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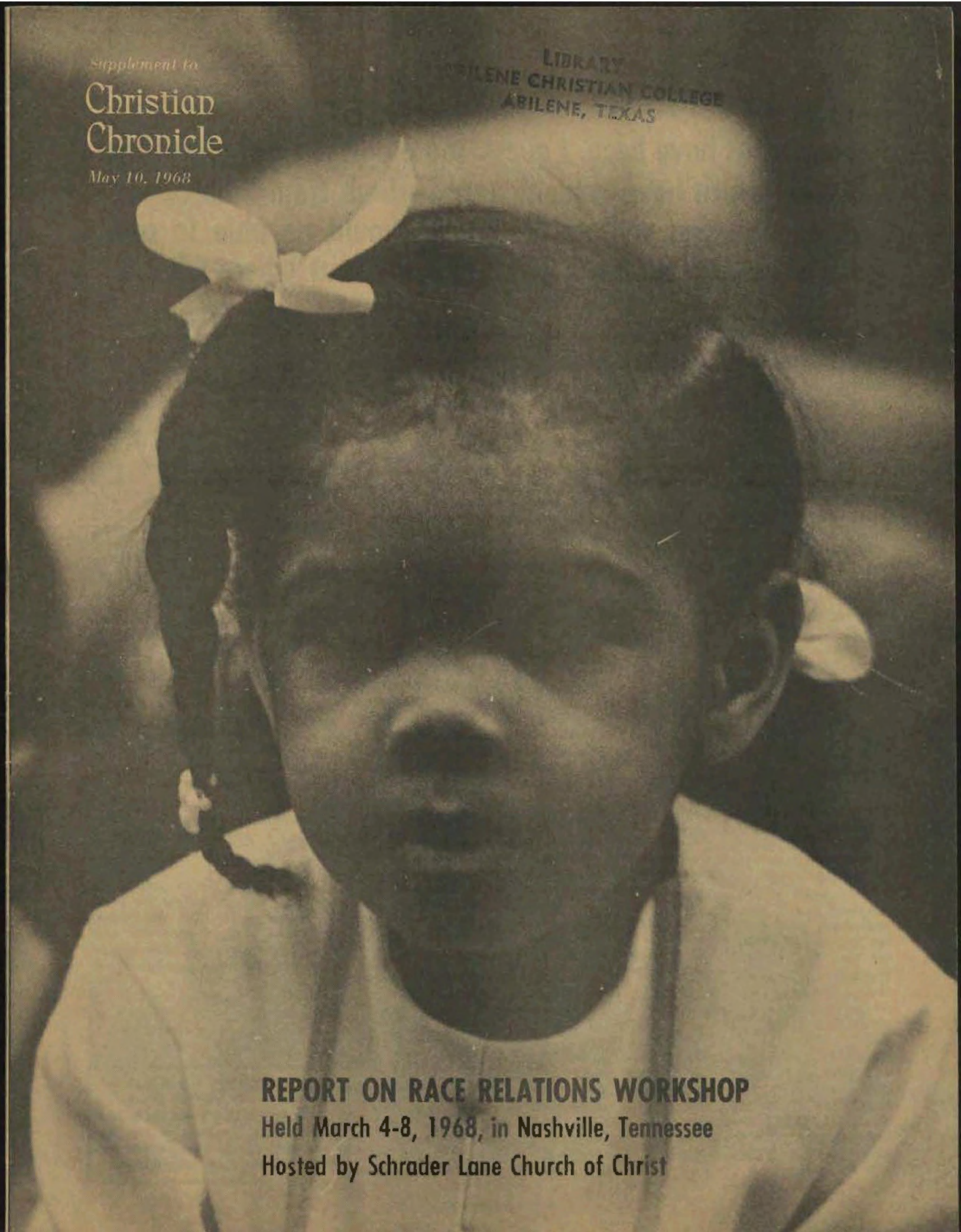
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Supplement to

Christian Chronicle

May 10, 1968

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REPORT ON RACE RELATIONS WORKSHOP
Held March 4-8, 1968, in Nashville, Tennessee
Hosted by Schrader Lane Church of Christ

“Most of us have been, I guess, too proud to emphasize those things which have actually torn us limb from limb . . . It’s high time that mature Christians should be able to come together and sit down and really look at where we are.”

We are deeply honored for your presence at what we consider to be a unique meeting for our city and our times. The reason I consider this a unique meeting is because I don’t ever recall reading in the papers, or seeing on television, or even hearing mentioned once among the brethren, a meeting where brethren got together to actually discuss what Christ teaches on race relations — the most critical domestic problem facing our nation today.

I have become deeply moved when I begin to think what has begun to happen to the Lord’s church, her influence, and the purpose for which Christ died. When I look among brethren throughout the world — whether from China, Europe, Africa, Asia, or among brethren in our own country—I see numerous congregations meeting but very few representing what the Lord really wants in the church. Most of us have been, I guess, too proud to emphasize those things which have actually torn us limb from limb. And like a person who has a dreaded disease, we continually cover up any indication of the disease until we find ourselves losing our health, our strength, our influence. We, like many people used to feel about mental illness, have hid the problem which we face in the closet. Meanwhile, we have lambasted hundreds of thousands of other people for their mistakes. We’re sort of like a man and his wife who don’t get along. When they go out in the public, they’re the most loving things you have ever seen. But their neighbors know they don’t get along; the people with whom they come in contact know they don’t get along; seemingly, the only people who don’t know that they don’t get along are the man and his wife.

What we want to try to do this week is for those of us who are really concerned about the church to begin to emphasize some of the truths of the gospel that have been buried or ignored in the past.

I was in Africa two summers ago, and the people in Africa seemed to know much more about the race problem in the United States than I knew. And, really, you’re embarrassed to try to explain “our” position, mainly because we don’t have one. Not only is that true, but we feel embarrassed sometimes trying to explain the actions of the brethren. It’s high time that mature Christians should be able to come together and sit down and really look at where we are. I think that we need to do so before the summer. The Negro brethren around here are very proud of this pretty building, but I’m afraid that unless we come up with something to really help some of our young people to see and understand Christ and the church, and to see his influence among brethren, I think we may end up having to move, or look for another place to meet. I’m saying this, not with tongue in cheek, nor am I merely yelling “wolf,” but I’m saying this because just last summer, right up and down in front of the church where we worshipped, youngsters who attended our own services didn’t respect the church enough to stop throwing bricks and bottles into cars, and this kind of thing. We can’t tolerate another summer of this. We are astounded when we hear of policemen being shot down in the street by bitter, young men. And, if you think it’s just a racial thing, you find out that a group of young Negroes shot a white policeman and a Negro policeman, and

the Negro died. And, if you think the Negroes are the only ones who are violent, then you need to take another look. There are plenty of whites who are robbing banks and doing things of this nature.

But these are bitter youngsters. They have never received the gospel of Christ. I don’t think that we’ve been giving it to them. I think that we need to seriously consider, not only that our world is being dominated by the wrong kind of people, people who would advocate the overthrow of the good people—the Ku Klux Klan, the extreme Black Power advocates, and people like this—but that these are the ones we see in the news all the time. I believe that there are hundreds of thousands of people, black and white Americans, who are not in sympathy with either one of the groups, but the problem is that no one says anything. And, the easiest way for a “wrong” to take over is for the “right” not to say anything. I think that this is our situation today: *We need to recognize that we cannot condone those things by merely remaining silent.*

OUR PURPOSE

My task now is to make you aware of this occasion, the need and purpose for this workshop; to discuss why we are here; and to stress the type of atmosphere that must be maintained in these meetings.

First, the purposes for which these meetings were planned are:

(1) To come to a candid understanding of each other. I don’t

Editor: Walter E. Burch

Photography: Thomas E. Watts

COVER GIRL—This 3-year old miss is Debbie Minor, daughter of Mr. and Mrs. Justin Minor, who are members of the Schrader Lane congregation.

"I don't think we really know each other. By this I mean that we are not really aware of the feelings, attitudes, habits, and customs of the other group . . . We only have notions about what we're supposed to be like, and how we are supposed to act while around each other."

think we really *know* each other. By this I mean that we are not really aware of the feelings, attitudes, habits, and customs of the other group. Therefore, our biracial gatherings may be uneasy or even tense. We only have *notions* about what we're supposed to be like, and how we are *supposed* to act while around each other.

(2) To reveal many unspoken truths about the Negro and Christianity in America. For too many years Christians have held up themselves as good examples to the world; the most verbal advocates of "pure religion" have somehow overlooked the forest while shooting into the trees.

(3) To emphasize the position of Jesus Christ in the race issue. Not what we have done, not what the brotherhood has done, but what does Jesus Christ teach! What would he do in our situation? Since we seek to imitate him, this should be our paramount interest.

(4) To initiate actions that will correlate on practices with true Christianity. It is an easy thing to sit down and talk—to get a few things "off our chests," but it's something else when it comes to action.

BACKGROUND OF RACE RELATIONS WORKSHOP

The Schrader Lane Church of Christ is a 40-year-old Negro church located in the heart of North Nashville's Negro population. From 1927 until 1967, the congregation met at 2521 Jefferson Street and was known as the Jefferson Street Church of Christ.

Newt Roberson and Ernest Davis, elders of the congregation, learned in 1966 of plans of the State Highway Department to route Interstate Highway 40 through the Jefferson Street property, thus requiring the need for relocation and new facilities. The new building, costing approximately \$165,000, was constructed at 1234 Schrader Lane, only four blocks from the old location. The building was totally financed by the Schrader Lane brethren, and no appeals were made to white churches. The new plant consists of a 628-seat auditorium, 22 classrooms, fellowship hall, three offices, and storage room.

Early this year the elders, Bible class teacher Alvin Adkisson, and David Jones Jr., minister of the congregation for the past four years, decided that a race relations workshop would be an appropriate event to open the building to the public. They came to this conclusion because of their conviction that this subject was the "most drastic need" of the Church of Christ in this century. A total of 11 speakers participated, five Negro and six white. One entire session was devoted to statements by six college students who live in Nashville.

The entire program was considered most constructive but "only a small beginning." Attendance at the five-night workshop ranged from 357 on the opening night to a high of 708, with an average of 548 each evening. On one or two nights, the crowd was approximately 50 per cent white, but the overall estimate for the week was probably 60 per cent Negro and 40 per cent white. Notices of the meeting were mailed out in advance to all Churches of Christ in Davidson County.



THE WORKSHOP OPENS — David Jones Jr., minister of the Schrader Lane Church of Christ, explains the purpose of the Race Relations Workshop at the opening session. The workshop was the first special event held in the congregation's new 628-seat auditorium. The congregation consists of approximately 400 members and was formerly known as the Jefferson Street Church of Christ.

"Negro preachers have especially perpetuated the subservient position of the Negro because the white church and its conscience-soothing gifts represented his meal ticket."

(5) To explore various aspects of religious problems as related to the race problem. Many of our religious (Christian) problems grow directly out of the Americans' racist way of life. "Christians" have actually created problems while out to "save the world."

THE NEED

Why do we need a Race Relations Workshop?

1. Many Church of Christ members boast of our rapid growth—especially in the South. Why are we growing? Is it because we are doing a superior job at proclaiming true Christianity to the world? Or is it that we are doing a superior job at convincing the world that we are rapidly becoming the only remaining segregated religious institution in the world? Think about it. Are we growing because denominations are becoming too liberal? Do we really believe that higsots and racists and "Uncle Toms" can flock to the Church of Christ, continue their "southern way of life," and "go sweeping through the pearly gates"? I would hope it is because we are doing a superior job in evangelism, but I wonder. Are we growing or simply swelling?

2. There also seems to be rising disgust among the younger, learned young Christian men and women, black and white, concerning the hypocrisy of the church in dealing with the race problem. They are not necessarily running to join the denominations, but they are honest enough to admit the disparity between what we say and what we do. Younger Christians have a real conscience on this matter—something apparently missing in the middle-aged and older generations.

3. We need to be here because many personal evangelists become a laughing stock to the average Negro when he seeks to tell him about the Church of Christ. "Oh! You are the people that the white folks buy buildings to keep

you away from theirs." Or—"Suppose I want to worship at a white church—can I do this without being embarrassed?" Or—"Why do your white brethren move the church building when too many

GETTING DOWN TO CASES

One young white gentleman said to me last night, "I go to a white segregated church, and the brethren say that they are not going to change. I know that it is scripturally wrong, because Negroes live in the vicinity and most of the members actually hate them. What can I do?"

I said to him, "If you really are sincere—leave that congregation and go to one where all men are accepted." I say this honestly. We have gotten perhaps 80 percent of our members from denominations by saying that when one finds that his denomination is not practicing complete New Testament Christianity that he should leave the denomination. That is just as true in a Church of Christ "denomination!"

Some whites say if Negroes are admitted to full fellowship in "their" congregations (membership without any degree of discrimination), they will leave. I would say to them if Christ means no more to you than that, then "take off." I think we will have to come to just that. If a person can make the eldership lead a whole church to sin because of his sinful feelings then "we are of all men most miserable."

But we only respect such feelings when it comes to the race issue. For example, when a person says that he would like to be a member of the Church of Christ without being immersed in water, we flatly tell him that unless he is willing to submit to scriptural baptism he cannot be a member of the Church of Christ. Such weaklings! Such hypocrites!

—David Jones, Jr.

Negroes move into the neighborhood?" The ironic part is that many of the white missionaries who go to Africa and eat, sleep, and play with Africans, return to America and completely divorce themselves from the Christianity that they practiced "when no white Christians were around." Brethren, this is hypocrisy in the raw—a sickness.

4. When a non-church white neighborhood group meets to favorably discuss Negroes moving into the neighborhood, and a white Church of Christ minister stands and announces that he represents the dissenters *we need to be here*.

5. We need to be here because most southern whites who have associated with Negroes in the church setting are unaware of the deep psychological and sociological effects *paternalism* has had upon the Negro. This is when the whites associate and "help" the "colored" congregation out of sympathy and paternalism, but never as an equal. The majority of Negro Churches of Christ were either begun, or financed totally or in part, by white churches who were discharging their duty toward the "colored" brethren. The Negroes, on the other hand, willingly accepted and depended upon the contributions of their generous benefactors and never learned to stand on their feet to demand equal treatment. So they never mentioned to the whites their *real* feelings. Negro preachers have especially perpetuated the subservient position of the Negro because the white church and its conscience-soothing gifts represented his *meal ticket*. So he never mentioned to whites the sin of segregation. I say this because he *will* mention it to Negroes, but not whites. We must repent of our dishonesty in dealing with one another.

TONE OF WORKSHOP

Whatever we do—or whatever we say—must be in the spirit of Christian love. It won't work any other way. We can sit here and talk to, and about, each other and leave angry, but we will have failed. Let us try to eagerly and prayerfully find solutions. Let us have open minds. You are not forced to agree. Just respect the other person's right to do the same.

