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RACIAL INTEGRATION IN THE LIGHT OF
SCRIPTURE

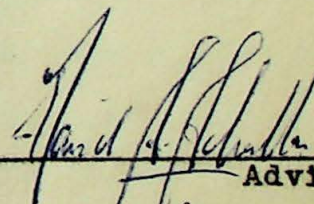
A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

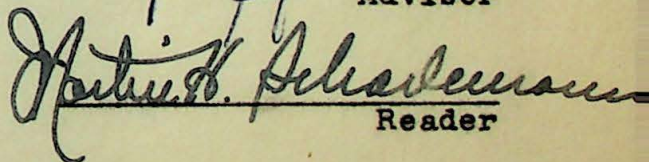
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Short Title: INTEGRATION IN THE LIGHT OF SCRIPTURE

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CHAPTER I

INTRODUCTION

It has become apparent to this writer, as it must be to many other people in these United States, that all men are not treated as equals. It would seem that the color of a person's skin determines to a great extent how the person will be treated in the world into which he was created. To have white skin, in most cases, entitles the person to humane treatment in all areas of daily living. To have black or brown skin entitles the person to inhuman treatment on the part of the supposedly superior white race. Such actions and feelings are due to many factors and can be traced back many centuries, even, in the opinion of many, to the creation of the human race. Not only in the Southern part of the United States, but elsewhere the Negroes continue to hope to be treated as men, equal in standing and opportunity with the Caucasian. It is an undeniable fact that the Negro has been considered inferior to his white neighbor. Ill feeling toward the Negro exists not only in the hearts of some non-Christians, but in the hearts of some Christians as well. If the Negro is not openly mistreated, he is left to shift for himself with no one to take his side, plead for him, or work for a position

of equality on the same level with all people. Many Caucasians see no responsibility at all and shove the problem aside as a matter of personal opinion. Views on integration are as varied as are the reasons given for segregation. Full acceptance seems to be only a faint hope of the multitudes of brown-skinned individuals.

A quick glance at our society will disclose inequalities on every side. In general, the Negro is forced to exist in a society which refuses to accept him as an equal on the economic, political, judicial, social, and religious levels. The question which has puzzled the writer for many years is: How can these conditions exist in a supposedly Christian nation? A question even closer to the problem is: How can people justify their feelings and actions with the directives so clearly presented in God's Holy Word, the Bible? We believe the Bible does have much to say in regard to this problem, and that in the light of Scripture there can be no validation whatsoever for the segregation of the Negro.

It has been necessary to limit the discussion of the racial problem as it exists between the Negro and the Caucasian races. That racial problems exist between other ethnic groups is not denied, but they will not be treated in this paper. In looking at the Negro as he exists in our culture today there will be no specific treatment of his problems in the field of education, except in several

isolated cases. The desired responses of men listed in Chapter V are not meant to exhaust the possibilities, but are some of the necessary positive actions which men must take if the race problem is to be solved. We have chosen to look at the Negro as the persecuted party and the Caucasian as the persecutor.

The paper can be divided into three main sections. Chapter II considers the Negro as he exists in society. Chapters III and IV present the segregationist's view of the interpretation of Scripture and the purposes of God, as well as the examples of Jesus and the New Testament directives. Chapter V considers man's responsibilities toward the Negro in the light of God's Word.

Some of the major sources from which data were taken are: The Lutheran Church and the American Negro, by Ervin E. Krebs, My Neighbor of Another Color, by Andrew Schulze, An American Dilemma, by Gunnar Myrdal, and such recent works as The Bible and Race, by T. B. Maston, The Kingdom Beyond Caste, by Liston Pope, Segregation and the Bible, by Everett Tilson, and all of the proceedings of the Valparaiso University Institutes on Human Relations.

CHAPTER II

THE NEGRO IN OUR CULTURE TODAY

The Effects of Slavery

The status and the existence of the Negro today must be looked at in the light of the many years of slavery to which his forefathers were forced to submit. The Negro's position today is largely a result of the domination and rule of the white slave-holder.

The feelings of the white citizens over against the Negroes were varied during the years of slavery. The general feelings at this time may be summarized in this way:

Looking back over the history of racial relations in this country since the Civil War and before, I am impressed by the persistence of two schools of thought. On one side are those whose philosophy is "I love the Negro," who are tireless in proclaiming what they would like to do for him. On the other side are those who quite frankly hate or despise the Negro, and are just as tireless in declaring what they will do to him. . . .¹

Concerning the origin of slavery, there is nothing certain as to the period in which slavery first began to exist. In all probability, it existed already before the flood. Egyptian history shows the existence of

¹James Smith, "A Plea for Understanding," U.S. News and World Report, XLV (November 7, 1958), 72.

slavery. The commercial cities of Greece and Rome were markets for the selling of slaves. The Saxons carried slaves into England as did also the merchants of Spain. "The history of slavery is but the history of Europe, and especially is it the history of England." When Great Britain discovered that the hardy sons of Africa could endure the extreme heat of the sun, she became engaged in the work herself, "monopolizing the entire African Slave trade of the whole earth."²

Looking back to these days, a Negro addresses his fellow colored friends thus:

We were getting along well in Africa, having a satisfactory situation economically and otherwise, eating the fruit of our native palm trees--wearing just a little less clothing than civilized Americans--without any anxiety for our welfare or future. White people wooed us from our native habitat by the luring power of red bandanas, loaded us on their ships, brought us here and set us to work for them.³

People in the Northern United States engaged heartily in the importing and exporting of slaves. Amply supplied with slaves were such states as New York, Delaware, Pennsylvania, Maryland, Virginia, the Carolinas, and ultimately Georgia. A law even made it obligatory for every man to buy slaves.⁴ Eventually the center of slavery

²Anna Hoppe, Negro Slavery (St. Louis: Published by Rudolph Volkening, n.d.), pp. 11-14.

³Alexander Shaw, "What Must the Negro do to be Saved?" Religion in Life, XVII (Autumn, 1948), 544.

⁴Hoppe, op. cit., pp. 17-18.

changed from the North to the South, and soon the responsibility was shared by all of the Colonies.

These men were brought from Africa by force, transported through all the horrors and suffering of the Middle Passage, literally thousands of them dying on the way to this country, with the survivors compelled to labor here for the benefit of others. The responsibility of this traffic was not that of our section alone but was shared alike by all the Colonies, slavery dying out in the North only because slave labor was not well adapted to that region and proved unprofitable there. The different agricultural economy of the South made slave labor a source of great financial returns in this area, and so it was that the slave system became a characteristic of life in our section.⁵

Concerning the number of slaves imported, although there are no official registration records, ship captains' reports and port records have been used in making compilations. Most extensively quoted is the compilation of Henry C. Carey, as modified by the United States Bureau of Census. Carey's estimate is that some three hundred thirty-three thousand Negroes had been imported into the United States up to 1808, when the slave trade was prohibited by federal law. However, the Census Bureau claimed that this total was too small and that a closer estimate would be three hundred seventy thousand or even four hundred thousand. These slaves were imported from Africa and the West Indies.⁶

⁵Ervin Krebs, The Lutheran Church and the American Negro (Columbus: Board of American Missions, American Lutheran Church, c.1950), p. 13.

