself, because you, the judge, are doing the very same things." (Rom. 2:1, RSV).

Arnold Toynbee's book, *The World and the West*, has a rather menacing title for us. He invites us to look with impartial eyes at what this world has experienced in its contact with the West during the last five hundred years. His conclusions make such startling reading that even the most complacent among us will be rudely awakened. This book might help us to understand better what we are up against in trying to superimpose a world revival in the preachments of a gospel we refuse to practice in our relations with all people.

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