"Bearing upon my conscience . . . is the realization that one does not have to be grossly wicked to be immoral—just spineless."

Tonight I am going to inflict some red-hot realism upon you. I intend to raise a howl of calamity about the past, present, and persistent failure of the church to be what it ought to be.

I cannot approach the foul and violent crimes of so-called "Christianity" in hushed tones. I cannot smooth over the church's ugly history of hypocrisy by preaching pleasant and pious platitudes. Bearing upon my conscience at this moment is the realization that one does not have to be grossly wicked to be immoral—just spineless. That is why my attitude is one of explosive urgency. That is why my concern is with what I *must* say, not with what people may think.

Some may say, "You are an angry young man." To that charge I reply, Paul commands that we be angry, without sinning, and I believe it is far past time for righteous indignation.

Some may say, "You are a demagogue, an extremist, a fanatic, a heretic." To that accusation I answer: That is what Galileo was called as he stood before his inquisitors saying, "The earth does move!" That's what was said about Martin Luther when he nailed his 95 theses on the door of the powerful Roman church.

Some may say, "You are rebellious; you are a trouble-maker." To such I point out that Jesus' accusers said, as recorded at Luke 23:5, "He stirs up the people . . ." I also remember Paul and Silas were accused of turning the world upside down (Acts 17:6).

Now I am not placing myself, in mentality or morals, on a par with Galileo, Luther, Jesus, Paul, or Silas. But I do believe that as they were right, I am right. My position is not one of race against race, black against white. It is one of right against wrong. I can-

not be silent. I cannot be calm. I will not excuse. I will not compromise. I will not be affable and easy-going. I will not be intimidated. With such oceans of icebergs around me, I *must* be hot. I must present the unadulterated and sometimes scandalizing truth!

And the truth about this matter of race relations is that, contrary to what the majority of Caucasians have been thinking and saying, the major domestic difficulty in America cannot be properly labeled the "Negro problem." Basically, the problem is, and always has been, a *white* problem.

Yes, white religionists began and are responsible for perpetuating America's racial crisis. You see, it was mainly white churchmen who more than 300 years ago forcefully brought black people from the continent of Africa to this land. These captives were stacked together in holds of ships with no more regard than one would have in stacking lumber in piles. The ships were floating death traps where more than 60 million unwilling passengers

"The black man was blinded by the white man so to speak, and then condemned for not being able to see. The very people who had amputated his legs were now criticizing the black man for being a cripple."

ate, slept, urinated, defecated, vomited, and died in the cramped and disease-infected quarters.

By comparison, the Nazi genocide of this century seems almost like a game of hide-and-seek. Why those of us who are the descendants of the slave runners and slave owners of yesteryear should be shocked at Hitler's theory of the master race, and his consequent debasement and cruel treatment of those he termed inferior, is one of the inconsistencies of our reasoning processes I will never understand.

But our forefathers excused their behavior on the grounds that these "poor," "ignorant," "pagan savages" were fortunate, under whatever conditions, to be brought to a country which would "bless" them with such "civilized" and "Christian" environment and association. It is strange, indeed, how ungrateful many of these blacks were, for they staged mutinies, leaped into the sea to drown while still chained together, and tried every known method of suicide to keep from accepting the "blessing" of living in this "Christian" nation.

And no wonder they chose death, for who among us would prefer to live as the slaves were forced to live? Working but never enjoying the fruits of his labor. Adults cruelly beaten with whips. Little children denied culture and education while being forced to work in the fields. Pretty black women raped by pitiless white men. Mothers sobbing as their strong children were taken from them and sold to the highest bidder, thus breaking up the family. Parents actually praying God would cause the little child developing in the mother's womb to be born deformed so it would have no value on the labor market and would not be forcefully separated

from its family by being sold to whoever offered the most money.

By making laws in direct contradiction to the great themes and pronouncements of the Bible, white Christians broke almost every rule in the one book they claimed to follow. In determining each state's population the U. S. Congress decreed that black people be counted as only three-fifths of a person. How could anyone dare take away two-fifths of the humanity of someone created in the image of God! The very ones who taught others the Bible's emphasis on the sanctity of the family made it illegal for slaves to marry and forced them to vent their natural physical desires as an animal of the field would. And the Supreme Court of the United States, in its Dred Scott decision, affirmed that the Negro had no rights that the white man was bound to respect. It is downright unbelievable that anyone who claimed to live by the Golden Rule could hand down or follow a pronouncement declaring another human being had no rights to be respected. But our so-called Christian nation, dominated by white supremacists, did.

Then came supposed liberation from slavery through the Emancipation Act of 1863. But as Henrietta Buckmaster put it, "With Appomatox, four million black people in the South owned their skins and nothing more." Slaves had been denied education. They had had no money to save. They owned no property. They were not just ill-prepared, but non-prepared to face their "new" life. Since these slaves did not, upon being freed, immediately possess the knowledge and skill of others in society, the lie of innate inferiority was again spread by the "good, white Christians" to justify placing human being in bondage. Whites had denied blacks all the essentials for getting ahead in life and then denounced the black race for not possessing these essentials as if it were the black race's fault. The black man was blinded by the white man so to speak, and then condemned for not being able to see. The very people who had amputated his legs were now criticizing the black man for being a cripple.

6 Out of this situation was born

the philosophy that the races should be segregated. Since black people were uneducated and uncultured, they were supposedly unfit and unable to receive the benefits of education and culture such as whites had access to. To mix the races in the quest for these things would supposedly pull the so-called superior whites down to the low level of blacks; thus blacks continued to find themselves denied the tools which were producing a more affluent white society. The tragic results of deprivation and segregation were used as an argument for the continuation of deprivation and segregation. This same twisted and immoral logic is still used today in defense of the continuation of segregation.

As already suggested, so-called white Christianity was and is the main cause of the racial problems we face today. The church started the doctrine of race separation and worked so vigorously for it that segregation became a part of Christian dogma. White supremacy was literally defended with Bible in hand. Passages of Scripture were so twisted out of context until even today, to many people, the true defender of "pure religion" is he who screams most vociferously for eternal separation of the races in the church and general society. But while claiming to uphold the teachings of the Bible, the segregationist's stance has been in direct conflict with what the Bible really teaches.

For example: Philippians 2:3 says "... in humility count others better than yourselves." But many white churchmen teach that Negroes are inferior and never will be as good as whites, thus violating not only the Scriptures, but also showing their ignorance of anthropology, psychology, sociology, biology, and ethnology which have never proved any race to be naturally or innately inferior or superior to another.

Philippians 2:4 teaches that each of us should "... look not only to his own interests, but also to the interest of others"—but most whites excuse themselves for, say, not serving Negroes in their places of business by claiming it would lose them customers, thus showing they are more inter-



Lawrence L. (Bud) Stumbaugh, Nashville businessman, spoke on "Inconsistencies in Dealing With the Race Problem." He is a member of the Madison congregation.

ested in their own well being and profits than in looking out for the other fellow. Whites often say they are opposed to integration because of the effect it might have on their children, but usually fail to show the same concern over the effect of segregation on little black children.

James 2:1 teaches us to "show no partiality as you hold the faith of our Lord Jesus Christ..." But I can name several congregations who are so partial to, and so respectful of, white skin that their black brothers and sisters who share similar doctrinal beliefs are either turned away completely from the assemblies or forced to sit on the back row or in the balcony.

These same congregations, when mailing announcements of a Vacation Bible School or some other program designed to influence the community, will systematically skip streets on which Negroes reside. This is done deliberately. In door-knocking campaigns to stimulate interest in evangelistic meetings, these same streets are knowingly excluded.

And many, even of those few Southern congregations who have a minute percentage of black people worshipping with them, are not completely sold on the ideas of non-partiality. For when it is evident that the neighborhood where the church's building is located is becoming a predominantly Negro neighborhood, usually the whites run as fast as they can to the outskirts of town, buy up several acres of land, put up a new building, sell the old building to the "colored brethren" or

to some other religious body so the newly acquired debts can be paid. Such churches sit back and pat themselves on the back for the fine progress they have made. I do not call a move motivated by such factors "progress"; I call it moral bankruptcy! And when this splitting of fellowship is advertised on a double-page spread (as recently happened in Nashville), enabling all to see this horrible degeneracy, it makes me want to throw up.

But perhaps the most flagrantly violated passage has been Matthew 7:12, the Golden Rule. Since I do not want to be called "boy" when I am sixty-five years old, since I do not want to be called "nigger," "darkie," "nigra," or any other disparaging name, it is wrong for me to call black people by such names.

Since I would not want to be turned away from church assemblies because of the color of my skin, I cannot turn others away for that reason.

Since I would not like to be turned away from church-related colleges because of the color of my skin, I cannot treat others that way.

Since I would not want to tell my little girl she will have to hold back her biological urge because there are no bathrooms for her race, since I would not want to tell my little girl that she is not allowed to sit up front near the bus driver, since I would not want my little girl's heart broken when I have to explain that she is not welcome to use the so-called "public" park or swimming pool, since I would not want my little girl to sleep in a cold cramped car on a trip because there are no motels that will accept her, since I would not want my little girl to grow up without the respected title of Miss or Mrs., since I would not want my little girl to grow up with the nagging

thought that "most people do not like me," I cannot—by my failure to speak out and work against—aid and abet a system which thrusts just such conditions on other precious little girls.

Now I am well aware that many of these forms of injustice no longer openly exist. But I am concerned over the fact that this disgusting discrimination still lingers in some places. Even more, I am concerned that what few improvements have been made in race relations have not come about because white Churches of Christ repented and brought forth righteous works suitable for a group which is aware of its ugly past and wants to change it. Scoffers have abundant reasons to cast aspersions at us for our colossal shortcomings. We have been found deficient in love on the one hand and courage on the other.

W. E. B. DuBois, American educator and writer who was of Negro descent, was a prophet of doom who proved correct in his castigation of Caucasian churchmen. He denied that this group would ever take any arduous action to alleviate misery, wrongdoing, and suffering among black people by saying: "Of all the groups devoted to social uplift, I have least hope in the white Christian ministers." It, of course, goes without saying that if the ministers who encourage and influence the different churches do not take a stand for helping the downtrodden, precious few of the members will either.

Perhaps Negro entertainer Dick Gregory best sums up the church's failure to be a vitalizing force in shaping human morals in the area of race relations. Mr. Gregory shocked 3,500 teenage Lutherans gathered for a convention in Washington, D. C., by the following reply to their question, did he think the church was still

a power that could do something to benefit the Negro: "My personal conviction is I believe it's too late. We had the Civil War. Then 100 years later it would have been a great thing had the church stepped forward with leadership to free a great many of the oppressed people in America. This would have been a feather in God's cap. We would have said, 'Thank God.' The church has failed in such a horrible way that now everyone seems to say, 'Thank the Supreme Court'."

Black people do not find it possible to thank the Church of Christ for the better treatment they have been accorded. Thank the schools, the government, the labor organizations, the civil rights groups, some employers, the Supreme Court—but not the church.

Of course, the rationalization for the church's failure to speak out and act is that segregation-integration is a political issue and the church cannot therefore involve itself. Such dribble! Such inconsistency!

In 1960, in papers and magazines owned and edited by members of the church, much was published in condemnation of the candidacy of John F. Kennedy for United States President. Pulpit preachments, bulletin articles, special announcements, radio and television programs, bulk mail-outs on church letterheads, and other means were used to denounce Kennedy's political aspirations because of his religion. Writers and speakers defended the church's involvement in a political contest with the explanation that spiritual issues were at stake. They admitted it was a political matter, but they said its religious ramifications made church involvement imperative.

But now, just because both political parties are enmeshed in the

"... if the law forces me to practice goodness long enough, I might just learn to do good naturally and even like it."



controversial issue of race relations, it has become wrong to be involved. Editors, preachers, and churches have grown strangely silent. No pronouncements, few articles, less sermons. If historians a thousand years from now were unable to read any documents other than pamphlets, papers, and magazines written by members of the Church of Christ, they would not be able to discern that America even had a racial problem in the middle years of the 20th century. They would learn that the church had worked diligently to keep a Catholic from becoming president, but they would find almost no indication that the church had worked hard to assure that black people were treated right. Yet the Bible nowhere calls on disciples to work for freedom of religion. In fact, early Christianity thrived without this freedom so many were working to protect during the Nixon-Kennedy campaign. But the Bible throughout does call for love, peace, fellowship, and justice among all men. Somehow the Church of Christ says more on a presidential race than on race relations!

And only last fall the Church of Christ got involved in another political contest — right here in Nashville. I refer to the liquor-by-the-drink referendum. Justification for involvement was that a moral or spiritual issue was again at stake. Now I do not take lightly anyone's concern over the dangers of intoxicants; many of these dangers are real. However, I do believe it is the height of inconsistency to preach about the dangers of liquor during the fervor of political activity over the subject and not preach about the evil of racial injustice when the subject of race relations is likewise uppermost in the minds of almost everyone.

Why did we not give out tracts on street corners in 1954 supporting not just the need for compliance with law, but also pointing out that the higher law of love made it imperative that we do the right for which the U.S. Supreme Court justices were calling? Why did we not, back then, or decades sooner, send our teenagers to all the shopping centers with thousands of handbills to

"If historians a thousand years from now were unable to read any documents other than pamphlets, papers, and magazines written by members of the Church of Christ, they would not be able to discern that America even had a racial problem in the middle years of the 20th century."

shield wipers? Why didn't concerned Christians form private groups to work for integration?

Was it because race relations was a political question which the church could not speak or act on without committing sin? No! Churches of Christ felt they could give out tracts and handbills, preach sermons, and write articles during a presidential vote and during a liquor vote. And if they had been consistent they could have done the same thing concerning race relations, only with **much more** biblical justification. When extremely influential preachers and writers begin to stand as vigorously for a change in the racial picture as they have in some of these safe areas which do not bring the wrath of their congregations upon them, then we will begin to see some concrete improvements in a very immoral situation.

This matter of working for the defeat of a legal proposal calling for the sale of liquor by the drink brings up another inconsistent stance many have taken. Almost every time a new bill is presented before the state or national legislature, the cry is raised that "you can't legislate morals." Isn't that what those opposed to the liquor-by-the-drink bill were trying to do? If morals cannot be legislated, then why do we bother hav-

ing laws against speeding, bank robbery, or murder?

Of course, it's true morals cannot be legislated. But behavior can be regulated, and that is what society is trying to do when it passes laws against speeding, bank robbery, murder, and racial discrimination. True, laws cannot make you love me, but they can make you serve me food when I am hungry and have the money to pay for it. Laws can make you quit lynching me, and after all, when you have a rope around my neck, I do not really care if you remove that rope because of love or law, favor or fear, just so long as you remove that rope. I favor more and better legislation in the area of human rights, because I know it can make us treat one another better. I also know better behavior can be learned, and if the law forces me to practice goodness long enough, I might just learn to do good naturally and even like it. I did not like spinach as a child, but I had to eat it because my folks laid down that law to me. You know, I finally learned to like it!