⁶Gunnar Myrdal, An American Dilemma (New York: Harper and Brothers, c.1944), I, 118.

As to the status of the slave, the Negro churchman, Alexander Shaw, looks back to the days when his forefathers were slaves and states: "We were taught during slavery to discount ourselves and our kind, and to think of excellence as existing only in the white race."⁷ In slavery the slave was looked upon and regarded as an inferior human being. He could claim no rights or privileges. His master owned his body and all of his abilities and this ownership was absolute. The Negro was dragged down into social inferiority. He was subjected to complete social separation and the regimentation became increasingly strict during the years preceding the Civil War. The Negro slaves lived apart from the whites, and when allowed to attend religious services they were segregated from the whites. They did not have the privilege of regular schooling, and it was even against the law to teach a slave to read. Amusements were apart from the whites, and their traveling was closely restricted. Thus they were forced into social isolation and were not accepted as equals.⁸

Although slavery has been abolished, the Negro continues to suffer because of his color today as he was forced to suffer as a slave during those terrible years when he could not call his body his own. Perhaps he is

⁷Shaw, op. cit., p. 542.

⁸Myrdal, op. cit., pp. 577-78.

not forced to serve the white citizen, but he continues to struggle under social isolation and will not be accepted as an equal with the Caucasian in many sections of our country. Thus he continues to suffer:

Economic Inequality

"The economic plight of the Negro has become one of the most vivid symbols of the failure of modern social Christianity in this part of the world."⁹ Before the Civil War the slaves had to submit to a cotton plantation system which gave them no choice of compensation or civil rights. Likewise, since emancipation the colored American has been forced to suffer under "an essentially unreconstructed economy."¹⁰ Gunnar Myrdal, Swedish scholar employed by the Carnegie Foundation to make a detailed study of the American race problem, makes the following generalizations, later substantiated in his book, which still pertain to circumstances in many sections of our country today:

The economic situation of the Negroes in America is pathological. Except for a small minority enjoying upper or middle class status, the masses of American Negroes, in the rural South and in the segregated slum quarters in Southern and Northern cities, are destitute. They own little property; even their household goods are mostly inadequate and dilapidated. Their incomes are not only low but irregular.

⁹William Nelson, The Christian Way in Race Relations (New York: Harper and Brothers, 1948), p. 76.

¹⁰Ibid., p. 73.

They thus live from day to day and have scant security for the future. Their entire culture and their individual interests and strivings are narrow.¹¹

The reason for economic inequality, continues Myrdal, is a result of a cultural and institutional tradition that white people exploit Negroes. At first the Negroes were owned as property and when slavery disappeared, caste still remained. Thus the Negro in every generation has had a most disadvantageous start. The white man "sees" the low standards of efficiency, reliability, ambition, and morals displayed by the average Negro and then exaggerates what he sees. His low standards are a result of the depreciation of the Negro's potentialities. It is a type of vicious circle, poverty itself breeds the conditions which perpetuate poverty.¹²

Sometimes a mere reference to custom is advanced as a reason for economic discrimination against Negroes. A report on teachers' salaries prepared by a university in one of the Border states reads:

An additional argument in favor of the salary differential is the general tradition of the South that negroes and whites are not to be paid equivalent salaries for equivalent work. The attitude may be considered wrong from whatever angle it is viewed, but the fact remains that the custom is one that is almost universal and one that the practical school administrator must not ignore.

¹¹Myrdal, op. cit., p. 205.

¹²Ibid., pp. 207-8.

For not a few, this moral logic that "what was and is, shall be and ought to be" seems sufficient.¹³

It is not difficult to understand why the Negro is forced to exist on a lower economic level than his white brothers and sisters. As a farmer his position has been a dependent one. The cotton agriculture which at one time brought sudden prosperity to whites has forced surplus Negro workers to leave the South. In the city he has been kept out of the good jobs because he has not been permitted to train himself sufficiently for high-skilled or professional work. "Because of residential segregation, he is confined to slums to an even greater extent than his low purchasing power makes necessary."¹⁴ "The brown American has always been thrust into the hard, low paying, menial, dirty jobs. The slogan for Negro employment is and always has been, 'last hired, first fired.'¹⁵

As stated earlier, many Negroes are forced to live in slum areas. This is due not only to their inability to find adequate employment, but also to a large extent to landlords who dislike them merely because of their color, and housing laws which have not been enforced to apply to the Negro. This problem is considered in the following

¹³Ibid., p. 215.

¹⁴Ibid., p. 364.

¹⁵Percia Carter, "What About the Black Belt?" The Walther League Messenger, LV (September, 1946), 6.

words:

The thinking Negro wants the housing laws to be applied to deter landlords from abusing Negroes, and completely eliminate violations of the housing and residential codes which tend to sanction animal-like living of many individuals because "they have no place to go." If it is wrong for people to live in substandard, immoral circumstances, then the Negro should be no exception.¹⁶

Concerning the race question, and the economic inequality of the Negro in particular, Representative Paul Simon of Illinois stated during a Lincoln-Douglas Debate Ceremony:

The issue debated by Lincoln and Douglas, still the central issue on the world stage, was whether the economic and cultural advantages achieved by the largely white, Western civilization are to be shared with that two-thirds of the world which considers itself colored. These people are asking us: "Are you who say you represent Christian and Western ideals really going to live up to those ideals and give us a chance, . . . ?"¹⁷

Political Inequality

Ilya Ehrenburg, Russian writer, was discussing American criticism of Russian-controlled elections in Yugoslavia:

I have been in the State of Mississippi, where half the population were deprived of their right to vote. What is better: To deprive of the right to vote a man who has a black conscience or one who has a black complexion?¹⁸

¹⁶Smith, op. cit., pp. 73-74.

¹⁷"Lincoln-Douglas Debate Ceremony," St. Louis Post-Dispatch, October 13, 1958, Section A, p. 12, col. 1.

¹⁸Nelson, op. cit., p. 7.

The following measures, taken in the South on October 29, 1958, seem to bear out Ehrenburg's words. An anti-Negro voting law which has deprived members of that race of a voice in the city government of Tuskegee, Alabama, survived its first test in United States District Court. The upholding of a sixteen-month-old legislative act practically eliminated Negro voting in Tuskegee by rearranging the city boundaries. It left all predominantly Negro residential areas outside the city limits. The ruling was expected to be appealed.¹⁹

Liberty is a basic element in the American creed. However, the state of the great majority of Negro Americans today is that even though they are subject to certain laws they are denied the opportunity to make or administer these laws.²⁰ Why did voters in Cincinnati, Ohio, suddenly change their way of voting when a Negro continued to get so many votes that there was a possibility he might become the city's mayor?²¹

It is easy to see why a great majority of Negroes in the South make no attempt to vote because a Negro can very rarely claim police and court protection if he is mistreated

¹⁹"Negro Voting in Tuskegee," St. Louis Post-Dispatch, October 29, 1958, Section A, p. 2, col. 5.

