



# Christian Life Bulletin

PUBLISHED BY THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION  
A. C. MILLER, Executive Secretary-Treasurer • 161 EIGHTH AVE., N. NASHVILLE 3, TENN.

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November

## News of The Commission and Its Work

### CHRISTIAN LIFE CONFERENCES HELD AT GLORIETA IN AUGUST

The Christian Life Conferences at Glorieta this summer were on the subject, "The Traffic in Obscene Literature." We were ably assisted in these timely meetings by **O. K. Armstrong** of Springfield, Mo., former congressman from his state and an editor of *Reader's Digest*; **Glenn D. Everett**, Washington correspondent of *Religious News Service*; **Ralph A. Cannon** of Spartanburg, S. C., representing the Methodist Board of Temperance; **J. Howard Williams**, President of Southwestern Baptist Theological Seminary at Fort Worth, Texas; **James P. Wesberry**, pastor of Morningside Baptist Church of Atlanta, Ga., and chairman of the Georgia Literature Commission; **Lewis A. Myers**, editor of *The Baptist New Mexican*; and other members of the Governor's Advisory Committee on Decency: **Harry D. Corcoran**, Captain **Hathaway**, **Judge G. D. Fowley**, and **Mr. Nettleton**, all from Albuquerque.

The speeches were taken down on tape and a limited number of the series of addresses will be available in ditto form. Later we hope to have sufficient funds with which to print some of this material in tract form.

The purpose of these conferences was to discover ways and means for organizing our communities for the moral and legal control of this insidious traffic and other forms of indecency.

### A CHRISTIAN VIEW GIVEN OF LABOR-MANAGEMENT RELATIONS

The subject of our conferences at Ridgecrest this summer was "Labor-Management: A Christian View." **H. W. Rollman**, President of the Wellco Shoe Corporation of Waynesville, N. C., gave us his views of management. His company has 72 shoe factories in 61 countries, with 15,000 workers employed. Viewpoints of labor and of the labor movement were given by **John G. Ramsay**, Chairman of the International Committee of United Steel Workers of America. Mr. Ramsay is a Pres-

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byterian layman who is active in his local and national church affairs. Incidentally, he is directly related to William G. Ramsay, famous New Testament scholar of England.

Others on the program were **Ralph Phelps**, President of Ouachita College, **Olin T. Binkley** of Southeastern Baptist Seminary at Wake Forest, N. C., and **Henlee Barnette** of Southern Baptist Seminary, Louisville, Ky. Members of the Com-

mission served as resource members in the conferences.

In these conferences we sought to determine how the Christian way of life is relevant to management and labor relations, the right to work, the right motivation for the production, distribution, and use of goods, and other issues we must meet in the rapidly growing industrial development of the Southern region of our country.

## EXCERPTS FROM ADDRESSES HEARD AT GLORIETA

**Dr. J. Howard Williams**, in his address on "The Moral Responsibility of the Press," said: "In a democracy, where every man is a king, there is always the possibility of letting liberty degenerate into license. There is the ever-present need for the highest form of character. There is the need for self-discipline and direction.

"What is true of the individual becomes true with the official. There is need in this great land of America for people in all phases of life to recognize that they must live above the law, in the sense that they must recognize that the law is the minimum, so to speak. The law is made for those who break it, not for those who want to keep it and do keep it. One who has the idealism necessary to the maintenance and permanence of democracy must live on a plane higher than the minimum demands of the law, and must exercise himself in the realm of character in the interest of the total of society."

**Ralph A. Cannon** said: "I think if I were to take a central theme that I want to underscore . . . it would be this: That in our opposition to obscene publications we make it an opposition in depth. It would be possible for us to keep telling ourselves for the rest of this conference, 'This filthy stuff is filthy because it's filthy. We must do something about it because we must do something about it.' We have witnessed that sort of thing in our opposition to the liquor traffic, and I think those of you who have dealt there know what I mean. We began in a great fervor, and we said something to the effect that 'Non-drinkers don't

drink because they don't drink,' and went at that with a lot of emotion. But we finally came to realize that we had to plunge in a little bit deeper. I hope that in assessing this problem we will not only seek to think about the outright evil that we can label, but that we will go in a little bit deeper and find out just why it is Christians are opposed to this sort of thing."