Concerning another inconsistency regarding law, let me say it is high time for white Christians to decide if law breaking is good or bad, right or wrong. Too many whites applaud George Wallace for standing in the school house door to keep out black students the law said to enter, but then get upset when Martin Luther King defies a court injunction. And if we can justify law-breaking and destruction of property by labeling as heroes our forefathers who staged the "Boston Tea Party," should not we also label as heroes those who today destroy property in hopes of forcing a settlement of their grievances? If the midnight ride of Paul Revere and his shouting of "To arms, to arms, the British are coming" was a glorious and patriotic call for freedom, then don't condemn blacks for calling for arms in order to fight for their freedom. If our forefathers did not have to wait for the courts and ruling powers of their day to alleviate misery and injustice, then blacks have as much right today to start a revolution in order to achieve justice, without

waiting for the powers that be to grant it.

Of course, the church is pretty inconsistent in calling for non-violence in the first place. People laugh at the lie we tell when we claim to be a peace-loving people. This country of churches is the only nation I know who has, on the basis of official national policy, tried to wipe out its indigenous population. And somehow whenever the "pagan enemy" was violent (usually for self-protection), it was always worse than when the "Christian" U.S. forces were violent. For example, whenever the U.S. Cavalry won a battle, it was called a victory. But whenever the Indians won it was called a massacre. Why the difference?

Haven't we always tried to justify our "white" violence? Our military leaders justified dropping a bomb on yellow and brown people of Hiroshima, completely burning 55,000 of the 75,000 existing homes and killing 78,150 innocent citizens because it was done "to save American lives." Similar fate came to civilians in Nagasaki. You see, the policy of this nation, and basically that of the church, has always been that violence is right if a noble and just and higher purpose is served. Now black people are beginning to echo this same philosophy. They believe the lives of their children's children are more important than a few dilapidated tenements, so some of them feel justified in saying "Burn, baby, burn." If violence is so wrong, why do I keep hearing statements from many pulpits defending "our patriotic boys who are in Vietnam fighting for freedom?" If God allows us to be violent, even to the point of taking lives, as long as the cause is just, then violent blacks who fight for racial freedom should have the blessings and prayers of the church as do our boys overseas. But if God meant what he said about loving the enemy, turning the other cheek, and returning good for evil, then let this be preached with equal fervor to the white military machine as it is to the black power organization.

What is the biblical position in regard to violence? Well, let me state unequivocally, I believe the Bible teaches pacifism. I am a

pacifist through and through. I believe in, teach and practice non-violence. I will not kill, for I believe to do so would violate the biblical doctrine of love, both of friend and foe. However, this does not mean I am timid, a push-over, weak, reticent, or inactive. Yes, I believe in love, but I also believe true love is accompanied by beneficent power, or it is nothing more than anemic sentiment.

Jesus loved everybody and never killed anyone, but he was certainly not a passive person. He leveled a scathing denunciation against the Pharisees, and he drove the money-changers out of the temple with a whip. I believe that today we need the same kind of love Jesus possessed. Sometimes it takes rebuking, pressure, and force to make people do right, both for their own good and the good of others. That is why I sometimes spank my little girl, and according to Hebrews chapter 12, the reason God sometimes spanks or chastises us in order to make us do right.

It is a sad but historically true fact that domineering, privileged powers that oppress do not willingly give up their position of dominance. Evil individuals and governments have always had to be pressured into doing right. It took pressure to make Pharaoh of the Old Testament do right. It took pressure to make the King of England give the American colonists representation for their taxation, and I have previously mentioned the praise we heap on our forefathers who exerted this pressure. Read the history of the struggle for woman suffrage in America. Note especially the tumultuous years 1913-1919 and see how American mothers and grandmothers picketed the White House, demonstrated with placards filled with messages to President Wilson, pitched tents with the threat of camping out on the White House lawn until Congress gave women the right to vote, and finally, see how many of these mothers and grandmothers were thrown into jail for their activities. But it won them suffrage! And today, women like Susan B. Anthony, Julia Ward Howe, Lucy Stone, Carrie Chapman Catt, and Anna Howard Shaw are heroes. Well, I tell you proudly and with no reservations

that men like Martin Luther King, Medgar Evers, Whitney Young, Jr., James Farmer, and scores of others are heroes in my eyes today. This does not mean I agree with everything they have said or done, but it does mean I appreciate the way they have worked so actively and, in the main non-violently, in their unceasing efforts to secure freedom for the oppressed and to make the oppressor do right.

And though many whites and some blacks are sure to say that demonstrations, boycotts, and other pressure tactics only create animosity and set race relations back, I think the facts prove otherwise. The 1960 sit-ins desegregated lunch counters in more than 150 cities within twelve months. While I was still a student in high school in Selma, Alabama, the 1956 bus boycott in Montgomery ended segregation on the buses of not only that city, but in almost every city of the South. Without the events in Birmingham in 1963 there would probably have been no passage of the Civil Rights Act of 1964. The 1965 Selma movement brought about the enactment of the voting rights law which has helped to register over a million black voters since its passage. In 1967, marches and protests in Louisville, Kentucky, brought about the passage of an open-housing in that city. On and on the list of improvements go, and probably not a single one of them would have been achieved without pressure.

"But," someone says, "if people are doing right only because of pressure, of what value is that motive to them." My answer is to again remind you that I learned to like spinach because I was made to eat it. Many people will find that integration and fairness are not so bad after all, if only they can be made to practice such. Many things my daughter does now because I spank her if she does not, she will later do because she sees it is right and even enjoyable.

Of course, just as pressure that parents exert in disciplining their offspring will sometimes cause hurt feelings, temper tantrums, and emotional outbursts from these children, hurt feelings and flare-ups will often occur when

civil rights pressure is exerted. But as parents are not to blame for their children's temper tantrums which occur when proper pressure has been applied out of love and concern for both the children's and the rest of the family's welfare, neither are civil rights activists who exert pressure in proper ways and for proper motives at fault for bringing to fore the pent-up prejudice, violence, and hate of racial bigots. To blame those who pressure the white bigots for justice, for the hateful reactions of those bigots, is like blaming a doctor for a cancer found upon making exploratory surgery upon his patient. The doctor did not cause the cancer. He merely uncovered what was already in existence. I believe many peaceful civil rights groups have been accused of fostering hate and violence, when in reality they have merely uncovered the latent and explosive bigotry that was already deep down in the hearts of rabid white people.

And though those who demonstrate, boycott, and use other forms of "spankings" out of concern and love will be branded as unChristian and violent hate-mongers, such pressure is certainly not sinful; and indeed, to sit back and passively accept evil without using every logical and legitimate means to eradicate it is to lend aid and comfort to wrong; such passiveness itself becomes sin (James 4:17).

Thus I believe that at every opportunity, Christians of color ought to use all proper pressure and every moral means of force to assure that white Christians begin to practice the love and justice they have been preaching for so long. To use a phrase others have used, I am in favor of "black power," for it seems this is what it will take to make a degenerate society do right. Do not be shocked that I call for "black power," for power, properly understood, is merely having the strength and ability to accomplish aims. It is the force and energy necessary to bring about change, whether that change be political, social, or moral. From this standpoint, black power is not only good, but imperative, if the bigotry and prejudice of this nation

and the church is to be eliminated. Again, I remind you, it is a historical fact that a privileged majority never willingly gives in to an oppressed minority.

I am afraid that if black people do not, out of love and concern, employ the right kind of "love" power to make the church do right, then we will continue upon our present course of preju-

dice and bigotry. Black power is not just black people's hope for justice and equality. It is white people's hope for personal morality and salvation.

I end with the plea that black people use black power more humanely and morally than have white people in whose hands white power has resided for so long.

SUGGESTED GUIDELINES FOR IMPROVING RACE RELATIONS

1. Call an interracial meeting of church leaders to discuss and implement remedial actions as soon as possible against obvious practices of racial discrimination.
2. Preachers should immediately begin to preach some biblical sermons on the subject—not sermons to justify our sinful positions but sermons telling the truth of the matter.
3. Conduct interracial work projects such as personal work teams, workshops, community service projects, etc., so Christians can come to know each other as persons and not simply as "members" of a racial group.
4. Prepare congregations for integration. Since segregation was planned we must plan to get rid of it. Too often elders and ministers will welcome Negroes to a white congregation if they come, but they do nothing to prepare the church for this. A serious educational program on the truth of the gospel on race relations should be launched immediately in every congregation.
5. Have more race relations workshops at other congregations, especially white churches. We realize that this is but a small start, and we must all continually work at the problem.
6. Correct existing segregated church-related establishments, such as the "Hobby Shop," camps, church-related businesses such as publishing houses and bookstores. It is not a sin to hire a Negro clerk in church-related bookstores.
7. Hold smaller interracial group fellowships on a regular basis (monthly).
8. Plan teaching ads on the race problem on radio, TV, and newspapers.
9. Encourage Christian school officials to have a lectureship with race relations as a theme and invite a cross-section of Negro and white speakers.
10. Provide a speaker's bureau, making available a group of men to conduct race relations workshops in churches.
11. Plan to worship at a church of another race, either as a visitor or permanently.
12. Clearly indicate that the church is open for men of all races. Many leaders will not agree to this, but it is quite embarrassing for a Christian to go to a church where he is not wanted. Negro Christians do not wish to force themselves upon anyone—so a clearly marked "White Only" sign would be sufficient. Another way would be for congregations in an area to publish a full-page ad in the newspaper to affirm their position.
13. Negroes should develop plans to be independent—building their own buildings, buying their own songbooks, refusing to buy church buildings vacated by the "white brethren."
14. Compile a suggested book list on the subject of race relations.
15. Show disapproval by withdrawing fellowship from those congregations and/or individuals who refuse the Christian way in this matter, in keeping with New Testament principles.

"What does a Negro feel? He feels suspicious of the white man, for he has not learned to trust his word. He feels antagonistic because he is not wanted."

This subject, "Negro Feelings and Attitudes on the Race Issue," is difficult to speak on, especially in this tense period of our history, and we want to say things which make for better relationships between races. Yet we feel that before better relationships can come, we must talk about those things which have led to bad relations. I would like to define the terms "feelings" and "attitudes" as I will talk about them. Feelings really have three degrees. Sometimes when we look at them there is **sentiment**. This is formed by a person's way of life: the experiences which he has. He tends to look at things in a certain way. Then there is **emotion** that arises when we have events which take place to stir us out of our usual sentiment and bring strong expressions of approval or disapproval, or joy or sorrow, or whatever the events tend to evoke. Then there is another emotion, **passion**: a very deep feeling when we are stirred out of ourselves so that we act as though we were other people. When we experience this kind of feeling it must, more or less, run its course before our real self can be reasserted.

In talking about "attitudes," I am talking about a person's position or bearing in showing his purpose or action in what he thinks should be done or felt in a certain situation. If we look at this and try to relate it tonight to our subject, first, we want to talk about the range of Negro feelings and attitudes. Personally, the feelings of 90 per cent of all Negroes—and some of you might not agree with me—are the same all the time on the subject of racial injustice. We feel the same way as Stokely Carmichael and H. Rap Brown and some of the other militants feel when we hear about a murder, or some great injustice done to a Negro. Our



James Dennis Sr., minister of the 15th Avenue Church of Christ in Nashville, spoke on "Negro Feelings and Attitudes on the Race Issue."

feelings are the same. We feel a sense of outrage. We have the same feelings whether we realize it or not; they are there — the same feelings are there.

The difference is that we have a different **attitude**. And attitudes have to do with what we are going to do about it, about the event which took place. And whether you want to admit it or not, all of us have the same feelings when we read about someone lynched in Mississippi or Alabama, or someone shot down in the streets of Nashville. We want to know **why** it happened! We all have the same kind of feelings . . . all of us, with very few exceptions. We have the same feelings, but we don't have the same attitude about what should be done, and here is the thing which really matters — attitude. Attitude is a person's position or bearing that

reflects his purpose or action about what ought to be done about a thing. Attitudes range from extreme to extreme.

There are those who say, when things happen, that we **can't do anything but bear it and pray**. This is the conservative attitude.

There are those who say, **let us use all lawful means to redress our grievances; let's go to the law and to the various courts and carry it all the way to the United States Supreme Court, that things might be changed**.

Then there are those who say, **let us demonstrate to dramatize our plight to test the laws which oppress and mistreat us**.

Finally, there are those who say, **let us use force to gain justice**—riot; use "black power" in the negative sense; let's separate.

These are four positions, and, of course, there are other positions which range in between these.

The conservative posture has in our American history brought about no change in our relationships. This position has brought white indifference many times, for when we bear it and pray no one listens to what is said. The second one, which says **let's use all lawful means**, has brought some change, but slowly. It has met with white concern down the line — concern enough that countersuits have been instigated in order to try to get around the changing of laws which might yield justice and equal freedom.

Then there are those who say, **let us demonstrate to dramatize our plight**. They want to change things relatively quick, in the matter of a few months or, at the most, a couple of years or so. Those who want to use **force** say, **let us change things overnight**. Demonstration has met with white denunciation, and force has met with white retaliation as expressed in the backlash and in the various things which we read

about, such as plans that are being laid in case riots come again. There are some people who feel that riots express just resentment of continual suppression. But, rioting is wrong—from the standpoint of a citizen, and from the standpoint of a Christian. It's wrong because in a society of law and order it makes for chaos, and society itself is established to bring about order. Society is organized as an alternative to chaos and disorder. The conditions which bring about riots, however, are things that should be changed if the right attitudes are to be brought about. Society cannot tolerate riots, but no society which will tolerate the conditions which will lead to riots can remain the same society.

Let me repeat that: **No society can tolerate riots, but no society which will tolerate the conditions which will lead to riots can remain the same society.** For, if the conditions which lead to and bring about riots are not corrected, then we will bring the end of a democratic society, as we know it, in America. And we will have lost leadership in a world increasingly dominated by people with non-white skin. One thing has made it impossible for America to continue as it has in the past. In the past we felt that the problems which arose because of race were something that we were try-

ing to work with, and we didn't know what to do with them. We believed in the American dream, and we felt that in some way, at some time, and somehow, the Negro would soon get his full freedom and rights. The Negro largely acquiesced in this position. He admitted he wasn't ready, and whites agreed with him. But today both Negro and white know that this is not true, and that something must be done. And if something isn't done, then many of the things which we think about and cherish as a nation might not any longer be ours to enjoy. There's growing racism on both sides. Why? White people say that racism is rooted in tradition and in "our" way of life. We Negroes say that we've been mistreated so long that what we do now is a reaction to the way that we've been treated. Maybe the solution to the problem lies in this: that all of us need to go back in history for just a little bit and really see what is the basis for slavery and the position and condition out of which the Negro came into the society of America when he was freed after the Civil War. Most of us have thought that Negroes came to America as chattel slaves when they were first brought here; that is not quite true. That is true later on, as Bud Stumbaugh pointed out last night, but when they first

came to America, historians tell us that they came with a somewhat indefinite status. At first they served terms of servitude, much as did indentured servants. Oscar Handlin, in his book, *Race and Nationality in American Life*, points out that when Negroes first came to America they had property rights and marriage and family rights. They were baptized, they obtained freedom, and they were allowed to intermarry. But, after a while, because they arrived in larger and larger numbers, especially in parts of the country where they could be used, it became somewhat of an economic, as well as a social necessity to render to them special treatment.