²⁰Nelson, op. cit., p. 19.

²¹Smith, op. cit., p. 72.

by a white man. He is forced to submit to the burning of his home and bodily injuries to himself or to his family. Defending himself against minor violence, a Negro can expect major violence in return. Loss of his job or other economic injury, constant insult and the possibility of losing whatever legal rights he may have had are always hovering over the head of the Negro.²²

Among other restrictions placed upon the Negro's opportunity to vote are the educational requirements found in several Southern states.

In most states the prospective voter must demonstrate his ability to read and write a section of the federal or state constitution to the "satisfaction" of the registrar. A white man is seldom "insulted" by being given the test. However, cases are on record where a Negro "failed" the test by mispronouncing one word. Some states require the filling out of a tricky registration blank, and while the whites are given assistance and their errors adjusted or overlooked, Negroes are not allowed even the smallest error.²³

Several incidents which typify the restrictions placed on the Negro voter, as presented by Gunnar Myrdal, are these:

One intelligent Negro woman in North Carolina was denied registration when she mispronounced the words "contingency" and "constitutionality" in reading the state constitution. . . . A Negro school teacher in the same state was denied registration after the following incident:

the registrar asked me to read a section of the Constitution, which I did, and then asked me to define terms which I knew was not part of the North Carolina law.

²²Myrdal, op. cit., p. 485.

²³Ibid., p. 484.

I said to him, "That is not a part of the law, to define terms." He said, "You must satisfy me, and don't argue with me."

Many cases are reported where Negroes do not even get this far: "What do you want here, nigger?" has been enough to send them away from the registration or polling place.²⁴

It is felt by some that the effort to keep the Negro ignorant and politically enslaved will certainly affect the rest of society. There is a considerable waste of energies involving both races when the whites fear Negro political domination, and Negroes fear the hatred of the whites. "As long as the Negro is down, is not looked upon as being equal, the white man will stay down also."²⁵ Thus we find ourselves in this predicament:

When we say "our nation" we seem to include every citizen, but actually we mean "the white man's nation"; when we pray "Our Father" we seem to include all the members of God's family, but actually we mean "The white man's Father." We are therefore never saying what we mean, in politics or in religion. We are incapable of giving ourselves wholly, without reservations, to democracy or to Christianity.²⁶

Judicial Inequality

As far as the justice of the courts and the protection of the law are concerned, the Negro does not fare much better

²⁴Ibid., p. 485.

²⁵Nelson, *op. cit.*, p. 13.

²⁶Fred Wentzel, Epistle to White Christians (Philadelphia: The Christian Education Press, 1948), p. 51.

than he does economically and politically. Observing this aspect of the Negro's inequality, we find that:

In the South the Negro's person and property are practically subject to the whim of any white person who wishes to take advantage of him or to punish him for any real or fancied wrongdoing to "insult." A white man can steal from or maltreat a Negro in almost any way without fear of reprisal, because the Negro cannot claim the protection of the police or courts. . . . Practically the only check on white maltreatment of Negroes is a rather vague and unformulated feeling on the part of Southern public opinion that a white man should not be "mean" to a Negro except when he "deserves" it. But unless the white man acquires a reputation for being mean and unjust, his occasional violation of a Negro's legal rights is felt to be justified or--at most--"his own business."²⁷

The treatment of Negroes by the police is a serious matter. In most Northern communities, under any suspicious circumstances, Negroes are more likely to be arrested than a white person. They also are more likely to suffer brutal treatment at the hands of the police. There has been a high rate of Negro killing by the police in many Northern cities.²⁸

One sees that the Negro's life is not important in many of our courts where Negroes are being tried or handled by the different officers. To many jurors and judges the victims are nothing but "niggers" which means that they are not to be treated as equally as the white man. Thus the impossibility for the Negro to get justice in the courts in many

²⁷Myrdal, op. cit., p. 530.

²⁸Ibid., p. 527.

sections of these United States is apparent. This feeling against the Negro has resulted in the many lynchings which have taken place since emancipation.²⁹

In the administration of justice, either in the courts of a city or in the county courts of a small southern town,

It is regrettable but true that in almost any session of these bodies one can see all of the injustices which the prophet Amos so bitterly decried and which he predicted would mean the ruin of the civilization.

The colored poor are often robbed openly. They are fined or jailed many times when the case does not warrant such a sentence. Right or wrong, a Negro's word has little weight against a white person's. When the case involves two Negroes the matter is often regarded as unimportant and no regard is given to justice or proper correction.³⁰ Negroes want the magistrates and police-court judges to give punishment to fit the crime, and not let the color of a man's skin determine the penalty. "Hence in Negro-to-Negro crime it is important that the law be applied as strongly as if it were Negro-white or white-to-white."³¹

In many cases in the courts of the South the jury is to blame for injustices committed against the Negro.

The jury, for the most part, is more guilty of obvious partiality than the judge and the public prosecutor.

²⁹Nelson, op. cit., pp. 211-12.

³⁰Ibid., pp. 122-23.

³¹Smith, op. cit., p. 73.

When the offender is a white man and the victim a Negro, a grand jury will often refuse to indict. Even the federal courts find difficulty in getting indictments in peonage suits, and state courts receive indictments for physical violence against Negroes in an infinitesimally small proportion of the cases.³²

In agreement with these views are the following examples which illustrate the injustices suffered by Negroes, particularly in the courts of the South:

A colored boy in Vicksburg, Mississippi, stole a bicycle and was given five years at hard labor. A white boy tried on the same day for stealing one thousand nine hundred dollars, was given two years. In Houston, Texas, a white waiter was fined \$25 for illicitly selling liquor to soldiers. Four Negroes were fined, by the same judge, \$225 for the same offense. A white man in North Carolina who shot a Negro was given a nominal fine for discharging firearms within the city limits. In Alabama, a fifteen-year-old colored boy, charged with rape, was sentenced to die in the electric chair. After it was established that the boy was not guilty, his sentence was changed to life imprisonment.³³

Another widely publicized case, which did not enhance the reputation of America, was that of Emmett Till:

when Emmett Till, aged fourteen, was murdered in Mississippi because he allegedly whistled at a white woman, and the two white men widely considered to have been guilty were acquitted to the accompaniment of cheers in the courtroom, America's prestige in the remainder of the world suffered great damage.

The Communist Press made a great deal of the Till case.

Typical of the many statements was that of Das Freie Volk in Dusseldorf, East Germany:

³²Myrdal, op. cit., p. 552.

³³Charles Johnson, "Frontiers in Race Relations," Christendom, VII (Summer, 1942), 371.