**Harry D. Corcoran**, Chairman of the Governor's Advisory Committee on Decency, had this to say: "You probably know that more than 2½ million crimes were committed in the United States last year—an all-time high—more than 385,000 of which were committed by juveniles. It's estimated for every juvenile who is brought into our courts, that there are at least seven others who are apprehended without being formally charged. And these juveniles are being brought into our courts on the most vicious types of crimes and sex offenses usually attributed to hardened criminals and mentally depraved. You also probably know that J. Edgar Hoover and juvenile court judges throughout the United States have been telling us for years that one of the principal causes of juvenile delinquency is sex and crime literature which has flooded our country."

Mr. Corcoran went on to say: "We discovered a manufacturer of this material who was using young boys and girls to make these perverted films and booklets and photographs. And one of his many drivers . . . interviewed in the state penitentiary, told us that he had never made a trip on deliveries . . . when he would not bring back at least \$24,000. We know, conservatively, that this

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## A SERMON

(This sermon was preached at the 11:00 A.M. services of the Second Baptist Church of Little Rock, Arkansas, by the pastor, Dr. Dale Cowling, on Sunday, September 1, 1957—two days before the opening of the public schools in that city. The church's membership of 2,585 includes many government officials.)

### — A PASTOR LOOKS AT INTEGRATION IN LITTLE ROCK —

DR. DALE COWLING, Pastor  
Second Baptist Church

Numbers 13:1-7  
Philomus 8-19

#### — INTRODUCTION —

Every thoughtful Christian citizen is concerned about the tremendous problem we are facing with regard to the racial integration of our public schools. Almost everyone has some opinions on the matter.

Surely, none of us want our community to be torn with strife with the attendant hurtful consequences and unfavorable publicity.

In the light of the situation before us and under what I believe to be divine leadership, it is my purpose this morning to simply talk with you as my beloved church family. I can do this because I know your heart. Regardless of what your view toward integration may be, your deepest concern is to take the course that is becoming to a follower of Christ. Even if you have an extreme position either for or against integration, I am confident that you want to feel that your stand is pleasing to our Savior and God.

#### **I. FIRST, WE NEED TO CLEARLY CONSIDER, "WHAT IS THE REAL PROBLEM IN INTEGRATION?"**

If we can agree upon the major problem, then we will be in a much better position to reach the solution. It is both interesting and amazing to find the many different bases of argument from different individuals.

1. Because there are so many diverse points of view, it seems necessary to take a negative look at the real problem. We must eliminate some things that distort our judgment of what the real problem is.

(a) There are those who base their extreme opposition to integration upon their interpretation of the Scriptures. These individuals are sincere beyond question. They are simply greatly mistaken in their efforts to prove that God has marked the Negro race and relegated it to the role of servant. Those who take this point of view try to establish as a fact that the Negro race descended from Ham, and that the curse put upon Ham is upon the whole Negro race; thus, indicating that they are to forever live in the role of servants. A serious study of this section of Scripture and history soon points out the fact that this is only the conjecture of man. We might as well reason that the Negro is the descendant of any other Old Testament character.

There are others who would make much of the fact that God constantly urged the Hebrew people to stay within their own race. We must not forget, however, that God's purpose was to produce a race loyal to Jehovah God so as to bring forth the Messiah. To mix with heathen races threatened to contaminate Jehovah worship. Since the coming of the Savior, the clear insistence of the Word of God is that "in Christ there is neither bond nor free, Greek or Hebrew."

(b) There are those who feel sincerely that the Negro race possesses an inferior intelligence. These individuals argue that the basic I. Q. of the Negro is inferior to that of the white. This view is contrary to our best scientific evidence. It has been definitely established that a Negro and a white child, given an equal environment and opportunity, will show an equal grasp of things. It is true that because of poor background and en-

vironment, the Negro child's mentality is developed less at a given age than that of a white child with superior opportunity and background. It is also true, however, that a white child with a poor environment and background will fail to develop as rapidly as another white child with better opportunity. We argue against scientific truth when we say that the Negro is inferior in intelligence.

(c) **There are those who honestly feel that the Negro race is inferior from a physical point of view.** They point out the high rate of certain diseases within the Negro race. They argue that the Negro is more susceptible to social diseases in particular. Again, scientific facts will not substantiate this view. If the rate of social diseases among Negro people is higher than among whites, it is again because of environment and background. In fact, we would find groups of white people whose environment is very poor who would also show a high rate of social diseases.