Because they were not like the other people to America, since they were not of white skin, they did not have the same culture, nor did they have the same religion. Over a period of time their status began to change. Until 1660, we are told that their status was not very much different from that of indentured servants. They served a term of service as slaves and then were freed. They had relationships as Christians with other people in the country, but then about 1670 another transformation took place. All who were not Christians became servants for life. Their children were sold into slavery, and then chattel slavery completely and totally fastened itself on America with a vicious grip.

Chattel slavery considers the individual's person as property, while an indentured servant's labor was the only property owned by the master. We still see vestiges of it today, or what we hope are the last vestiges of it. But this is literally true. This is what happened, and how it came about. The doctrine and the dogma of which we talk — of white supremacy or differences between races—was largely fabricated in the last 200 years as an excuse to justify slavery; this is historical. You can go back a couple of hundred years and you don't find people talking about Negro inferiority much before the Revolutionary War period. In fact, when the ideas of freedom first began to be talked about in America, they felt that everybody was assimilable into American so-



12 **A feature of the Race Relations Workshop was the question-and-answer period involving persons in the audience.**

ciety. But within a few years after the American Revolutions everybody but the Negro.

What is the reason for the Negro's change of attitude in his relationship to the white man? A few years ago, we said that we were not ready, and whites agreed with us. There are two kinds of changes which have taken place in America. One kind is changes in the Negro society. There is change in parental teaching; many of us can remember when our parents taught us how to act toward white people; they told us to hide our feelings. If you felt one way, you were to conceal it, because such and such will happen to you! And, this might explain to Brother Stumbaugh, who properly asked last night why we lie. Well, one reason we've lied is because this was the way to survive and get along in society. Another book, *An American Dilemma*, by Gunnar Myrdal, said that Negroes were made to adjust their behavior in response to organized, white demands. This was really the situation. If you voiced your disapproval of what went on, in one way or another, you were retaliated against; both by your own race and by the other race. So Negroes conformed.

There is another change, too. There was a time when the society itself was so constructed that the Negro learned the ways of society. He learned how to act in the presence of whites and in the presence of Negroes. Society taught him that, and there was a kind of ethos among the people that would allow young boys and girls, as they grew up as Negroes, to know how to conduct themselves so that they could get along in society. If the family didn't do it, society did. That's changed; society has become impersonal. What I do, I'm pretty much left to myself, because no one is concerned about me. Unless I am very much different from everyone else, I'm not going to be too much concerned about other people. I'm not concerned to see that he learns this behavior or that.

There's still another change which has taken place which has caused a change in Negro attitudes on race. That is racial isolation. There was a time when Ne-

groes (except in large cities, and there were not as many of them living in large cities as there are today) every day of their lives met with white people who continued the kind of thing that locked them in this position. They learned how to conduct themselves so that they would exist in that society, so that they got along. This is how these attitudes were perpetuated. But, in the last 30 years, Negroes have made an exodus from the rural South, to the center of large cities where they may never see a white person, except in a store, or on television, or on the street, or on the bus. They never have to put themselves into a position of subjugation to an individual because they might meet him.

Finally, there is another change that we don't think about much; but, I'm old enough to still remember it. The younger Negroes are largely disillusioned with religion, and this is what is a great challenge to the church. For a long time, we were taught that our aspirations would be solved by God, in the same way that the children of Israel were freed from Egypt. That used to be preached. You who are sitting here can remember that. We sang the song, "Do Down, Moses, Way Down in Egypt Land," because it applied to our situation in life. We believed that, and this was why our attitudes were what they were. But no longer are these things taught, and young people are disillusioned with religion, and this is why the church, among Negroes, becomes more militant every day. It becomes militant in many places in order to hold its members. It does this to hold its young people.

There are changes which have taken place in white society which have accounted for a change among Negroes. Laws have changed. You know, as Brother Stumbaugh said last night, although you can't legislate morality, the laws can change people's behavior, and that's true. Laws have changed and the change has allowed Negroes to do things which they would not have done before, though they may have felt like doing them before. Whites are more sympathetic. We must give them credit for this. In our per-

iod of history, they have begun to see that the Negro should have a fairer share in America and that he should receive those things which are his. These whites are sympathetic and understanding.

Another change is that Negroes have participated in wars with whites on the front lines, especially in Korea and in Vietnam today. In many ways they have mingled together in social relationships other than that of servant and boss, and this has created a new image. World trends are against one race being above another in terms of inferiority and superiority.

The one thing which has provoked riots more than anything else is the affluent society we live in. Everybody has plenty in a material way. If they don't have it now, they can get it in a little while. This permeates our youth. They feel that what we want we can get it right now. And then, of course, science tells us that there really is no difference between races. Sociologists tell us that there is no difference. I was reading, not so long ago, and I want to share a quote with you which says that, "the genetic differences between two individuals of the same race, visibly, are often greater than the difference between one of them and an individual of another race, visibly." Scientists have found this out. In other words, there may be more difference between two white people, genetically speaking, than there are between one of those white people and another Negro. Scientists say that this is true, and that the genetic factors which make up the race differences between Negro and white constitute less than one per cent of our genetic inheritance. This is a fact.

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"No society can tolerate riots, but no society which will tolerate the conditions which will lead to riots can remain the same society."

Anthropologists say that this is so. Scientists say that they have not found any evidence to show that one race is inferior to another. And historians tell us that every "race" has had in its history a high level civilization at some time in the past. It may have been a long time ago, but every race has had this. So, that there is really no race that can, on the basis of what it has accomplished in a given period of history, say that it is superior to another.

Now, what has the Negro felt? I want to talk to the church. I have tried to deal as much with the world's side of it as I could. Now I want to try to apply it to the church, because what I say tonight, I want to be something that we can use in the church.

You remember when Cain killed Abel and God asked him, "Where is Abel, thy brother?" and he said, "I know not." This was an indictment of Cain, an indictment he made himself, against himself, because he should have known where his brother was. All of us Negroes need to know what white people feel about us. They need to know what we feel about them. We need to know it in the church. We need to know where each is. We need to know it in the church, because here is where it is so important.

If any of you have ever read Richard Wright's "Black Boy," you will remember his story of an uncle who was a very prosperous Negro in the South. He was run out of the place where he lived and everything he had was taken away, because he was a Negro trying to move up the ladder. Negroes know of this kind of treatment. I know a man who set a store up in a town in the South and was selling to Negro and white alike and was getting prosperous and making a lot of money. But he was intimidated. They came to his house and threatened him and his family and burned a cross in his front yard. If you had known this man, you would know how he felt. Or consider the Negro who has worked on a job for years, and repeatedly, the man who finally becomes the "boss" was trained by him. He was there before the boss was, and he worked on that same job for years; the same job at the same pay for years but he never advanced. Or, in the past, consider the Negroes who lived in their neighborhoods and who saw white door-to-door salesmen or white insurance men come up to their homes, yet these Negroes weren't even permitted to walk into white neighborhoods except on business. You can understand what Negroes have felt. Or, consider the job situation of Negroes,

as exemplified by what is happening in Florida today. Refugees from Cuba can come and take away jobs from Negroes. They can get them and move up the ladder. Negroes have been there for years and have done a good job, but with no change of status. Then someone comes, like a Cuban or white American, and takes the jobs away from them. You can understand what the Negro has felt. Or consider the young man who was in the Green Berets in Vietnam, and came back to his homeland in a casket, and his relatives could not find him a decent graveyard in a little town in Alabama.

Or consider the group of Negroes who wanted to break into a large exclusively white plumbers union in an eastern city. They were given an exam to take in order that they might become plumbers apprentices. They boned up for the exam and a larger percentage of them passed than whites. In fact, more Negroes than whites, though the whites outnumbered the Negroes. And because they mastered the exams so well, it was said, "Let's throw it out, change it, and set up a new basis for choosing apprentices." How did they feel when this happened? As always, the white man had an advantage over them.

Or consider the young man who goes to get a job in town, as one who just recently told me he did. There was a young, white boy there and both took an exam and he averaged higher than the white boy; he learned that the white boy hadn't finished high school and he had. He heard the man tell the white boy, "Now, you should have done better on the exam, and you should have finished school." He said the man came in and told him that he did not have a job opening, after he had already told him that he did. Then he went back to the white boy and told him that he had the job. You can understand how Negroes feel.

Or whenever you read in the newspapers of a Negro who was shot, you want to know what did he do, and why was he shot. This is what we feel. Now, it may not be what you want to hear, but this is what we feel. We feel this

way because of how we are treated much of the time. Now we have some faults too, and we'll talk about this later on. Westbrook Pegler, a white newspaper columnist a number of years ago, who could not be declared a liberal by any means, said, "If I were a Negro, I'd live in fury."

In the church, what has the Negro felt? What does a Negro feel when we can send missionaries to Africa and spend thousands of dollars to carry the truth to Africans when many times, right in the United States, were it not for the prejudiced practices of brethren, more Negroes would be members of the church in the United States. It has been estimated that approximately one person in forty in the Church of Christ in the United States is a Negro. Negroes constitute about 12 per cent or 13 per cent of the population in the United States today, but we're only one-fortieth of the church membership. To a great degree this is a fact because segregation has made it so.

Or what does a Negro feel when there is a white school and a Negro school, and maybe the boys want to play together in a practice game in basketball with the white boys in the other school. They are told, "You stay on your side of town, and we'll stay on ours." What do you feel about this when you are brethren?

Or what do you feel when we will spend large sums of money to have a Negro congregation in a small town where there may be only five or six members of the church of his race and there's a nice white congregation there where they could go and worship and would cost less money. But they keep right on paying this preacher because they want them to stay over in their own building? What does the Negro feel when this happens?

Or what does a Negro feel, as last night, when we can speak out on controversial issues, like the presidential election of 1960, or the liquor referendum of 1967 (Nashville), and yet we cannot say anything about race.

Or what does a Negro feel when he sees a citizen from a foreign country—sometimes he may not be a member of the church—enter the United States and enroll in

one of our "Christian schools," and a Negro could not until just a few years ago. Or what do we think about a young Christian boy reportedly unable to go to a church in a city; he's attending a school and the church is near the school, but he's unable to go?

What does the Negro feel, what does he think about it? To say the least, we sometimes feel that the Church of Christ is the last bastion of segregation.

Everybody else seems to change but we do not. What does a Negro feel? He feels suspicious of the white man, for he has not learned to trust his word. He feels antagonistic because he is not wanted. There's a joke that went around when the riots and all the disturbance began and someone said, "This country's problem is just what to do with about twenty-two million Negroes—where to send them, or what to do with them." This was just about the crux of the problem.

What can the church do? Well, the church can begin to teach Christian love. There were two questions that were asked back in Genesis. You know, I believe that most of the problems in human relations have been with us all the time. We have failed to really come to grips with what they mean. The first question was asked by God of Adam, when Adam and Eve had eaten of the tree of knowledge of good and evil. God asked them, "Where art thou?", and God asks all of us that tonight, where are we in relationship to our brother? If we, as Negro Christians, have hated white people because of some of the things done to us; if we, as white Christians, have not tried to learn how the Negro felt, then we have wronged one another. It is my responsibility to let them know how we feel. No matter what we might suffer, as Christians, we need to learn to let people know what we feel. We need to learn to look at ourselves and want to do more for ourselves. We need to see our own selves as other people see us. We need to want to do more for ourselves. Sometimes people who could help themselves have laid down because someone else would come along and pick them up. It's time for Negroes in the church to be-

“ . . . we've taught love, but haven't taught Christian love; because Christian love is this second kind of love that doesn't see the color of a man's skin.”

gin to want to do more for themselves. When we get ready to build a building, when we get ready to hold a meeting, we can invite others to participate with us, but we must not depend on them to do it for us. This has been part of the problem. This has been one of the reasons why we have felt resentment.

Then there was a second question asked by God of Cain. He said, "Where is Abel, thy brother?" Cain said, "I know not." Of course, we know that was a lie because he had killed him and buried him himself. A few times recently, I have been called to talk to several white congregations on the subject, "What Does the Negro Want?" Many times this question could be answered by white Christians if they would answer the same question, "What Does the White Man Want?" If I answer the question of what I want, I can answer the question of what another man wants. Every man wants what every other man wants. These two questions are problems we need to solve tonight. The first one, "Where art thou?" concerns your standing where you are, until you face up

"What does a Negro feel when he sees a citizen from a foreign country — sometimes he may not be a member of the church — come to the United States and go to our Christian schools and a Negro could not until just a few years ago?"



to yourself, you won't stand well with God. The second question has to do with your brother. It is, "Where is Abel thy brother?" You are responsible for him, and that if you really don't know where he is, you'd better go and find him. Because God asked that question, "Where is Abel, thy brother?"

You're responsible for him if he's lost. You are responsible for him. You are responsible for him if he's dissatisfied with ill treatment. You are responsible for him if he's disgruntled. You are responsible for him. There are two words used in the original language in which the Bible was written: they are the words *phileo* and *agapao*, both of them mean love.

One means brotherly love. Too many times we have this first level of love, in which we love an individual because of some obligation we owe him. We love him either because he is in our family, he's our friend, our relative, or maybe because his skin is the same color as ours. Once we've done that we are satisfied.

The other love, *agapao*, is a universal love that loves man be-

cause he is man; because he has a soul; and because he is a child of God; because God loves everybody. This is the kind of love that God wants us to have and to exercise one toward another.

I said that we need to begin to teach Christian love. I say Christian love, because we've taught love but not Christian love. Christian love is this second kind of love that doesn't see the color of a man's skin. It doesn't see those external things that make men seem to be different. It doesn't think about those things that cause me to feel somehow you should be here and I should be there. It's a love that accepts him because he's a man, because he is a child of God. I have a few scriptures which I want to interject here: I Peter 2:17 says that we ought to honor all men; that is, every man who is a man should be treated as a man by everyone else. Hebrews 10:24 says that we ought to consider one another, to provoke unto love and good works.

Romans 12:1-3 teaches that we are not to be conformed to the world, but we ought to be transformed so that we can show the world what it ought to be like.