The life of a Negro in Mississippi is not worth a whistle. . . . Knowing that in the U. S. every hysterical woman can send a Negro to the electric chair by claiming that she was insulted, it is not surprising that until now no white man was ever sentenced to death in Mississippi because he killed a Negro.³⁴

The brutality suffered by Negroes at the hands of the police is illustrated by the following accounts:

It takes a strong stomach to read the story of the "unrest" in the town of Dawson, Terrell County, Georgia. It is the account of a young Negro, James Brazier, clubbed to death by policemen because he protested against their beating his father. James, mind you, was ten years old. He was struck by policemen and killed because he dared to beg them to stop kicking his Daddy. Another Terrell County Negro, Tobe Latimer, was shot in the buttox because a local police officer thought this was funny. Willie Countryman, still another Negro, was shot in the stomach and killed in the back yard of his own house by the same policeman. Said Sheriff "Zeke" Matthews, "There is nothing like fear to keep niggers in line."³⁵

Not only has the Negro been discriminated against in the courts and made to suffer brutalities at the hands of the police, but he has also been made a social outcast in the North as well as in the South.

Social Inequality

A Negro minister, drawing attention to the pathetic situation which exists in many Christian nations, states:

³⁴Liston Pope, The Kingdom Beyond Caste (New York: Friendship Press, 1957), p. 11.

³⁵Martin Scharlemann, "A Look Around," The Vanguard, V (June, 1958), 2.

Christian nations have furnished the world with its worst example of unbrotherliness, for no other people on the globe have singled out as many groups with which they are unwilling to work, pray, to be sick with in the same hospital, and to be buried with in the same graveyards as leading Christian nations.³⁶

Because the Negro is treated as a social outcast in the North as well as in the South, our whole country is suffering the effects of this ill-feeling among people who as individuals have as many rights as the other person.³⁷ One's attention is drawn to conditions which exist in many of the new and mushrooming suburban communities surrounding the big cities. In seeking to provide the best possible environment for themselves and their children, white citizens are joining forces to keep Negroes hemmed in the overcrowded city and out of their "lily-white communities."³⁸

We cite several examples where Negroes have suffered at the hands of white persons in the social, day-to-day living with each other:

There is the story of a young Negro woman, greatly loved by Negroes generally, who was injured in an automobile accident a few years ago near Dalton, Georgia. She was in need of the kind of immediate treatment for which only a hospital is equipped. But the Dalton hospital did not receive Negroes and it was necessary to send to Chattanooga for an ambulance. The young woman died in Chattanooga shortly after her arrival there.

³⁶Nelson, op. cit., p. 21.

³⁷Ibid., pp. 14-15.

³⁸"Interracial Marriage Considered," The Vanguard, V (July-August, 1958), 2.

Death rides upon the fact, moreover, that Negro physicians are often denied the opportunities for normal growth in their practice. Throughout the state of Louisiana there is only one approved hospital in which a Negro physician can practice; in Mississippi there is none. A similar situation obtains in other southern states. Indeed, there are only a few hospitals in the whole United States in which Negro and white doctors work together on terms of equality.³⁹

It would seem that a Negro, injured and suffering pain, would be cared for by a white person whose job it is to help the suffering. The following account shows that such is not the case:

Recently in Atlanta a Negro, having fallen off a garage, was seriously injured and lay suffering in a pool of blood. Two Jewish girls saw the accident. One of the girls, not knowing that a driver of an ambulance for whites is not supposed to haul a Negro, called a white undertaker to send an ambulance. The ambulance came, but when the driver and the person accompanying him arrived and saw that the victim was a Negro, they refused to take him. The girls pleaded but it was no use. They had to call a Negro undertaker. To the driver, it was just a "nigger." His life was not important.⁴⁰

The Negro has found it almost impossible in some states to obtain an education which white people very often merely take for granted. The following account shows how difficult it is for the Negro to rise to the level of the Caucasian. About fifteen years ago a young lady, residing in Wisconsin, tuned in on the Lutheran Hour radio broadcast. She went to the pastor of a Wisconsin Synod church and told him that she

³⁹Nelson, op. cit., pp. 17-18.

⁴⁰Ibid., p. 211.

had found her Savior. After the proper instruction she was received into communicant membership of the church. Expressing a desire to become a teacher in a Lutheran day school, her pastor helped her to make application for matriculation at one of the teachers' colleges of The Lutheran Church--Missouri Synod. After her application was accepted, and upon arrival at the college she was informed by the authorities that she could not be accepted because she was a Negro.⁴¹

The plight of the Negro and a call for a change are contained in the following words which summarize our discussion of the social inequality of the Negro:

In our own country millions of people, especially American Negroes, are subjected to discrimination and unequal treatment in . . . employment, wages and conditions of work, in access to professional and business opportunities, in housing, in transportation. . . . We condemn all such inequalities and call upon our fellow-Christians and fellow-citizens to initiate and support measures to establish equality of status and treatment of members of minority racial and cultural groups.⁴²

Religious Inequality

The church also has been affected by a society which refuses to accept the Negro as an equal. The church itself is guilty of being a segregated institution. Negroes are not as free to worship God as is the white citizen. The church

⁴¹"Lutheran Teacher Potential," The Vanguard, V (June, 1958), 1, 4.

⁴²Nelson, op. cit., p. 116.

has been influenced in this matter by the society of which it is a part. This is the point of a statement which appeared in a November, 1958, issue of the St. Louis Post-Dispatch. It read:

A Baptist minister and philosophy professor said today there is more segregation practiced on Sunday morning than any other day in the week.

The Rev. Dr. James Kelly, professor at West Virginia State College, said: "The church has abdicated its moral responsibility and has taken its cue for action from prevailing customs and mores of the local community."

"The church in America reflects the consciousness of race and class which dissipates the genius of high religion and the democratic ideology. Indecision, indifference, insincerity and immaturity have prevented it from becoming the open door."⁴³

Even though Christian idealism calls for integration, nevertheless the church not only submits to segregation, but is itself a segregated institution. This kind of prejudice is more vicious and thorough-going than any other. Thus:

the church cannot criticize the state, school, community, or labor union when it is guilty of the same practices. Consequently a weapon of the church is lost because the church should always be ready to take the lead in what is right. Religious institutions should be among the most effective forces of integration, but oftentimes they are among the most backward.⁴⁴

⁴³ "A Baptist Minister Speaks out Against Sunday Segregation," St. Louis Post-Dispatch, November 12, 1958, Section D, p. 4, col. 6.

⁴⁴ Nelson, op. cit., p. 104.

The church is accused also by Fred D. Wentzel, in his book Epistle to White Christians:

In our churches we have practiced segregation, consistently and shamelessly, as if we really believed in two Gods, one superior God for the white man, one inferior God for the colored man. We have spoken, without blushing, of white Baptists and Negro Baptists, white Methodists and Negro Methodists, white Presbyterians and Negro Presbyterians, white Episcopalians and Negro Episcopalians. And this we continue to do, though now with a little shame in our voices, with a slight apology in our tones, like men who have discovered that they are sinning but who are not yet ready to turn to righteousness.⁴⁵

The segregation practices in some Christian churches are embarrassing. "In a religion whose central teaching is brotherly love and the golden rule, preachers have to do a great deal of rationalizing as they expound their own gospel." Negroes make this point to prove "the insincerity of white people."⁴⁶

That the church is America's most segregated institution is emphasized also by Alvin Walcott Rose, speaking at Valparaiso University:

It is . . . in both the north and the south, more segregated than the public schools, the public library, the theatre or the subway. More than ninety-six percent of American Negroes and whites worship in segregated churches.