**Another statement taken for granted by many sincere people is that all Negroes smell badly.** Many scientific experiments have been conducted taking perspiration from the glands of Negroes and whites only to find that there is no difference. The matter of body odor is again one of environment and economic condition which discourages either the opportunity or the tendency to liberally apply soap and water. Any person, colored or white, who goes without bathing will be sure to perfume the atmosphere.

These are the three most often heard statements designed to prove that the basic problem in integration consists of the inferiority of the Negro race and the teachings of the Word of God. There are many other arguments which are in reality nothing more than our prejudices. These are enough, however, to bring us face to face with the major problem.

2. **It becomes apparent, then, that the real problem is a social one.** It has to do with the changing of long-established traditions. It throws us into social relationships that are unfamiliar to us. It cuts across the established pattern and is, therefore, upsetting to us. We are afraid of the outcome if the races associate together in school. We wonder what it will produce. Our greatest fear is that it will result directly in mixed marriages. Our

fears of these new social relationships are so great until they keep us from looking calmly at other communities where they have already been met. Surely, the same culture, training, and background that operates presently in the choice of our friends will continue to operate. We do not choose to cultivate certain people as friends or marriage partners even within the white race. We teach our children to choose companions. Surely those teachings will continue to operate and produce good results even in an integrated society. Be that as it may, we are at least agreed that our great problem is a social one. It involves a change in society.

3. **Our school board has been wise to recognize the social nature of our problem.** In my judgment, the board has chosen a wise course of action in dealing with the social aspects of the problem. They have taken three years to prepare for the beginning of integration. During this time, they have sought to educate and prepare our society to make the best of a serious social problem thrust upon us.

The school board has been wise again in coming to a decision of gradual integration. This plan of gradual integration had to be one that would be accepted by both Negro and white groups to avoid unnecessary problems from either side. By beginning the integration in the senior year, the school board has avoided the more serious emotional problems in the minds of adults in the integration of little children. The plan provides for a small beginning and will provide a helpful proving ground for further action.

The school board has also been very thoughtful and wise in providing personal instructions for the pupils to be integrated by the Superintendent of Schools as well as by some of the most thoughtful Negro leaders.

All in all, it seems to me that good groundwork has been laid to do as much as possible toward overcoming the great social problems of integration.

4. **It also seems that our citizens have in a majority expressed approval of this procedure and confidence in the school board's leadership.** You may remember that in our last school board election, the candidates who were avowed foes of

integration were defeated by those whose stated purpose was to follow the gradual processes already established by the school board. This indicates that although our citizens probably would not have chosen integration on their own, they were committed to this plan which seems to offer the best solution.

## **II. SECOND, WE SHOULD CONSIDER, "WHAT BROUGHT ON THE CRISIS OF THIS PROBLEM?"**

We must remember that the decision to integrate our schools was not a local one. It was not the choice of our school board. It does not simply involve our community nor even the communities within our state. It is a national affair. We must remember that the situation came about by the interpretation of the Constitution of the United States of America by the highest court of our land. Whether we agree with the interpretation or not, we still face the fact that our properly constituted authority has so judged.

One seriously wonders if the high court could have interpreted otherwise. We must remember that the very heart of America is freedom. Her strength has been her rebellion against caste systems and her insistence upon the worth of every individual. The design of our Constitution was to provide this freedom for all.

At any rate, whether we sympathize with or rebel against the decision of the Supreme Court, the dye is cast. I personally cannot foresee a change in the decision.

Our decision, then, becomes, "What attitude must a Christian take toward civil authority?" Can we as Christians be outlaws to our civil authority? Romans 13:1-7 gives us a very pointed answer to this question: "Let every soul be subject unto the higher powers (civil authority) . . . the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake."

This is the same thought illustrated by Jesus when he, though he was the Son of God and certainly not subject to civil rulers by necessity, made

it clear that he paid his taxes and stated that we are to "pay tribute to whom tribute is due." We as Christians surely cannot justify ourselves in taking the law unto our own hands. If we must disagree with the law, then we ought to do it through legal means—not by becoming outlaws and resorting to acts of violence.

## **III. THIRD, WE SHOULD EARNESTLY SEEK TO KNOW, "WHAT PRINCIPLES DOES THE NEW TESTAMENT SET FORTH THAT APPLY TO THIS SITUATION?"**

We have already established the fact that Christians ought to be obedient to civil authority and to abide by the laws of the land. Whatever reactions a Christian makes to a given situation ought to come within the framework of our existing law.