Why do we fail to speak out on the problem of race relations? You'll have to search your own heart for the answer. Maybe, in searching for the answer, we should read the 23rd chapter of Matthew, where Jesus talks to the Pharisees. They were saying that if they had been in the days of the fathers, they would not have been partakers with them in the blood of the prophets, thus clearing themselves of the sins and the evils that their fathers had participated in. Jesus turned around and looked at them and said, "Ye be witnesses unto yourselves that ye are the children of them that killed the prophets. Fill ye up then the measure of your fathers."

In effect, he was saying that "unless you correct the evils of your age, unless you listen to me, who am myself a prophet in this era, then you are like your fathers." We need to think about this, for this is the real heart of the matter. This is the real problem. All need to know what is the real basis of our behavior and our action.

"What can be done to balance the scales?"

- (1) Knowing each other;
- (2) Praying for wisdom;
- (3) Courage and determination; and
- (4) In all things, love."

Each time I am a part of such an integrated worship or fellowship, I find it unusually uplifting. Our oneness in Christ is more tangible. With new impact we realize that in Christ there is neither Greek nor Jew, barbarian, Scythian, slave, free man, but all *one* in Christ (Colossians 3:11). At a time when races are becoming more violent with one another, you and I need to grow more completely united in Christ.

Yet I have mixed emotions as I stand before you. I am here to make a plea for "Christian Balance in Race Relations." This suggests that we are still off-balance and, I might add, much more so than I had realized before this week.

I am grateful for being on this program. Otherwise I probably would not have made the effort myself to be here each night and hear these messages and to come to know you better. You see, I have long been a *quiet integrationist*. I can't remember having ever been as prejudiced as some, either black or white, but I have often been ignorant of the way people feel and the urgency of taking concrete steps to alter the situation.

As a child in West Texas, I played with Negro children and would have been glad for them to have attended the same school or church that I attended, but it did not disturb me particularly that they could not. During several years in Germany, I was thrilled

every time I was with a completely integrated group of Christians and rejoiced that attitudes seemed good. I returned to an integrated college to get a master's degree (we had one Negro) and preached for a church that quietly integrated (lest demonstrators come and disturb our worship!).

But I have not known you. I really began to get acquainted with you about two years ago when I heard Franklin Florence delivering a scathing rebuke to a few selected brethren behind closed doors at an unpublished brotherhood retreat. I felt the pent-up emotions and heard the unpublished stories of discrimination on grounds of race. I began to know some of the memories that filled your homes, memories which your grandparents and great-grandparents have handed down to you of mistreatment of slaves and later of the freed black people. I had not realized that your ancestors were not even granted marriage rights until 1863, nor that they would not have been allowed education unless they were bought by magnanimous owners. I have loved you from afar, but have not known how you think. I grew up thinking the whips were the exceptions, that most slaves loved being slaves because they didn't know how to take care of themselves, not allowing myself to think of the time when 60 million of them were herded into cargo ships and forcefully separated from families. I honestly felt that most Ne-

groes were not ready for responsibility.

Not until night before last did it occur to me that "with the liberation of 1863, four million blacks in the South owned their skins and nothing more." Not until night before last had I seen any parallel between the shock-



Don Finto, minister of the Una Church of Christ in Nashville and faculty member at David Lipscomb College, spoke on "Christian Balance in Race Relations."

ing genocide of the Nazi era in Germany and the cruelty and slavery of the Negro race in America.

Nor had I seen any similarity between Hitler's master race theory and the white man's sincere but erroneous idea of the superiority of the white race. Not until

last night was I ever aware that Matthew 23:30, where the Pharisees self-righteously divorced themselves from the sins of their fathers, reflected my own attitude of withdrawal from the sins of the past. Not until last night had I ever seen any likeness between Egypt's enslavement of Israel and America's enslavement of the Negro, and that as God made Egypt make restitutions to the Israelites, so America is now making and must make restitution to the Negro as a part of repentance. This restitution must be in the form of genuine love and concern, of patience, of helping the Negro to a place of respect and leadership and of helping him to a place of financial and social security.

Only recently was I able to see the parallel between the destruction of property in the Boston

"Every man is made in the image of God. There are not two 'kinds' of men."

Tea Party and the destruction of property in riots held in various cities, both outbursts of a people who had enjoyed less than equality, both in opposition to the laws of God and man, and *both illegal, unChristian, violent and wrong for a Christian.*

I wish I could tell you that these inequalities were a thing of the past, but obviously they are not. There are now obviously prejudices in both races. I do believe if every person in Christ's church could attend such a workshop as this, listen, pray, become truly acquainted with Christians of a different race as you and I have done, then tomorrow the Lord's church would be rid of all inequalities.

Thank the Lord we can, I suppose, eat together in every Nashville restaurant (I wouldn't know, since they don't turn me away). We can sleep in the same motels in most cities. We can usually attend the same schools and now hold down many of the same jobs. In some churches all races are at least tolerated, though in many they are not yet really welcomed. In no small number segregation remains vigorously enforced. This is wrong, and we must strive for changed hearts, hearts that no longer consider race.

God never decreed Christian Segregation

True, the Jew was to be separated from the Gentile in the Old Testament, but even then, he was to integrate with the proselyte. And in Christ, all segregation because of race was to end. Christ tried to prepare his disciples for this in his constant reference to the hated Samaritans, but the disciples never really comprehended. He gave the Great Commission to include all. They heard but didn't understand.

It took a miracle on the housetop in Joppa to convince Peter that Christ meant the Negro, the Roman, and mongrel American, as well as the Jew. It took another miracle in the house of Cornelius to convince Peter's Jewish companions that Christ wanted integrated congregations. It took a

special conference in Jerusalem on interracial fellowship to break down further barriers. Much of the New Testament is given to racial questions. Even after these miracles and conferences, Peter acted the part of a hypocrite in holding racist attitudes and had to be reprimanded by Paul (Galatians 2:11-13).

Fifteen years after the Emancipation Proclamation, David Lipscomb, editor of the *Gospel Advocate* wrote, "We believe that it is sinful to have two congregations in the same community for persons of different races..." In further comment about a McKinley, Texas, church that had refused fellowship to a Negro, Brother Lipscomb said, "We mean simply this, a church which cannot bring an individual to see his rebellion against God in such a course, ought to withdraw from that individual as one who, with a heart full of pride, bitterness and treason, fights against God." (Feb. 21, 1878, *Gospel Advocate*, "Race Prejudice")

"But," says the segregationist, "even the bluebird and the red-bird don't fly together." That's true, because God made them "each according to its kind," but man does not have a kind. Every man is made in the image of

God. There are not two "kinds" of men.

The Bible teaches us plainly that race prejudice is sin and recognizes no cause for segregated churches. Our laws also recognize no causes for segregation. Therefore integration is lawful, biblical, and right. And this means integration without reservation. There is no biblical reason to say that a Japanese and an American can marry, but that a Negro and a white cannot. If there is, then we would have to disfellowship my Negro brother who went to Germany and married a German wife. I can't do it. Turn to Numbers 12:1 and you will find a God-approved interracial marriage. Here is a man who is lifted high among God's great of all times, Moses, who was married to a Negro. Miriam and Aaron murmured against Moses because of the marriage; God reprimanded *them*, not *him*; and Miriam became leprous until she repented.

But intermarriage is not the main issue. The Negro is not interested in rushing out to marry whites. Nor has it been the Negro men who in the vast majority through the centuries have violated white women; it has been the other way around. Even today, many of our Negro friends could point to streets in major cities where cars of white men are parked on Negro streets at night. The intermarriage issue is used as a hedge to escape real equality and complete integration!

But the problems are here. What can be done to balance the scales? Let me suggest four ways which may help: (1) Knowing each other; (2) Praying for wisdom; (3) Courage and determination; and (4) In all things, love.

1. *Knowing each other.* We cannot help each other until we know each other. We cannot know each other unless we make opportunities to be together. In his book, *The Racial Problem in Christian Perspective*, Kyle Haselden says, "It has been demonstrated that where the members of various racial, cultural and economic segments of society meet in the arts, sports, in a common patriotism, in municipal projects, and program, in the armed services, then the leveling and binding quality of secondary and tempor-

ary interests, duties, and loyalties provides the time, the mood and the climate for the recognition and the practice of that broader and more basic bond which all people have as members of one human family."

Obviously, up until now, the responsibility for being together has been primarily on the white Christian, since the Negro could not always go where the white could go. But this is changed. The Negro, too, must invite the white into his home, to worship and have fellowship with him, and to launch evangelistic and benevolent efforts with him.

When we are together, we will overcome the idea that either race is superior or inferior. The Negro will not feel inferior because he is Negro, nor will the white feel superior because he is white. Neither will see God as either blue-eyed or blonde-headed, but as the Father of all. As Paul told the Athenians, "God hath made from one blood all nations of men to dwell on all the face of the earth" (Acts 17:26). Scientists now realize that Paul was right. The Athenian's blood does not differ from the Negro's or the Englishman's. God did not make any race inferior.

When we are together, we will stop making ignorant stereotyped generalizations and accept each other as Christian individuals. Maybe you Negroes never hear anyone say, "Oh, the whites are like that!" but unfortunately, I hear occasionally, "Negroes are like that." But I am not like all whites and I resent being put in a basket with the whole race!

To know each other both races must plan more opportunities to be together and really encourage the brethren of the other race to participate. Perhaps until congregations are more integrated we should have monthly fellowships to encourage more interracial visitation. When we know each other as equals in Christ, then my relationship to you will not be paternalistic, but mutual. I will not tolerate you, but welcome you.

2. *Praying for wisdom.* James 1 tells us that wisdom is from God, and that we must ask for wisdom. If ever wisdom were needed in our country, it is today in the

race issue. Brother Dennis suggested last night that there are four possible reactions of the Negro today: (1) Acquiesce and pray; (2) Take all legal means available; (3) Demonstrate for rights; and (4) Violence. Obviously, we all realize that violence is wrong for the Christian. We also realize that acquiescence is not always sufficient, but that Prayer is always necessary. We agree that legal methods are right, but we sometimes disagree on demonstrations. I personally am extremely fearful of demonstrations, even though I must concede that many rights have been realized through such methods. I am fearful of demonstrations because demonstrations are so close to violence. Many peaceful demonstrations have turned to violence and violence is sin. Let us be sure we do not do anything out of sheer selfish ambition, but ask for wisdom in all actions.

3. *Courage and determination.* If integration is right, if prejudice is wrong, then we must have the courage and determination to share in seeing that change is wrought. For the white, this courage will often be in the form of standing up for the rights of the Negro. Samuel Proctor in his book, *The Young Negro in America, 1960-80*, asks, "Will whites fly in a commercial plane piloted by a Negro, decorated Air Force veteran pilot of twenty years service in all types of aircraft? Will clients buy big policies from a Negro agent of a front line insurance company? Will the contractor deal with a Negro architect on a \$10 million project? Will the orchestra quit if we hire a Negro conductor?" Such questions have to be answered, and we must often be willing to take the consequences for standing for the right.

The Negro, on the other hand, must be sure that he continues to qualify himself for responsible positions, encouraging his children to lead in every good work, both spiritual and cultural. Again Samuel Proctor says, "The Young Negro will have to commit himself to competitive participation in every American process and abandon the advantages that ac-

crue to him as he excelled over his weaker Negro competitors within a segregated framework. He must enroll his children in excellent schools shoulder to shoulder with their white neighbors and require them to exercise the diligence to keep the pace." He suggests that Negroes aim for the top so that "hundreds of middle-class whites may have personal experience on the whole question of working under a Negro supervisor and alongside Negro colleagues." Then, with pride he can look back to his grandchildren and tell of the inequality of the past, but the equality and freedom of the present.

In the spiritual realm this determination can be strengthened in the words of Paul, "I can do all things through him who strengthens me," (Philippians 4:13). Negro leaders must prepare themselves to lead congregations that disregard race. Why not Negro elders and preachers in predominantly white churches? Let us have the courage to stand for right, but the determination, as both white and Negro, first to be Christian.

4. *In all things, love.* We cease to be Christians in action when we cease to love. Your white brethren have made many mistakes, but you must love them. Many are still prejudiced, but love them anyway. And when you make mistakes, I must continue to love you. When you become bitter and angry, I must love you. When you demonstrate or even when you riot, I must love you. I can love you if I know you. "Put on, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another, and if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony" (Colossians 3:12-14). In Alan Paton's book *Cry the Beloved Country*, he has the elderly Negro preacher say, "My greatest fear is that by the time the whites have turned to loving, my people will have turned to hating." This is fast happening. Let us, as Christians, swim against the current. 19

COLLEGE STUDENTS SPEAK



Fred Leon Hill
Tennessee A&I State



Phillip Roseberry
David Lipscomb College



Joseph Tucker
University of Tennessee

STATEMENT BY FRED HILL

When I first came to Tennessee A&I, I found it hard to tell my fellow students that I was from Alabama because this always led to two questions: (1) Do white people really treat you as bad as the newspapers say they do? (2) Did Wallace give you permission to leave Alabama? This evening I would like to acquaint you with some of my experiences that I've had in dealing with white Christians.

There were a lot of things that happened in my home town that perplexed me. The white brothers at my home would give generously to support a gospel meeting, but when they attended the meetings they would sit on one side of the building and we would sit on the other side. After the sermon the white brothers would shake the Negro minister's hand, but when it came to my hand or my mother's hand or my father's hand, or one of my friends' hand they refused to shake it—only the minister's hand. I wondered if he

would shake all our hands. During the time that the meeting was in process, Vacation Bible School was also in session. The white brothers had their Vacation Bible School during the morning, and in the afternoon they would come over and assist us in our Bible school. To me this was a waste of money, because I couldn't see why it was necessary to have separate schools. The meeting was together, so why shouldn't we have Vacation Bible School together. Seemingly, the white brothers were saying we will pay anything to defeat the cause of Christ. You know Christ, after he fed the 5,000, told his apostles to gather up that which was left. It seemed as though the white brothers in this case were wasting their money. And to me this is against the law of God.

Should our offerings be used to inhibit the cause of Christ, or should our offerings be used to see that the cause of Christ is carried out? If the Negro brethren had not been so lazy or so tight with their pocketbooks they could

have spoken out against such a thing, but why bite the hand that's going to feed you? If they are going to give it to you, and you don't want to give, why not take advantage of it? But this wasn't right. We should have been willing to give the money that we had instead of holding on tight. You know, when you are doing what you can with what you have, you can speak out against what is going on wrong. But if you are going to stand back and wait for somebody to give you everything, then you are going to have to take it.