It is a tragic fact that of all our institutions, the Christian Church should be the most unchristian and

⁴⁵Wentzel, op. cit., p. 18.

⁴⁶Myrdal, op. cit., p. 868.

that it, on this account, should be responsible for making a mockery of American democracy.⁴⁷

This view is borne out by an incident which occurred in Raleigh, North Carolina. A pastor scolded his congregation after three Negro youths were denied admission to its church services. The youths agreed to sit in the balcony if they were allowed to attend but they were turned away.

"Jesus belongs to Negroes as well as the whites," the pastor told his congregation. "He warned 'the judgment of God' is on anybody who closes a church door to the people. He called upon those who denied admission to the youths to pray 'for God's forgiveness.'" Many of the members supported the pastor, but others walked out during the services.⁴⁸

Along with the congregations they serve, clergymen's attitudes toward integration are varied. In their attitude toward integration, Little Rock, Arkansas' Protestant and Jewish clergymen can be classified as "pushers," "powers," and "passives." So said Harvard Assistant Professor of Psychology Thomas F. Pettigrew, reporting on a survey he and an associate started in Little Rock during that city's school integration crisis. Of about one hundred clergymen interviewed

⁴⁷Alvin Rose, "Emerging Patterns in American Race Relations," Proceedings of the 1951 Valparaiso University Institute on Race Relations, Institute on Human Relations, Valparaiso University, Valparaiso, Indiana, July 30-31, 1951, p. 16.

⁴⁸"Segregation in Raleigh, North Carolina," St. Louis Post-Dispatch, October 6, 1958, Section A, p. 14, col. 1.

the "pushers" for integration numbered only eight--six Protestants and the city's two rabbis. The "powers" were the city's seven most influential ministers, their average age fifty, their average congregation twenty-eight hundred. Most of them were privately for integration but justified their public silence on the subject on the ground that their duty was to hold the church together. The rest were "passives"--older men who favor integration but have a prudent eye cocked on retirement. Their specialty was praying for guidance, which is "how to say something without being heard."⁴⁹

There seems to be little doubt as to the feelings of a large number of clergymen in this same city of Little Rock concerning integration according to this news release:

At a press conference called by Arkansas' Governor Orval E. Faubus one day last week, the Rev. M. L. Moser Jr. of Little Rock, Ark. read a statement signed by 80 ministers:

"This statement is not made with any enmity or hatred in our hearts for the Negro race. We have an abiding love for all people. . . . We believe that the best interests of all races are served by segregation.

"We resent the implication by certain liberal ministers that it is un-Christian to oppose integration. We believe that integration is contrary to the will of God . . . is based on a false theory of the 'universal fatherhood of God and the universal brotherhood of man.' We believe that integration is not only un-Christian, but that it violates all sound sociological

⁴⁹"The 3 P's in Little Rock," Time, LXXII (September 15, 1958), 53.

principles and is not supported by Scripture or by biological facts."⁵⁰

Interesting are two letters written to the editors of Time in answer to the above statement by the Rev. Moser. A United States airman replies that

it appears that those members of the Southern clergy who hold that segregation should prevail . . . are more responsive to public opinion than to the will of God.

He claims that these spiritual leaders blast the integration movement because they fear that their congregations may desert them. The second letter, written by a clergyman in Japan, reads: "The pro-segregation statements made by the ministers of certain churches in Little Rock will make our work as Christian missionaries even more difficult."⁵¹

To a great extent, the position of the Negro in our culture today can be traced back to the years of slavery when he was not his own, but was owned and dominated by the white slave-holder. The years following emancipation have been trying years for the Negro. He has continued to suffer economic inequality, being forced to work at low paying, menial jobs. He still is not always free to choose where and how he wants to live. Negroes, in many cases, have been deprived of their right to vote and often do not have an

⁵⁰"Integration and the Churches," Time, LXXII (October 6, 1958), 70.

⁵¹"Letters," Time, LXXII (October 27, 1958), 3.

equal opportunity with white citizens to hold public office. His rights to police protection and the justice of the courts are very often disregarded simply because he is a Negro. Because of his color he is not permitted to claim the same social privileges which his white neighbors take for granted, and when he does claim them it often results in sorrow and pain. Finally, the Negro is not free to worship God when and where he pleases, but often finds a church door closed in his face, and when admitted, he is ushered either to the balcony or the rear of the building. This is the status, generally speaking, of the Negro in America today.

The church has been guilty of standing idly by and watching the wrongs which it does itself has been affected by the frequency with which many church doors are closed in the face of the Negro.

Does the segregationist have a basis for his feelings toward the Negro? Upon what does he base his reasons for treating the Negro as a second or third class creature? Many segregationists base their feelings and actions on the Bible, seeing within the pages of Scripture justification for their actions. However, there are those who would disagree with the segregationist's interpretation of Scripture. One person takes this view:

In the same unconscious way I learned to be courteous to ladies, I was taught that the Negro had his place.

It was the Word of God which convicted me. It was the Word of God which persuaded me that our ways are wrong here, that our customs are contrary to God's will.

CHAPTER III

SEGREGATIONISTS AND THE BIBLE

Slavery, in the courts of this country, has been abolished, but the effects upon the Negro have been damaging down through the years. Because of the white man's domination the Negro is inferior and unequal on the economic and political levels. In many cases he can claim no judicial rights. His life in society is often one of extreme subjection to the wishes and wills of white people around him. The church has been guilty of standing idly by and much of the influence which it does wield has been affected by the frequency with which many church doors are closed in the face of the Negro.

Does the segregationist have a basis for his feelings toward the Negro? Upon what does he base his reasons for treating the Negro as a second or third class creature? Many segregationists base their feelings and actions on the Bible, seeing within the pages of Scripture justification for their actions. However, there are those who would disagree with the segregationist's interpretation of Scripture. One person takes this view:

in the same unconscious way I learned to be courteous to ladies, I was taught that the Negro had his place.

It was the Word of God which convicted me. It was the Word of God which persuaded me that our mores are wrong here, that our customs are contrary to God's will.

A minister of the same denomination as the previous man came to exactly the opposite position as a result of his study of the Scriptures:

While the Bible contains no clear mandate for or against segregation as between the white and negro races, it does furnish considerable data from which valid inferences may be drawn in support of the general principle of segregation as an important feature of . . . Divine purpose and Providence throughout the Ages.¹

These conflicting views illustrate that it is possible to interpret Scripture to suit one's own purpose. "Race prejudice is presented as a 'deep-rooted, God implanted instinct.'" It is often said in the South that God did not create two distinct races without having some intention in so doing. This theological sanction may be illustrated by a remark by a state official in Arkansas: "The Negro in his place is really an assistant in the South. He's what the Lord Almighty intended him to be, a servant of the people. We couldn't get along without them." The claim that Negro subordination is part of God's plan for the world has always been attacked by the advocates of integration. The Bible, especially the New Testament, includes many passages which support the equality of all men regardless of color, and the heart of Christian teaching is that each individual should love his fellowman as himself.² What assistance has been

¹Everett Tilson, Segregation and the Bible (New York: Abington Press, c.1958), p. 16.