Now, we turn to try to find the principles set forth in the New Testament which will help us form our Christian position with regard to this serious matter.

### **1. Let us consider Jesus' example.**

We must remember that our Savior brought great criticism upon himself in that he openly cut across established social patterns.

(1) We have the example of him talking with a Samaritan woman at the well of Jacob. A Samaritan was a Jew with mixed blood and looked upon by other Jews as a dog. A good Jew had nothing to do with a Samaritan; yet, Jesus felt compassion for this woman, led her to the Christian faith, and spent some days in her Samaritan village preaching to her town's people. The Scriptures bear evidence that many of them were converted.

(2) On another occasion, Jesus cut across racial boundaries by healing the servant of a Roman centurion. The centurion was without question a Gentile. Yet, Jesus said, "I have not found so great a faith even in Israel."

(3) One of the beautiful stories of the New Testament is that one of the Good Samaritan told by Jesus. When a dying Jew was passed by a priest and Levite of his own race, he was rescued

by a Samaritan and saved from death. This story in Jesus' day was loaded with TNT. Yet, he used it to illustrate the fact that we all are neighbors regardless of race.

(2) We also have some meaningful examples from the experiences of the early Christians.

(1) One of the most significant of these is that of the conversion of Cornelius, a Greek, by the preaching of Peter, a strict Jew. The Bible makes it clear that God led Peter to go to Cornelius and deliver his word. Peter himself testified that he learned that, "God is no respecter of persons, for he sent the Holy Spirit upon the Greeks in Cornelius's house just as he had sent him upon the Jews on the Day of Pentecost."

(2) Another meaningful example is that of the Holy Spirit sending Phillip, the evangelist, away from a successful revival to the desert of Gaza where he had arranged for him to ride in the chariot with an Ethiopian eunuch and lead the eunuch to faith in Christ.

(3) One of the most beautiful and pungent pleas on behalf of one for another is found in the letter of Philemon where Paul is writing to Philemon on behalf of Onesimus, his run-away slave. Onesimus had run away from Philemon after stealing some of his property. In that day, a run-away slave could be crucified or put to death in some other way. Somehow, in God's providence, Onesimus had gone to Rome and had either been arrested and put in prison or in some way came to the prison where Paul was a prisoner. Paul had led Onesimus to faith in Christ. Now, he is sending the run-away slave, who had become a Christian, back to his master who has the right to put him to death. Paul pleads with Philemon to receive Onesimus not as a slave but as a brother in Christ.

(4) Another principle not to be overlooked is the one declared by the apostle Paul in his message on Mars Hill in Athens. Paul declared as recorded in Acts 17:26, "And God hath made of one blood all nations of men for to dwell on all the face of the earth. . . ." This is a clear statement of the unity of the human race.

3. We not only have these direct teachings concerning our relationship to other races, but we

also must not forget Jesus' beautiful teachings in the Sermon on the Mount. The believer who practices the true Christian spirit will:

(1) Turn the other cheek. He will not strike back.

(2) Give the cloak also. He will not be contentious and ugly in spirit.

(3) He will return good for evil and will even be able to love his enemies.

(4) Jesus concluded, "Blessed are the peacemakers."

It is quite evident, then, that the Savior loves the spirit of peacefulness and humility and compassion. This attitude is certainly one for which we should pray in our Christian lives.

#### — CONCLUSION —

In the light of the social nature of our problem, the ruling of the highest court of our land, the insistence of God's Word that we pay respect and obedience to civil authority, the broad principles of love, brotherhood, and Christian patience laid down in the New Testament, I would implore you to:

1. Determine that you as an individual will have nothing to do with any threat of violence or gathering of a mob, incident to the opening of school.

2. Determine that you as a student will not be a party to embarrassing or intimidating a colored student.

3. Determine as a Christian to earnestly pray for the best solution to the problems incident to our local and national situation.

4. Determine to maintain an attitude of calmness and confidence in the peaceful solution of the problem.

(Reprints of this sermon sent free on request to the Christian Life Commission.)

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individual is grossing over a million dollars a year. We know also that this has become a \$500 million a year racket nationally."

In a concluding paragraph Mr. Corcoran said: "It is dreadful that so many people in our country are afraid to do anything about this violent matter for fear of appearing different. There are so many people who remain silent when they should speak up for God's side and have the courage of their convictions. For we must have that sort of courage, at least to refrain from patronizing the people who are spreading it and to tell them that we'll be glad to resume our patronage with them when they clean up the filth in their stores, because we simply do not want our children exposed to it."