Recently I had a conversation with a white brother concerning the progress that was being made in integrating the church. The white brother told me that very little progress had been made. I agreed with that. He also told me that white and black Christians should learn to love each other as brothers and worship together. I agreed with that. The white brother then told me that integration or the coming together of

ON RACE RELATIONS . . .

black and white in the church should be gradual. This is the point that I disagreed with him on, because to me gradually means something that takes place slowly. Something that takes place over a long period of time. If a problem is wrong when it really shouldn't be wrong, when it really shouldn't be a problem, why not work at it strongly? We should not be satisfied with a slow process of solving such a problem. I wonder what would happen if Christ came while we were slowly changing. If we knew when Christ was coming, a slow change might be all right, but we don't know when he's coming.

I would like to tell you about an experience I had in trying to get a job. I went to the personnel manager, talked with him, filled out an application, took the test. He told me it would be a few days before he could notify me to let me know what my results were. And so it was about a week. I received a letter telling me that I passed the test, telling me that my application looked good, telling me that he wanted me to come in to talk with him because of this fact. I went to his office, talked to him, had an interview and then after the interview, he tells me, "Now it will be a few more days before I can let you know whether or not we would like to employ you."

When I received my letter concerning my employment he told me that after reviewing my test results, which he said I had passed, "after reviewing your application," which he said was satisfactory, "we decided we can't employ you." It seems as though something is wrong.

I also went with two friends to another place to get a job. As I walked in the lady gave us an application. All three of us were dressed in suits. So in walks a white fellow, dressed like we were, but the lady greets him by saying, "Do you want an office job?" And she said nothing like it to me. I stepped up and asked the lady, "Is there any difference between the applications that we



Joe Tomlinson
David Lipscomb College



Perry Wallace
Vanderbilt University

have?" I said, "You gave him a white and you gave me a green application." She said, "No, there is no difference." I said, "Why did you ask him if he wanted an office job, and you didn't make this known to me?" She said, "Well, all you have to do is put office on the top of yours, and this will let them know that you want an office job." I can't understand this. They told me that all you have to do is get a college education, and you will be able to get a decent job.

I don't expect anybody to give me anything. If I take a test for a job and I don't pass it, all is well and good. You don't owe me a thing, but if I take a test and I pass it, I expect you to give me what's due. Not that you are really giving me anything, because I have earned it.

STATEMENT BY JIM MAYO

They tell us we're young. They tell us that we should sit back and review the problem before we take any action. Let's think about it a little more, they say. Fred just talked about how they tell us: "Let's go easy; let's take it gradual, people are just not ready for change."

I am young and because I'm

young I see things I don't like and ask a simple question: "Why don't we change them?" And people tell me, "You just don't change." So then I see things start changing and ask why are they changing and other people tell me it's not because of the demonstration, it's not because of the riots, but it's because the work is being done slowly and gradually. And then I ask myself if this makes sense. I don't think it does.

I would expect to see the people who represent Christ on this earth to be in the forefront of being human toward one another. I wouldn't expect to see the Federal Government make Christians be human. This is my gripe with the church, and some people get mad when I say I've got a gripe with the church, but I love the church and when I see something wrong with it I want to see it changed. Now I have a gripe with the church, which is that the church is too much in love with this world. We are told we can't integrate our churches, because it's not right in society. And I say: "Does society run Christianity or does Christianity run society? I don't know all the answers to the problems of the race, but I do

know that I am no longer able to say let's go gradually, because for over a hundred years now people have been saying let's go gradually. And then when people finally take action they tell us violence is wrong. I can only say that violence gets results.

I want to conclude by simply saying that God's will be done. God does not ordain a segregated world. And the question that Christians have got to answer is just whose side are they going to be on and how long is it going to take us to decide to get on that side. Now I pray God that I've chosen the right side.

STATEMENT BY PHIL ROSEBERRY

For the past two years I've had the opportunity to meet with kids whom I consider to be sincere and dedicated and concerned with the problems of the 20th century. And every one of these individuals has to confront the problem that we call the race problem. I think one of the most terrible things that is happening as a result of the race problem is the disillusionment of young people. It disillusiones them in two ways:

First of all, it disillusiones them as to what mankind is. Everybody is telling you that man is a being of love and that he's a being created in God's image. What is this man created in God's image doing? He is running around beating other images of God into the ground. It doesn't make a whole lot of sense. Youth is being disillusioned.

But perhaps a greater disillusionment which has entered my life is the disillusionment in regard to the church. We're told that the church is the institution of Christians. People who are Christ-like by the definition of the word Christian. People who have the will of God, people who know what truth is. I'm from the North, by the way. I'm from Ohio. My first real dealings with reality of the race problem came when I decided I was going to enroll in college.

On the first line of a college catalogue, I read, "This college is open to every qualified white individual." I said, "Pop, what is this, is this a Christian college? You're telling me what Christianity is, and here is one of our

Christian colleges just for white students! What's the matter?"

I wrote this big hairy letter. I was going to change the whole school. My pop said, "Now don't get in trouble before you get down there." Well they later integrated, as you know, thanks to mammon, and I say, "Yeah, mammon!" (if it takes that to do it).

Then I had another little experience with race to try to introduce me into the reality of it. We had a little book at our church called, *Where the Saints Meet*. It listed every Church of Christ in the nation, I think, and after some of them were little parentheses with "Col." enclosed. Now this doesn't stand for college. Wipe that out of your mind. It doesn't stand for college. It stands for "colored." Why don't you have (B.N.)—big nose brethren? Why don't you have (F.F.)—flat-feet brethren? Why don't you put these individuals with big noses and flat feet into their own congregations and make them stay there? It doesn't make sense. Is this what Christianity is?

And then, here, even this past year I had one of the most shocking experiences with the reality of the race problem in the Church of Christ. A gentleman came from one of our orphan homes and during the course of his speech he mentioned that, "We don't have any colored children here, or any Spanish, or Italians, etc." Well, the young people in that assembly were disturbed. "Sir, why don't you have colored people in your institution?" He said, "Well we don't have facilities for them." They said, "Sir, why don't you have the proper facilities?" He said, "Well the Board of Directors has not moved that we have the facilities for them." "Sir, why hasn't the Board of Directors moved this?" "Well they have not deemed it necessary at the present time." And so we kept questioning him and questioning him until he got down to the real crux of the matter: He said, "You know Solomon was led astray by strange women, and if we let our little white children grow up beside those little colored children they are going to be intermarrying and you know you can't have a Christian influence if you are intermarried."

I raised my hand and said, "All women are strange." And thus I became introduced to the realities of the race problem. People, young people, are not dumb. Young people are not ignorant. They are not blind. They can see the problems that confront them, and you cannot tell me what Christianity is if you are not living it. You cannot hold up to me the banner of love and the universal fatherhood of God if the church itself is a living example of what the universal fatherhood of God isn't.

I am not dumb, I am not ignorant, and I'm not blind, and young people in David Lipscomb College and colleges all over the country are concerned with the church, and they are ready to leave. They are ready to leave the church, because the Church has left reality and has left truth.

You say, "Well the church is a matter of individuals." Well, that is fine, that's good, but if you as an individual try to express your Christianity and you find that the individuals that you are associated with are belligerent toward you, and will not let you express your Christianity to those around you, what are you supposed to do? Are you supposed to remain loyal to them? Or to Christ? You tell me.

STATEMENT BY JOSEPH TUCKER

My views on the race problem, first of all, are that it's a big mess and that it is becoming messier the more we mess with it. And I think the only answer is that Christians have to show this love that Christ talked about, and so far they haven't done this. During my childhood a person in the church, whether he was white or Negro, was thought the best man in the world. You wouldn't tell me anything about him that was wrong. About non-members, I was a little skeptical, but a person in the church expressed the very image of Christ, according to my innocent and naive outlook. As far as worshipping together, it's not so much that I want to sit by you just because you are white, and I am black, but I think that in order for Christ to be shown to the world, we have to show true love one for another. If I love my black brother and hate

my white brother, then I don't think we can show this love that Christ spoke of.

When you go looking for a job, you know the first thing they ask you: "Well, do you want to be a janitor or what? Do you want to push a broom or something like this?" Or if you apply for a better job, they ask you have you had any experience. Now when you're growing up, how can you have any experience on any job before anybody hires you? I mean it doesn't make any sense. They want you to have 15 years of experience before you can sit at a desk.

Another thing they want to know about the amount of schooling that you have. Actually, if you want to know the truth, there are some people who shouldn't go to college. Some should wait a while before they go. People talk about education, education, education. Education is good, but when you don't know how to use it, it's harmful, and a lot of people are just educated fools. It's a shame to say it, but they are. There are some students who just waste time in school because somebody pressured them into going to school. They could be out doing something more profitable to them than in rioting in school. Schooling is good, but you have to use it in the right order.

Now these people who are all the time hollering do you want your son to marry a Negro woman. They figure he can make the decision for himself. Well, why can't the white young lady? They don't have confidence in you women. They think you are ignorant or something. That doesn't make any sense either. Some people try to put it down by saying well if God had wanted us to intermarry, why did he make us different. There is an occasion in the Bible where I believe it was Moses who married an Ethiopian woman. His sister and brother scolded him for this, and God became angry. God didn't say anything to Moses, but he caused his brother and sister to be sick. I don't know what it is that they think interracial marriage is going to do, like it's a disease or something. The church has caused many souls to be lost who would have been Christian. I mean those

of us who have done such, if God is going to forgive us because he said, "Anyone who causes one of these little ones to be offended it's better for a millstone to be hanging around his neck and be cast into the depths of the sea." So I just hope it's not too late for repentance.

STATEMENT BY JOE TOMLINSON

I want you to know that I love the people here very much. If I were Satan here tonight I'd do two things.

First of all, if I were a Negro Christian I would yield to Satan and let him give me a persecution complex that would handicap me from working out a Christian solution to our problem of a race cooperation and brotherly love. I don't want to be misunderstood on this. I think if I were a Negro Christian and went in for an application and they wouldn't give me a job and I met the qualifications and I was trying to be a Christian, old Satan would say, "Now see how the white folks do to you?" If I were a Negro Christian it'd be awful easy to feel sorry for myself and have the persecution complex and say, look what they're doing to me.

If I were Satan here tonight, and I was trying to win me or some other Caucasian in the audience I would try to convince that person that the problem is not as serious as people want us to believe. I'd minimize the problem. I'm afraid that's what we've done, we've minimized it and I want to say something that I feel very strongly about. As you know, I work at Green Street Caucasian Church of Christ. You're laughing, and some of you probably don't know why the rest of us are laughing. The reason is that across the Interstate Highway there's the Green Street Negro Church of Christ. Well, I want to say something, and I don't want to be reactionary. I want to be just a Christian. But I feel like we've got too many men in the pulpit who are afraid to speak out because they'll lose their salary and they don't trust the Lord to take care of their family. We've had too much parentalism. We've

given you our used song books for too long. When I worked in Huntsville, Alabama, with the Central Church of Christ, we had a youth rally back in 1966, and I never will forget. I asked the secretary to mail the Franklin Street, the Negro congregation in town, a letter and she said, "We better check with the elders about that." I never will forget. We had the youth rally, and the Negro young people came. And it was a wonderful success.

I don't know all the answers. I know we're going to have to do a heap more loving and a lot more forgiving and understanding. I'm not for this gradualism either,

"But I feel like we've got too many men in the pulpit who are afraid to speak out because they will lose their salary and they don't trust the Lord . . ."

but we're going to have to temper our actions with divine wisdom and love and concern. Bud Stumbaugh in a "Power for Today" article talked about a Negro man that pulled up in front of a gasoline station and he got out and he asked the proprietor if his little girl could use the bathroom. But the man said I'm sorry we don't have one for you people. Bud goes on to describe how the little girl just had to use the bathroom. And how finally she couldn't contain herself and she just let loose and the white men around that area were laughing at her. Then finally the Negro Christian, (this man was a Christian) got back in his car with his little girl and drove down the highway with resentment and bitterness and then just hit himself in the head—he came to himself like the prodigal son and he said, "Oh God forgive me and forgive those men and forgive me for thinking those things I thought."

So two things if you don't remember any other thing else: Don't have the persecution complex, and my Caucasian brethren,

please don't be afraid to speak out on this blot in the church. It's easy to feel sorry for yourself, and it's easy for us to minimize the problem.

STATEMENT BY PERRY WALLACE

I've heard quite a bit of talk this evening about gradual integration, and it seems to be the consensus that it's not quite the mechanism to use as far as our racial problems. So many times it's called the Negro problem, but it's the Negro-white problem. Take it from its origin, it's the white-Negro problem.

Gradualism reminds me of a friend of mine, a Negro fellow who is about to be inducted into the army. He made a very profound statement. He said, "I'm not going over there and fight those people and give them their freedom now, so I can come back and my children can get it on the installment plan." I wouldn't want to do that either.

Some mention was made about my experience at a local white church in the city. I'll tell you about this. This occurred upon my entering college. Before I had always gone to segregated schools. I'd been in a Negro community, and there was no need to worry about any sort of conflict or prejudice. Upon entering college I stayed on the campus and looked for a church that was close and convenient. I began going to a white church that was very close to the University. As a matter of fact, it happens to be right across the street. I needed spiritual enrichment. Everybody does. In colleges that are not Christian colleges a lot goes on, you know. You read about the drugs and everything. So much goes on and so many of the kids are in need that many are looking for something to hold on to. So I went to this church. There were people who were nice to me, people who introduced themselves to me, and people who didn't introduce themselves to me too. I didn't think a lot about that, until one day when I was about to go into the church, I was asked to step over into a little office for a few minutes. I wondered what was going on. So I was told that since I'd been coming so frequently that it was obvious that

I was about to place my membership. I was told not to do this. I was asked to wait, maybe a year or a year and a half or so. Why? So that the older brethren could get used to me—you know.

Where am I from? Mars, or Jupiter? I have but two arms, and most people have that. Am I that different? I'm a little taller than everybody else, but other people are tall in the church. What's the matter?

"We're going to work you in gradually, so they can get used to you. We've got the older people in the church and they don't understand; so we're going to work you in; we're not going to work them into the idea that you're going to be here, it's their Christian obligation to face up to the facts, no racism will be condoned." While what happens, in the world today? Go outside the church you know what happens in the world today while racism is condoned, while we wait for the gradual changes, what happens? Somebody like me, who wants something, who's looking for something spiritual to hold on to. What does he do? He's destroyed, that's what happens. You've got the young people who are the victims of it—youths who didn't have anything to do with bringing it about. These people are being destroyed over in the ghettos, up North in the ghettos, or whatever we have here. People are being destroyed while old people are "coming around."

Joe Tucker said something about a word he wanted to talk about. Negroes don't like to say it around white people and white people don't like to say it much around Negroes. It's "nigger." You know, it chills you, doesn't it? Oh, it really hurts, but whose definition is it? If we'd been here first, we'd have made up some other sort of name for white people. It's all the same. The person who has the advantage will often act inhuman; he won't show understanding of judgments.

It would happen if we were in the same position. This is all relative, and we ought to know this. But the word is brought about by ignorance and hate, and this is what these younger kids have to cope with at their young ages.