²Gunnar Myrdal, An American Dilemma (New York: Harper and Brothers, c.1944), p. 584.

given to the Negro and what laws have been passed in his favor have only seemed to add coal to the fire of the segregationist's hatred for the Negro. After the Supreme Court Decision outlawed segregation in the public schools, a lawyer took exception to a certain interpretation of that decision in this way: "Segregation predates the known history of the world. God was the original segregationist. . . ." ³

The segregationist will usually cite three examples in Scripture to prove that God had the segregation of the Negro in mind from the creation of the world. These examples are: (a) The Curse of Ham; (b) The Confusion of Tongues at Babel; (c) The Quality of Christian Love.

The Curse of Ham

For the segregationist this account in Scripture is sufficient proof that it was the Lord's will that the Negro be cursed to the ends of the earth for all time. At least five assumptions underlie the use of this text (Genesis 9:22-25) in support of segregation. They are:

(a) that God pronounced the curse, (b) that the curse be biologically transferable, (c) that Ham be the original victim of the curse, (d) that the children of the original victim of the curse be slaves, (e) that the original victim of the curse be a member of the Negroid race. But are these valid assumptions? Can they be justified by appeal to the scriptures?

The answer to both of these questions is negative when we

³Tilson, op. cit., p. 15.

look at the evidence which shows that these assumptions are false for the following reasons: (a) Do we want to hold God responsible for the curse of a drunken man? (b) The text of Noah's curse makes no mention whatever of Ham's children, neither of his children's children, nor of their children. (c) Ham's name does not appear in the verse in which Noah pronounces the curse. Thus the curse falls not on Ham, but on Canaan, one of Ham's four children. (d) Canaan did not become Shem and Japheth's "servant of servants." (e) Were the pre-Israelite inhabitants of Palestine Negroes? The answer is negative, at least according to W. F. Albright, generally recognized as the leading biblical archaeologist of our day, who states that

all known ancient races in the region of the Old Testament world "belonged to the so-called 'white' or 'Caucasian' race, with the exception of the Cushites (Ethiopians) who were strongly Negroid in type."

Thus those who use this passage as Biblical support for segregation must: make God responsible for a curse the Scriptures put in Noah's mouth; inflict the effects of this curse on people many generations removed from its original victim; substitute Ham for Canaan as the original victim of the curse; rewrite the history of antiquity in such a way as to turn masters into slaves and vice versa, and by the same token, Negroes into Caucasians and Caucasians into Negroes!⁴

⁴Ibid., pp. 23-26.

Men are persistent in their attempts to use this story as a proof that God did curse Ham and because of this curse Ham and his descendants were turned black. Affirming this in a communication, the Rev. James F. Dew, of Memphis, states that God, through Noah, pronounced a curse on Ham, Canaan, and their Negro descendants (Genesis 9:26,27). This curse caused them to turn black and no one can remove God's curse of black skin. He urges us to think seriously, and support the Bible doctrine of segregation because God's curse rests upon the Negro. We take the opposite view and reply that Noah did not curse Ham, but Canaan, Ham's fourth son (Genesis 10:6). The Bible does not say that Canaan's descendants turned black. The people who lived in the Land of Canaan were white. The Bible nowhere states that a curse rests upon the Negro. Genesis 9:20-27 cannot be used to endorse segregation.⁵

This same view is held by others who, in speaking on the unscriptural position that God intended that some people should be forever inferior to other people, state that not God, but Noah pronounced the curse. Noah was under the influence of liquor when he made the curse, and there is no mention of the color of anyone's skin.⁶ Noah's condition

⁵Richard J. Jahn, "Some Observations on Racial Segregation," American Lutheran, XLI (February, 1958), 9.

⁶A. M. Kraabel, Grace and Race in the Lutheran Church (Chicago: National Lutheran Council--Division of American Missions, c.1957), p. 19.

at the time of the curse is referred to in these words:

defenders of segregation derive comfort from the "curse" (Genesis 9:25) placed on the son of Ham, Canaan, by his grandfather Noah (who had just risen from a drunken stupor)--"A slave of slaves shall he be to his brothers." . . . Careful reading of the passage reveals that the curse was pronounced by Noah, not God, and that the old man was hardly in a fit condition to be God's spokesman at that moment. Besides, the Canaanites cannot be proved to be the ancestors of Africans.⁷

Although the segregationist will hold that Ham was cursed, in order to prove his point that the Negro has been cursed by God, the interpretation of Scripture on this point just does not warrant such a belief. The record does not reveal a curse of Ham which would then seem for some to justify the legal segregation of the races. Furthermore, there is no proof that "the curse extended, or ever was intended to extend, to the other children of Ham." To conclude:

The curse of Canaan has no direct relevance to the contemporary racial situation. The Negro was not included in the original curse, since he was not and is not a descendant of Canaan.⁸

A speculation as to why Canaan was cursed and not Ham is given by Andrew Schulze, a prominent Lutheran in the field of race relations, who states:

The curse of Canaan is usually spoken of and understood as the curse of Ham. It is evident that Canaan,

⁷Liston Pope, The Kingdom Beyond Caste (New York: Friendship Press, 1957), p. 146.

⁸T. B. Maston, The Bible and Race (Nashville: Broadman Press, c.1959), pp. 111, 116-17.

one of the four sons of Ham, was cursed and not Ham. Why Canaan was cursed and not Ham we are not told. Many are the speculations on this point. One is ventured herewith. Canaan, the son of Ham, hearing the shameful words and seeing the sinful attitude of his father, took on the same spirit and persisted in furthering the disgrace of his grandfather, while his father Ham, soon recognizing his sin, repented of the same and turned from it. Hence the curse came down upon Canaan, one of the sons of Ham, and not on Ham and all of the sons of Ham. But no matter what theory is accepted as to the reason why Canaan was cursed rather than Ham, such theory dare not overthrow the fact itself, that Canaan, one of the four sons of Ham, was cursed and not Ham and all four sons.⁹

The origin of the Negro has puzzled Bible scholars for centuries. It is generally agreed upon by Bible students that

the Negro is not a descendant of Canaan, but rather of Kush. And if this is the case, the curse of Canaan does not apply to the Negro any more than it does to the Caucasian.¹⁰

It is safe to conclude that this story of the curse of Canaan was not intended to say anything at all about future racial barriers and that only a completely arbitrary application has related the curse to the American Negro.¹¹ An emphatic summary affirming the previous statement is given in these words:

⁹Andrew Schulze, My Neighbor of Another Color (Minneapolis: Augsburg Publishing House, 1941), pp. 45-46.

¹⁰Ibid.