**Judge G. D. Fowley** said: "The Supreme Court in *Rolf vs. United States* has held that obscene and lewd materials have never been within the concept of free speech and freedom of the press. Never have been. And we now have a definite holding squarely on the point.

I might say that in the *Rolf* case the greatest grounds of challenge was that 'Congress shall make no law abridging the freedom of the press, etc.,' and they went to bat on that point alone. And the Court said they never have considered that free speech included obscene or lewd material."

**Dr. Myers** made this suggestion: "We feel that the Christian Life Commission, so far as Southern Baptists are concerned, should study the materials of this conference and send to the churches suggested educational steps to be taken; send to state papers and to the leadership on the state level suggestions on how to move toward reform; and send to denominational libraries such findings as promise reformatinal aid."

**Captain Hathaway** stated: "The magazines in this display are just as tame as can be, but you can take any child eight years old and give him

50c and he can buy some of this stuff. And whenever your school teachers tell you that it's not on the school grounds, they must be very ignorant, because I got this right off the school grounds. I couldn't buy it. I couldn't walk out there and say, 'I'm a cop. Have you got any pornography?' No, I wouldn't get to first base. And the school teachers do the same thing. They walk out and say, 'I'm the professor here. I want to see your pictures.' 'We ain't got none.' I went at it from the standpoint of an old cop. I got one of the kids that came out of the reform school, and took him up there, and had him buy the stuff. You don't think he didn't buy it? I got a bucket full in two hours' time, and you can get it anywhere in the state."

**Mr. Nettleton**, from Albuquerque, N. M., was introduced by Dr. Myers. He had this to say: "I really think that the solution to this is teaching the Christian way of life in our homes. However, for an immediate effect in our present time, we really need to pass some legislation which will eliminate the procurers and publishers of this type of material. A law to protect our children from this sort of thing is more important than a law removing a murderer from our midst. The men who are selling this stuff are teaching our children how to become homosexuals, giving them a distorted view of the beauty of married life, and eliminating civilization as we know it. We need to pass laws and enforce them."

**James P. Wesberry**, in the course of his address, said: "When the Congress of the United States appropriated \$25,000 and set up a committee to study this thing and they came out with the report, naturally the publishers of our nation became alarmed. They immediately hid themselves behind the First Amendment and said, 'We are free to do what we want to do.' I thank God for the recent ruling of the Supreme Court of the United States which said that freedom is something other than freedom to publish obscenity."

## NEW TRACTS AVAILABLE

**Why Not Get the Revenue?** by C. Aubrey Hearn.  
\$1.00 per 100, single copies free.

The gifted and well-informed writer gives us the facts in answer to the argument often used for legalizing liquor—that liquor revenue lowers our taxes.

"The truth of the matter," says W. W. Smoak, "is that there is no 'revenue' from alcoholic beverages. The money which is obtained from the licenses and taxes upon these beverages is only a bit of salvage from the destruction wrought by their consumption." "For every dollar collected in taxes from liquor, the state expends at least five times as much to salvage the breakage caused to the social fabric."

The argument that liquor is a legitimate source of revenue is sophistry, says the *Oklahoma City Times*, and adds: "Public welfare cannot be erected upon whiskey. Fine, courageous citizenship cannot be developed upon a foundation which whets unnatural appetites and dulls mentality."

Ask your church to send \$10.00 for 1,000 of these to distribute among your members.

**Race Relations: A Factor in World Missions**, by Cornell Goerner. Sent free on request.

The author of this tract is a missionary statesman of first magnitude. He has been a member of the faculty of the Southern Baptist Seminary at

Louisville for the last quarter of a century, and has recently succeeded Dr. Sadler at the Foreign Mission Board. In this tract he writes: "Missions is the means by which middle walls of partition are broken down and one humanity, redeemed and renewed in Christ Jesus, is formed from among those of all kindreds, tribes, and tongues." In this day of our proposed missionary advance our people should have this tract.

### Christian Principles Applied to . . .

**Family Life**, 6 pp.

**Daily Work**, 6 pp.

**Citizenship**, 6 pp.

**Moral Problems**, 8 pp.

These attractive pieces of literature are five by seven inches in size, done in two colors, and illustrated with appropriate art work by professional artists. This very fine material was originally prepared and published by The Christian Life Commission of Texas, and is reproduced by permission by our Commission for wider distribution.

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