They haven't lived enough to have gotten experience to know. They are not having a chance to mix with the other people and find out that people are the same. At the same time, they're running up against this new prejudice that I'm talking about. They run up against invisible walls of prejudice.

Everybody is talking about interracial marriage. If you can say, well, you're equal but in so many ways I wouldn't want you to marry my daughter or son. From the practical viewpoint, what's going to happen to their kids? Hard times, really hard times. So if you say from the practical point of view that this would be very difficult and sincerely believe that, then I believe you have a very, very valid case.

But if you say I don't want my kid to marry this Negro because when you get the blood to mixing, that's practically the end of our race. That is an invalid reason. That means that it's a lie when you say you can accept a person as the person that he is, regardless of race, creed, or color—no strings, ifs, ands, or buts.

What are some of the other problems that younger Negroes face? One is the temptation of Negroes to conform to the pattern of white expectations. That's why at Vanderbilt a Negro just doesn't quite feel easy, you know. All of you have been in a certain situation where you've been around people that weren't quite the same people. Maybe they've had quite a bit more money or for some sort of reason you just didn't quite feel comfortable. This is the case of our integrated situation today. Where you got one or two Negroes, where you say it's integrated, and they're smiling all the time. They're smiling all the time, because they're scared! You'd better not do a thing wrong. Don't do a thing wrong. I've got to be neat, I've got to be nice. I've got to keep my hair straight so I can look like the white people. I've got to get my bleaching cream and everything together. I'm definitely not going to make a mistake. Finally, I've "arrived" and my white friends say: "Well we've got one, and he's just as nice as he can be. He's almost white, almost white!"

"The shameful spectre of discrimination and racial injustice implicitly sanctioned by our brotherhood . . . patently nullifies the claim of Churches of Christ to have restored New Testament Christianity."

No race relations meeting would be complete without hearing from at least one "outside agitator" from the North. So I am glad to be here.

Churches of Christ have moved across the tracks and become image conscious. Our image may or may not be a legitimate concern. The legitimacy of one's concern about the institutional image of the Church of Christ is determined by his motivation. Why are we concerned about our image?



Walter E. Burch, public relations consultant of Elmont, L.I., N.Y., spoke on "The Image of the Church in the Racial Crisis".

Now Jesus never enjoyed good public relations. In fact, his public reputation was tarnished. He was not image conscious. And because he wasn't, the religious establishment of his day bore in on him. He shouldn't have associated, in their judgment, with tax extortioners, prostitutes, winebibbers, Gentiles, and assorted sinners. Their reasoning was strangely familiar: "After all, what will our brethren and neighbors think?"

I used to believe and preach that Jesus never deliberately antagonized or provoked people. Somehow this idea seemed out of harmony with his nature. I don't believe my previous understanding was a correct one, even though it was honest. After studying again the prophets of God in the Old Testament, particularly Isaiah, Jeremiah, Amos, Micah, and Hosea; after reviewing again the ministry of John the Baptist; and after carefully re-reading Matthew's detailed account of Jesus' searing rebuke of his contemporary religious leaders, I have come to this conclusion, couched in the words of Stephen C. Rose:

The Bible is a book about agitators. It deals with people who are agitated by the supreme agitator—the living God (YAHWEH)—and who become agitators in his name and for his sake. There is first the agitation of God. Its purpose is to bring about unswerving loyalty. The book of Exodus is a masterpiece of holy agitating. The enslaved Israelites are mobilized against their Egyptian oppressors. They are stirred from their servitude and thrust into a vast migration which takes them through the wilderness toward a promised land. Always it is God that is pushing, provoking, supporting, advising. And in the midst of the Exodus, on

Mount Sinai, he delivers the commandment which forms the entire basis of the Biblical drama: I am the Lord your God, and you shall have no other Gods before me. Divine agitation was, and is, aimed at impressing that claim on those who profess that they are God's people. A second form of agitation in the Bible is based on successive interpretations of what basic loyalty to God means. And it is here that the biblical prophets, culminating in the supreme prophet Jesus, assume their importance. Agitated by God's agitation, they become agitators, not for personal glory but for the glory of God. Even Jesus affirms that no one is good but God. Armed with a vision of God, the Biblical agitators do not hesitate to be specific in their denunciation of the status quo.¹

It is my deep conviction that Jesus engaged in holy agitation for the purpose of bringing God's Word and wrath in judgment upon the sins of unrepentant mankind. Jesus was provoking man to real love and genuine good works. His acts of love and his devotion to the outcasts of society did provoke negative words and acts by people who were resisting his ministry. Are these provocations to be blamed on Jesus?

In our time we have been led to believe that the church ought to be careful about what the community thinks about the church and individual Christians. Presumably, if the community thinks unfavorably of the church, our task of evangelizing becomes more difficult. On the other hand, if we can induce a positive community attitude toward the church, then our prospects for evangelization are enhanced. Often I have quoted Acts 2:47 to "prove" that the Jerusalem church had good community relations.

Strict Obedience to Jesus Can Ruin the Church's "Image"

The problem of image becomes sticky when our doing the will of God runs counter to the prevailing community opinion. If, in the process of trying to save all persons, regardless of race or social standing, we "allow" the church's reputation to become tarnished, then we must accept the consequences. The church cannot consciously choose only those areas of ministry or actions that are in agreement with the consensus of community beliefs and outlooks.

Our image ought to be pleasing to Jesus Christ our Lord. If it also pleases the majority of the people in our community, this is a dividend. We commit a gross error, however, if we knowingly develop programs designed to find high receptivity in the community when in fact we have ceased listening to our Lord.

History teaches that it is easy for the church to become absorbed in her culture. The faith described in the New Testament is one in which the little bands of Christians meeting throughout the Roman Empire seemed to be in constant tension with the power structures of their communities. These Christians were radical. They were described as having turned the world upsidedown. Their public relations obviously needed improving, because one writer says that the church everywhere was spoken evil of. By whom was it spoken evil? By those individuals and those groups of people in the Graeco-Roman world who stood condemned by the message of Jesus.

A simple reading of the New Testament leads one to accept the probability that Christians today, by their words and acts, will create tension, often unwittingly, within their communities that will win disfavor from large segments of the people. What is the

Christian to do when he is convicted that what Jesus would do would be an unpopular course today with considerable risk? What happens if the demands of Christian commitment runs counter to the consensus of community attitudes? Should a Christian adopt a plan of moral gradualism that would affirm only as much truth as he believes the community could receive at that particular time? We don't believe this way with respect to Jesus' teaching on baptism. Why should we believe this way with respect to Jesus teaching on love for neighbor? Or should the Christian, with love in his heart and love even for those who resist him, stand as a witness to the truth of God on love of neighbor as well as baptism?

Consider this statement: "Indeed, all who desire to live a godly life in Christ Jesus, will be persecuted" (II Timothy 3:12). What does Paul mean by this? I believe he means that if our relationship to Christ is what it ought to be, there will come times when one's stand may be contrary not only to his community, or family, or even national government, but even his local congregation. Or should it be especially his local congregation?

In other words, when we listen carefully and sensitively to the words of Jesus and strictly obey his teaching, the chances are very great that we will become increasingly involved in conflict—conflicts with the elders, conflicts with the brethren, conflicts with tradition, conflicts with Christian college administrations, conflicts with leadership directors, conflicts with editors, and burning conflicts within one's own conscience.

Racial Conflict and the Christian Conscience

Race relations has emerged as one of the most explosive issues in the modern world. Recently in our own land the National

Advisory Commission on Civil Disorders made its report to the President. The Report is a social document of immense significance. The quality of behavior of the overwhelming majority of white Americans is singled out as one of the genuine root causes of rioting. This was a devastating moral judgment against our "Christian nation." The Report, in part, said:

This is our basic conclusion: Our nation is moving toward two societies, one black, one white—separate and unequal.

Reaction to last summer's disorders has quickened the movement and deepened the division. Discrimination and segregation have long permeated much of American life; they now threaten the future of every American . . .

To pursue our present course will involve the continuing polarization of the American community and, ultimately, the destruction of basic democratic values.

The alternative is not blind repression or capitulation to lawlessness. It is the realization of common opportunities for all within a single society.

This alternative will require a commitment to national action—compassionate, massive and sustained, backed by the resources of the most powerful and the richest nation on this earth. From every American it will require new attitudes, new understanding, and, above all, new will . . .

Violence and destruction must be ended—in the streets of the ghetto and in the lives of people.

Segregation and poverty have created in the racial ghetto a destructive environment totally unknown to most white Americans.

What white Americans have never fully understood—but what the Negro can never forget—is that white society is deeply implicated in the ghetto. White institutions maintain it and white society condones it . . .

Despite these complexities, certain fundamental matters are clear. Of these, the most fundamental is the racial attitude and behavior of white Americans toward black Americans.

Race prejudice has shaped our history decisively; it now threatens to affect our future.²

"When we listen carefully and sensitively to the words of Jesus and strictly obey his teaching, the chances are very great that we will become increasingly involved in conflict—conflicts with the elders, conflicts with the brethren, conflicts with traditions, conflicts with Christian college administrations, conflicts with lectureship directors, conflicts with editors, and burning conflicts within one's own conscience."

A large number of our fellow citizens, of course, will vehemently deny that they are racist or manifest racist tendencies. Their denial, however, does not alter the substance of the Report.

The Christian needs to face racial prejudice forthrightly and honestly. Some churches have been reluctant to deal openly and courageously with bigotry for fear that their intrusion into the brittle area of "civil rights" would somehow lead them at the same time into embracing the "Social Gospel" and finally into a denial of the inspiration of Scriptures, denial of the virgin birth of Christ, denial of the resurrection of Christ, and even the denial of the deity of Christ. Such twisted reasoning and foolish deductions are unfortunate.

The problem of racial prejudice is clearly covered by the teaching of Jesus and by other inspired writers of the New Testament. One strong declaration is found in James 2:1:

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

This should have been enough for all time on the subject of discrimination — regardless of its form. Some Christians discriminate in favor of some persons because of their wealth, and discriminate against others because they are poor; some are discriminated against for their lack of social prestige, while others are preferred because of the social prestige they have accumulated; some discriminate in favor of persons who have acquired a certain level of formal education, while others are discriminated against for the lack of education. Racial prejudice leads one to discriminate either for or against

"It is never pleasant to be confronted by the Word of God when the realities of our sin are so apparent."

primarily because of the color of skin they inherited at birth. All such distinctions that would measure the "acceptability" of persons on any of these grounds is condemned by the Word of God (See James 2:4).

Salvation in Jesus Christ must be proclaimed unto all men. The church is God's agency for reconciling broken and sinful humanity, regardless of race, nationality, or economic status, into the one spiritual body of Christ. Yet in the Church of Christ we have been highly selective in choosing the human beings we would like to seek reconciled unto God. We stand under the massive condemnation of being respecters of persons. In effect, our response to God's truth on this subject is like a prayer we would knowingly and continually offer to God:

Father, forgive us for we know what we are doing. And continue to forgive us while we continue to do what we know we should not do. O, Lord, sanctify our prejudice in the name of gradualism.

The shameful spectre of discrimination against the poor, and the racial injustice implicitly sanctioned by our brotherhood is a disgrace that patently nullifies the claim of Churches of Christ to have restored New Testament Christianity.

Confusing the Church with a Middle-Class Culture

Twelve years ago I stood in the pulpit of an all-white middle-class suburban church. In this congregation of respectable, good Christians we had numerous social gatherings. I recall the enjoyable dinner parties in which 10 or 12 attractive young couples would meet in one family's home for dinner and then a "42" party. I recall some conversations of those days. On occasion, someone would remark about some non-member who had been contacted in our neighborhoods: "He certainly would make a good member of the church." Innocent though we may have been, this statement reflected a tragic disparity between our social preferences and the universal outreach of the gospel toward all persons.

"A good member" of the church meant that the person was very close to ourselves in social standing, in having what seemed to be

an attractive personality, a nice home, in being one who would easily "fit in" to our dinner parties and games. I mention this only to illustrate how we may terribly confuse our perpetuation of a homogenous culture with Christian commitment. Our "good prospects" may mean that these non-members are very much like us already — in values, in race, in economic status. This kind of evangelizing is widespread among us, but it does not match the quality of evangelism described in the New Testament.

Gary Freeman, minister of the Church of Christ in Torrance, California, has analyzed our guilt in the following paragraphs:

And like Simon the Pharisee we have divided the world into the respectable and the disreputable. We've always been apostles to the respectable. For some reason, we've not chosen to preach much to the outcasts of society. I don't know why. Perhaps it's been because of traditional emphasis on free will and so we blame them for their condition. Perhaps they embarrass us or make us feel guilty. Perhaps we are a social-climbing church in our secret hearts and we consider them to be a liability. Perhaps we consider them unlikely candidates to finance church buildings. Perhaps we dimly understand in them the idea of and need for transformation and we don't really know what transformation means or how one begins to bring it about.

Everyone has a claim on Jesus. Respectable, upright people have a claim on Jesus, and, of course, they have more to be forgiven than they realize. But no one has more of a claim on Jesus than the disreputable. No one has more of a claim than the world's unfortunates. This was true from the very beginning of the Christian religion and it is true now. As Christ is compassionate, so is the Church. Where there is sin, where there is physical suffering, where there is mental anguish, where there is injustice, there will the Church be. There is never a lost soul, never a perverted mind, never a sick heart, but that Christ cares. And as Christ cares, so does the Church, for the Church is the body of Christ.

It is never pleasant to be confronted by the Word of God when the realities of our sin are so apparent. It is much more popular to fight old doctrinal errors. It is much more comfortable to cast the searchlight of the Word upon others in acts of judgment and condemnation of them. It is easier indeed to do that than it is to turn the powerful, intensely penetrating light upon ourselves.



From another perspective, newspaper columnist Sydney J. Harris has written these words:

One reason that the so-called moral reformers fail to interest me is that they pay far too much attention to the lusts of the flesh, and not enough to the spirit . . .

Drunkenness and lechery and the stultification of the senses by fast living are usually foolish and pathetic endeavors—but the real evils in this world come not from these appetites but from the lusts of the spirit . . .

Men with a lust for power, with an insensate desire for fame and glory, with a desperate need to manipulate and humiliate and harm others who get in their way, are the ones who cause all the trouble. The weak men—those who easily succumb to their physical appetites—are scarcely worth bothering about.

One reason the reformers—and so many religious leaders—have failed to alter the scheme of things is that their conception of "vice" is so narrow. They fritter away their energies in fighting alcohol and tobacco and gambling and pornography—while the real evil-doers sit in the front pew of the congregation and applaud their harangues.

In his topography of Hell, Dante (who really understood the essence of religion and morality) placed the lechers and the toppers in the milder circles of punishment, reserving the hottest places for those who sinned against the spirit—hypocrites, traitors, exploiters, the hard of heart and narrow of mind . . .