¹¹Paul G. Hansen, "Christ for the Crises," Proceedings of the 1955 Valparaiso University Institute on Human Relations, July 8-10 (Valparaiso: The Lutheran Human Relations Association of America, 1955), p. 35.

segregation has no warrant in the Sacred Scriptures. Any interpreter of God's Word who would any longer dare to infer the inferiority of the Negro race from Genesis 9:18-27 would thereby simply identify himself as pathetically unfamiliar with the Biblical scholarship of the past seventy-five years.¹²

The Confusion of Tongues at Babel

The Biblical account of the confusion of tongues at Babel (Genesis 11:1-9) marks another frequently quoted text in the segregationist's brief against integration on Scriptural grounds. According to one writer:

This was an act of special Divine Providence to frustrate the mistaken efforts of godless men to assure the permanent integration of the peoples of the earth. And why did God perform it? Because it was the most effective means of preserving the separate existence of the several racial groups.

Basic to this argument are these four assumptions:

(a) that God inflicted the confusion of tongues on men as a penalty for their attempt at racial integration, (b) that the existence of linguistic differences denotes progress among men, (c) that linguistic differences and racial differences are co-extensive, (d) that the division of men after the fall be along racial lines.

In answer to these assumptions: (a) God punished mankind at Babel because they attempted to get on the same level with God. (b) God confuses men's tongues as a penalty for their sin. Apparently there would still be only one language in the world if the people had not decided to make a great name

¹²Arthur Carl Piepkorn, "Here I Stand," Proceedings of the 1952 Valparaiso University Institute on Human Relations, Institute on Human Relations, Valparaiso University, Valparaiso, Indiana, July 28-30, 1952, p. 8.

for themselves. (c) How could the "confusion of tongues" be "an act of special Divine Providence" to preserve racial segregation when it is quite evident in New York, for example, that the plan of segregation does not segregate? (d) The text does not offer strong support for this assumption either. The people involved in the division of men which follows the destruction of the tower of Babel, "from first to last, are all alike the descendants of Shem."¹³

That there is not the least hint that the experience at the Tower of Babel is supposed to account for the different races is emphasized in these words:

The record of the Babel incident . . . reveals that the children of men failed to recognize their need for God. They were asserting their independence of him. All that the experience at the tower of Babel (meaning "confusion") purports to explain is the presence of different languages in the world.¹⁴

It is the conviction of many that God proved Himself to be the original segregationist and that integration of the races was never one of His commands. This is the argumentation of the Missionary Baptist Church in the South:

Social segregation of God's creatures existed during Bible times and on down the ages. God proved Himself a segregationist at the Tower of Babel and again when He commanded the Jews to separate themselves. He never commanded any race to integrate. "The fox squirrel and the gray squirrel, the red bird and the blue bird, etc., accept segregation without question. But some humans, are not satisfied with this arrangement.

¹³Tilson, op. cit., pp. 27-28.

¹⁴Maston, op. cit., p. 113.

What they are saying is: "God made a mess of His creation and we are going to change it."¹⁵

To conclude, concerning the Tower of Babel there is no proof in this account that it is the will and purpose of God that some people remain in a permanently inferior status.¹⁶ To arrive at such a conclusion is to add to Scripture and to derive from the Word a meaning that just is not there. To be sure, the incident which occurred at the Tower of Babel was a judgment of God upon the pride of the whole human race,¹⁷ but it was not a judgment upon a certain race to make them inferior and the servants of others. God was the originator, not of segregation, but of the many languages spoken on the earth and this caused the people to be scattered abroad. There is no reference to the formation of races, nor to segregation.¹⁸

The Quality of Christian Love

Still another argument used by the segregationist to prove his point on the basis of God's Word is that which concerns itself with the quality of Christian love. The segregationist twists the love which is clear and pronounced

¹⁵Jahn, op. cit., p. 9.

¹⁶Kraabel, op. cit., p. 19.

¹⁷Richard R. Caemmerer, "Race Relations--The Christian Directive," Concordia Theological Monthly, XIII (March, 1952), 185-86.

¹⁸Jahn, op. cit., p. 10.

in Scripture to suit his own needs and to prove his own points. However, even among the segregationists there seems to be no agreement on their part as to the proper boundaries for the exercise of such love. Thus we should not be shocked to hear the segregationist's proposal of a new interpretation of the meaning of Christian love. The most disconcerting Biblical argument for segregation is advanced by S. E. Rogers who grounds his support of segregation in Christian love. He states:

I can agapao the Negro, I can respect him, he can merit my esteem. We can be one in Jesus Christ in our mutual respect and esteem for Christ and for each other. However, I cannot fileo him, nor do I want him to fileo me; nor do I want the relationship existing between him and me that filial love implies; and neither Christ nor Christianity requires such love.¹⁹

To take the opposite view would be to see that agape is a love that partakes of the divine quality. Agape gives itself to the object which is loved. Its language is self-denial and self-sacrifice (John 15:13). Agape is spontaneous and unmotivated by anything outside of itself. "In a sense it is 'a lost love,' a love extended to those who do not return it, or at least they may not return it. It is never selfish but always unselfish." The idea of agape is not an idle or empty sentimentality. This would be a very limited and distorted conception of Christian love.

¹⁹Tilson, op. cit., pp. 41-42.

Love with the agape quality transcends justice. It can only do more and never less than justice demands. "Only when love is in the heart can justice be established in the world."

Agape, this divine love, strives toward the unity of the separated, and the reuniting of the estranged.

Real Christian love, love that partakes of the agape quality, is an urge, a tug, a drive toward the uniting of those who are separated, who are estranged from each other.²⁰

In summarizing S. E. Rogers' argument and its basic error, Everett Tilson, in his book Segregation and the Bible, maintains:

when the New Testament adopts agapao rather than phileo as its standard word for love, it reminds us of this basic fact about the nature of true Christian love: that it tells us nothing at all about our neighbor. Nothing about the size of his fortune, nothing of the state of his soul--nothing of the color of his skin. It tells us only this one fact: that he is beloved of God. And this, not because the neighbor is lovable, but because God's love is indeed blind love--value blind, creed blind, and, yes, color blind too.²¹

Those who favor the integration of the Negro are not the only ones who use Scripture as a basis for their feelings. The segregationist also claims to find within the pages of God's Word a basis for his assertion that God never meant for the Negro to be equal with the Caucasian. He will say that God cursed the Negro and that this curse has been on all Negroes from that time until now. He will say that

²⁰Maston, op. cit., pp. 79-81.

²¹Tilson, op. cit., pp. 44-45.

this curse has changed the Negro's color from white to black. Other segregationists believe that God Himself proved to be a segregationist at the Tower of Babel. Still others would make a distinction between the quality of their love. According to them the Negro cannot be loved as the white man is loved. They refuse to see that "Christian love loves men not because they are nice to be around, but because God loves them and gave His Son for them."²²

²²Joseph W. Ellwanger, "Integration and the Lutheran Church in the South" (unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1957), p. 109.