Physical sin merely proves that we are partly animal in origin; but spiritual sin is a repudiation and perversion that has brought mankind to the edge of catastrophe time and time again; not a thousand drunkards,

wastrels or libertines can do as much damage as one bigot, or sadist—or one misguided reformer.

I believe Sydney Harris speaks much truth, both unpleasant and profound. It is plain that in the dimension of the spirit, Churches of Christ have not kept pace with our physical and numerical advances. To a large and disturbing degree, our brotherhood has remained selective and provincial in our judgment of what constitutes a moral commitment. Some illustrations will help make this point.

Pharasaical Hypocrisy in Our Time

Most congregations felt in 1960 that the church ought to do all in its power to prevent a member of the Roman Catholic Church from being elected President of the United States because of conflicting loyalties that would then be thrust upon a Catholic President if he were elected. Fewer churches could claim innocence of religious prejudice.

We rise in the South, in our communities and counties and states, to employ the church's resources and influence, political and otherwise, in efforts to prohibit by legal means the sale of alcoholic beverages. In one Tennessee city the church visibly exerted its political pressure in a public attempt to keep alcoholic beverages off the premises of a public athletic arena.

We have gone before school boards to point out our view of

the immorality of school dances.

We have petitioned state legislators and state educational agencies to urge them to prohibit the use of certain biology textbooks that recognize evolution as the exclusive method of explaining the origin of human life.

Or we stand up, as we do every few years in Texas, to block legislation that would legalize pari-mutuel betting.

Now these issues—church/state relations, the promotion of alcoholic beverages, dancing in the schools, school textbooks which make dogmatic claims for evolution, and legalized gambling—have been thought by a large segment of our brotherhood to be "moral" issues in which the church as the church should speak out. And the church has spoken out and has often gotten involved publicly, as the church, in these kinds of things.

Yet the universal moral issue of racial discrimination and injustice confronting the church is thought to be a part of the social and political framework—and therefore quite beyond our reach!

Jesus was outraged by this kind of hypocrisy when he declared:

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe the mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and

faith: but these ye ought to have done, and not to have left the other undone (Matthew 23:23)

Out of this ferment of hypocrisy there has emerged an image of our brotherhood in the eyes of the world that does not resemble a cross-bearing society of committed Christians, but a White, Middle-Class, Church of Christ Culture. To any objective person, this is the real image we are projecting to the world. And perhaps the greater tragedy is that we are "accepting" the image, even bolstering it. The powerful voices in our fellowship are either ready to defend this image or remain cowardly silent because of vested interests.

Increasing numbers of Christians, especially our young people, have been aroused and convicted of the realization that the mere perpetuation of this Culture is not even remotely close to re-enactment of New Testament Christianity in our age. Our deeds simply deny our creed on this core issue of our faith.

What Does the Bible Teach on Man's Equality Before God?

The first sentence in the Bible tells us that God is the creator of the universe, and the first chapter tells us that God is the creator of all life — plant, animal, and man. God is the source of our being. This means that each person, being created in the spiritual image of God, has a spiritual equality and dignity that God decrees must be respected, for God is no respecter of persons. The New Testament heralds the fatherhood of God and the brotherhood of all men under one God. To deny the dignity and eternal worth of each created soul is to deny not only the teaching of God, but this is a denial of God Himself.

*"And he made of one blood every nation of men to dwell on all the face of the earth."
(Acts 17:26).*

Did not Jesus, in making a hero of the Good Samaritan in his famous parable, reinforce the view that neither race, nor culture, nor custom, nor economic status should hinder our ministry to all men, who are created in the image of God?

Did not Jesus, in his sermon on the mount, forever demolish

the concept of making distinctions between persons when He said: "Whatsoever ye would that men should do unto you, likewise do unto them" (Matthew 7:12).

Yet, generally speaking, in Churches of Christ throughout the land black brothers and sisters in Christ are not recognized by their white brothers and sisters in Christ as their spiritual equals. And an increasing number of black brothers and sisters are not recognizing their white brethren as their equals. With respect to black racism, it is simply the legitimate child of white racism. It will disappear when all species of racism are destroyed.

Paul encountered racism among the Jews. The early church was composed exclusively of Jews during its first few years. It was a difficult task for the early church to accept the principle that the Gentile brethren were their spiritual equals. You will recall that even after Peter had rehearsed the miraculous events connected with the conversion of Cornelius and his household (See Acts 10 and 11), bias persisted in the early church. So we should not be surprised today. Paul rebuked Peter for his conduct at Antioch when he accommodated his Jewish brethren and refused to eat with the Gentiles (Galatians 2:11, 12). There was a strong Jewish tradition against Jews and Gentiles fraternizing and mixing.

Even the example of Onesimus and Philemon is used in some quarters to defend compulsory segregation. Onesimus was a runaway slave converted by Paul. Paul sent him back to his master, Philemon, but at the same time wrote these words in his epistle to Philemon:

*receive him back, no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself
(Philemon 16, 17).*

Brethren who protest that Paul didn't lead a demonstration against the injustices of slavery miss the point. If the teaching of Paul had been accepted and applied, there would be no cause for a demonstration.

"To deny the dignity and eternal worth of each created soul is to deny not only the teaching of God, but is a denial of God Himself."

ACTION BEGINS — The conviction was expressed at the Race Relations Workshop that the messages delivered ought to be made available to the brotherhood. Accordingly, persons who were present at the final session of the workshop gave or pledged more than \$1,600 to help defray printing costs of this supplement to the **CHRISTIAN CHRONICLE**.



Receive Onesimus, not as a servant or second-class citizen, but as a brother in Christ, showing him the same love and consideration and respect you would show an apostle of Christ. White Christians, often when convicted of prejudice, have been known to proceed to engage in a new form of prejudice: condescending paternalism. They salve their consciences by over-patronizing their dark-skinned brothers and sisters in the Lord. But Negro Christians do not want to be considered the objects of pity or charity of white Christians, but simply as brothers and sisters in the Lord. The popularity of the term "black power" among Negroes is more than another slogan. It symbolizes the Negroes' desire and need to achieve their aims as a result of their own efforts and not as a result of white beneficence. However, the problem with this philosophy is that the only real power is in Christ, not man or any race of men.

And no follower of Christ can approve the violence precipitated by racial tensions in either the white or Negro communities.

Until we **repent** — as individuals, as churches, and as a brotherhood—of the sin of discrimination against the poor and racial injustice, the ideal of restoring New Testament Christianity — which we have so fervently ad-

vocated for so long—will have been robbed of its power in a world that is demanding substance in religion, not form; acts and deeds and involvement, not words; meaningful commitments, not claims.

New Love and Courage Essential

What specifically is required? Foremost, Christians need to listen more intently to Christ than the brethren or the community.

New love is required. A practice of the golden rule in every aspect of life is required. New courage is required. Followers of Christ must follow Jesus, regardless of cost — including one's reputation, job, future security, future "influence."

Interracial meetings and conferences among black and white churches are urgently needed in order to communicate with one another and get to know one another as humans. Segregation practices only further isolate and estrange white and black. Racial stereotypes can never be destroyed until Christians come to know one another and look upon each other as individual human beings, rather than members of "classes."

Spiritual renewal can supply this new love and new courage. Renewal means returning to the original sources of our spiritual birth and power and purpose — to God, who is at work in the world; the Word of God revealed

in Christ and in Scripture; and the all-pervasive leading of the Holy Spirit. Christians must question the validity of their commitment to Christ. Our principal concern must not be the teachings or emphases of prominent Church of Christ preachers in the 1960's, 1950's, the 1940's, the 1930's, or even the 1830's. We must go all the way back to the cross—not beyond the cross—but all the way back to it. There must be a willingness to accept the lordship of Christ as he is, and to fully accept his truth which should make new and courageous demands upon us.

Renewal is accomplished when the human mind and heart are stretched to receive truth of God previously unreceived or not fully believed or accepted — truth that tradition, or custom, or even one's mentality may have combined to censor in the past.

It is not easy to occupy the ground of new spiritual truth. It means confession of sin and guilt when known. Yet every disciple of Christ who is studying the Word, who is being led by the Spirit, and who is attempting the walk devotedly with Christ is claiming new spiritual ground. This is the meaning of the Christian life. This is why we are on a pilgrimage. This is why the Christian life is an adventure in which the disciple is claiming new truth and understanding as he is able to receive it.

Every generation has its "old guard" in the church to whom gratitude is due, despite the fact that some malignancy of spirit has been transmitted by it. We have our "old guard" in both the black and white fellowships of Churches of Christ (and they are quite separate and distinct). We have our "uncle Toms," we have our admitted bigots, we have our moderate racists, and we have our liberals on this issue — the latter being weak in influence and preoccupied with talking about reform. In their own way, all are deeply desirous of what they conceive to be "good," but on the subject of race relations most of us have a brain-lock, a condition produced by our upbringing, generations of inherited prejudice, and consequent lack of understanding of what it means to be a human being.

Some measure of sympathy is needed, perhaps, for persons who are mentally and emotionally unable to accept change, although David Lipscomb was less tolerant on this point.³ Nevertheless, one's unwillingness to accept God's truth on sinful, racial prejudice must not be cause to dam up the flow of God's truth on this matter — or any other truth which God has clearly spoken.

I am grateful to observe within the coming generation in the church a remarkable absence of either white bigots or "Uncle Toms." Whether our churches and church-related institutions achieve meaningful integration is another question.

Nashville is a city of gospel preachers who possess powerful voices and great influence — if only they will speak to the issue. A few have.

Oh, what a change could be wrought if the noted gospel preachers, Christian educators, and Christian writers and editors in Nashville would speak on the sin of racial prejudice as powerfully and convincingly as they speak on the authority of the Word of God and the nature of the church.

Oh, what a change could be wrought if these men, white and black alike, would employ the sword of the Spirit—the Word of God — in a desperate attempt to remove this cancerous malady



"The church that we love and are striving to be can be renewed and changed when she grows up 'in all things into him, who is the head, even Christ'. . . . only when this task is accomplished will our 'image' be what our Lord would have us to convey to a lost world."

that threatens the spiritual life of the body of Christ!

Oh, what a change if these influential Christian leaders would speak the truth on racial injustices as clearly as they speak the truth on the plan of salvation and New Testament worship.

Let us pray for mighty, thundering voices in the church who will speak the full truth of God at this tragically late moment in the racial crisis. Let us not be ashamed to confess our sins, as well as the sins of our fathers.

In a time of racial upheaval and social change, many will counsel "take it easy" and "don't rock the boat"—pointing to many expressions of "progress" in racial relations and sadly confusing "tokenism" with true integration.

The boat has already been rocked (and not from the inside). The boat in fact is sinking. Christians of all races, regardless of institutional interests, need to get out of the boat and into the stream of love and justice and

compassion and be true witnesses to God's truth on the essential oneness of the body of Christ, in which there is "neither Jew nor Greek, there is neither bond nor free, there is neither male or female: for ye are all one in Christ Jesus" (Galatians 3:28).

The church of the New Testament that we love and are striving to be can be renewed and changed when she grows up "in all things into him, who is the head, even Christ" (Ephesians 4:15). And only when this task is accomplished will our "image" be what our Lord would have us to convey to a lost world.

1. Stephen C. Rose, "Agitating Jesus," *Renewal Magazine*, October, 1967, page 5.

2. Report of the National Advisory Commission on Civil Disorders (New York: E. P. Dutton & Company, Inc., 1968), pages 1, 2, 10.

3. David Lipscomb, writing in the Feb. 21, 1878 issue of the *Gospel Advocate*, stated that members of a congregation who would not accept integration should be withdrawn because of the gravity of their sin by rebelling against those whom God accepts and has saved.

"Not once did the apostles suggest that they should form separate congregations for the different races. But they always admonished them to unity, forbearance, love and brotherhood in Christ Jesus. We believe it sinful to do otherwise now."

We see in the *Christian Preacher*, a notice of the fact that a colored man presented himself for membership into a congregation of disciples worshipping at McKinney, Texas, and that some of the brethren objected to receiving him. We are not told how the church acted in the case, but it has been in our mind for some time to say a few things on this subject and we make this the occasion. A principle lying at the foundation of all true service to God and discipleship to our Lord Jesus Christ, is that we must accept of God's law, provisions and institutions just as he gave them to us.

We believe it is sinful to have two congregations in the same community for persons of separate and distinct races now. That race prejudice would cause trouble in the churches we know. It did this in apostolic days: Not once did the apostles suggest that they should form separate congregations for the different races. But they always admonished them to unity, forbearance, love and brotherhood in Christ Jesus. We believe it sinful to do otherwise now. To reject the Negro from association in the congregations of the whites is to deprive him of the instruction and of the influence for good of which he stands so greatly in need. It is to drive him off into ignorance, superstition and degradation. For the whites to reject the Negro is to make the whites self-righteous, self-sufficient, exclusive and unchristian in spirit.

Again, Christ commanded his gospel to be preached among all nations, to every creature. He that believeth and is baptized shall be saved. And the Lord added the saved to the church. Act ii. Now the Lord saved them through their hearing his word, and obeying that word. He added them to the church by directing them to meet with to engage in the worship of the disciples. He does the same thing now. Under his direction the gospel is preached to the nations. Every one who hears his law of order and submits to it, God saves from his sins. God saves the Negro equally with the white man when he believes in Christ and puts him on by being buried with him in baptism. When a Negro, or an Indian, or a Chinaman hears the gospel, believes in that gospel, testifies his faith in Christ and demands baptism, where is the man or the woman who does call her or himself a Christian and objects? I had as soon think of the worst blasphemer in the land, steeped in the vilest of crimes being saved as a man or woman who would stand between that individual and his obedience to God. He sets at defiance God's law, assumes to be greater than God, and is guilty of a presumptuous sin in the sight of God, for which we can hardly believe pardon can be found.

God saves the believing Negro

or white through his obedience, and can one claiming to be a child of God say no? But often the individual has been saved by God. God proposes to add him to the church or assembly of his people, by requiring him to worship and serve him. And men, claiming to be followers of God, presume to say, 'No; God, you cannot add this child to your family.' That is the meaning of it. He simply says God cannot add those whom he saved to his own. How dare any man assume such power and authority? How dare a church tolerate the persistent exhibition of such a spirit. Such a church certainly forfeits its claim to be a church of God. It permits in doing it, a poor man full of wicked self-conceit to set at defiance the will of God, and itself is governed by a very wicked spirited man instead of by Christ.

We mean simply this, a church which cannot bring an individual to see his rebellion against God in such a course, ought to withdraw from that individual as one who with a heart full of pride, bitterness and treason fights against God.

Our treatment of the Negro at best, is that of criminal indifference and neglect. To discourage and repel him, when despite that cruel neglect in our part he seeks membership in the church of God is an outrage that ought not for a moment to be tolerated.

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