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All Men are Created in the Image of God
and are Equal

CHAPTER IV

THE CHARACTER AND PURPOSE OF GOD

The segregationists who base their feelings and beliefs on the Bible usually point to the accounts of the curse of Ham and the confusion of tongues at the Tower of Babel as proof enough that God cursed the Negro and willed that he be the servant of the white man. The segregationist believes that God did curse Ham and because of this curse Ham and his descendants were turned black. Concerning the confusion of tongues at Babel, it is claimed that God inflicted the confusion on men as a penalty for their attempt at racial integration. There is also a distinction made in the quality of love which segregationists feel they must show over against the Negro. To love the Negro is all right, some of them will say, as long as this does not imply showing him affection and honor. It would seem that those who hold these views are not taking a close enough look at the Word of God.

A careful study of Scripture will result in conclusions which are the opposite of those arrived at by the segregationist. After a correct study of Scripture the sincere, true Christian will be convinced that: (a) all men are created in the image of God and are equal; (b) Jesus, in His earthly life and by His teachings and sacrificial death, showed His love for all men; (c) the inspired writings of the Apostles give no sanction to segregation.

All Men are Created in the Image of God
and are Equal

It would seem that unless we establish our ground for treating the Negro as an equal in the recognition of man as the creature of God, we shall have a difficult task in justifying it.¹ As followers of Jesus Christ, the race question can be viewed in only one way, we must try to see the Negro with Christ's eyes. Seeing Jesus as the Son of Man we will see the Negro as a man made in God's image.² Concerning the creation of man in God's image, Lorman Petersen, speaking at Valparaiso University, states that only two aspects of man's creation are given: God made them male and female, and He made them in His own image. Because of the oneness of all men there is no man living who cannot say that his first father was created in God's image.³ This image of God consisted in the right disposition of man's intellect and will, in his knowledge of God and the will to do only God's will. However, after the fall into sin man lost the image of God.

¹Everett Tilson, Segregation and the Bible (New York: Abington Press, c.1958), p. 119.

²M. Jones, "Race Consciousness in the Relation of Whites and Negroes," Review and Expositor, XXI (July, 1924), 278.

³Lorman Petersen, "Interracial Marriage--From the Viewpoint of Theology," Proceedings of the 1958 Valparaiso Institute on Human Relations, July 25-27 (Valparaiso: The Lutheran Human Relations Association of America, 1958), p. 12.

Another viewpoint concerning the image of God is that this image involves a sense of moral responsibility, and the "capacity for fellowship with God." Furthermore,

It is man's capacity for communion with God that makes him most distinctly a being created in the image of God. He has the power to respond to God's self-disclosure or self-communication.⁴

The Negro may differ from other men in every respect, still, on the basis of Holy Scripture he and others should realize that he was created by God, not as an animal, but with a spiritual, immortal soul. This truth is emphasized in this way:

Though the external features of a man might differ, he may be dark-skinned or light-skinned, his lips may be thick or thin; he may be tall or short, his hair may be kinky or straight, he has within him a human soul which is the direct creation of Almighty God and which has been redeemed by the Most Precious Blood of Jesus Christ. Here no question can be made of color or of straight or kinky hair; for the soul is spiritual. It is that which distinguishes us as human beings made in the image and likeness of God, and the concern of the church is the souls of men.⁵

"Every human being is of supreme worth because, and only because, he is of supreme worth for God. He deserves, therefore, love and respect."⁶ God looks at each man and sees him as a redeemed child, released from the slavery of

⁴T. B. Maston, The Bible and Race (Nashville: Broadman Press, c.1959), pp. 3-5.

⁵Richard Klopff, "It Can Be Done," American Lutheran, XXXV (December, 1952), 6.

⁶William Nelson, The Christian Way in Race Relations (New York: Harper and Brothers, 1948), p. 35.

sin by the blood of Jesus.

No matter at whom of us God looks, He sees one and the same Baptism, one and the same cloak of Jesus' blood and righteousness, which He has put upon us.⁷

Concerning the natural equality of man and the unity of the whole human race, the board of directors of the Lutheran Human Relations Association of America stated in 1958 that the Christian faith does not recognize a special right or limitation based upon race. They point out that Scripture does not take cognizance of the existence of races as such. However, Scripture clearly teaches the unity of the whole human family.⁸ Christian doctrine, where it is true to Biblical faith, is one approach to the criticizing of racial prejudice, discrimination and segregation. The creation brought about the unity of mankind. Christianity states that God made all men of one blood. Through creation, sin, and Christ's redemption all races are one.⁹

God did not create a race of segregated individuals, but it was His will that men live in unity with each other. This was emphasized by the late Pope Pius XII whose words are cited by the Roman Catholic Bishops of the United States:

⁷Carl Zorn, "Evangelical Integration of Color," Concordia Theological Monthly, XVIII (June, 1947), 435.

⁸"LHRAA Board of Directors Issues Statement on Race," Lutheran Laymen, XXIX (November 1, 1958), p. 8, col. 1.

⁹Vernon Holloway, "Christian Faith and Race Relations," Religion In Life, XIV (Summer, 1945), 343.

God did not create a human family made up of segregated, disassociated, mutually independent members. No; He would have them all united by the bond of total love of Him and consequent self-dedication to assisting each other to maintain that bond intact.¹⁰

That God meant for all men to be of one common origin is re-emphasized in a statement attributed to the Federal Council of Churches:

Christian teaching about the essential unity of the human race as created by God and as redeemed by Christ is so clear that there really can be no controversy about its meaning.¹¹

It is imperative that men look upon each other as equals and live in community with one another. This is the conviction of Liston Pope, in his book The Kingdom Beyond Caste:

The democratic theory of equality is derived from the Christian teachings that God is the Creator of all men and that all are equal in his sight. He cares for and judges all equally. It is intended that men live in community with one another and love their neighbor as themselves, because both self and neighbor are recipients equally of the love of God. . . . Most important of all, Christianity has grounded liberty and equality in the purposes of God.¹²

If we are convinced that all men are created in the image of God and that Jesus Christ died on the cross for all, then we shall treat all men with respect. We shall see that they

¹⁰"Two Churches Call for Negro Rights," St. Louis Post-Dispatch, November 23, 1958, Section C, p. 2, col. 4.

¹¹Gonzalo Baez-Camargo, "Christianity and the Race Problem," Christian Bases of World Order (New York: Abingdon-Cokesbury Press, c.1943), pp. 111-12.

¹²Liston Pope, The Kingdom Beyond Caste (New York: Friendship Press, 1957), p. 78.

are equal to us, and "we shall consider them actual or potential children of God. . . . The soul of one is just as precious in the eyes of God as that of any other."¹³

Our discussion on the point that every person is created in God's image and that all are equal in Him is very adequately brought to a close in these words:

our conclusion is that there is no ground for racial prejudice and hatred, for science confirms the scriptural record that God made all men of one blood and through salvation's plan Jesus Christ makes all men equal in Him.¹⁴

Jesus--His Life and Teachings

In considering the character and purpose of God we have noted that all men--even the Negro--are created in the image of God and have been redeemed by the death of Christ. These truths give extreme worth to the Negro. Not only did God create the Negro in His image, but also Christ in His life on this earth gave all men some very important directives concerning the love of one man for another.

The segregationist might ask: Where in Scripture is there anything against segregation? One reply could be:

There is a great deal in the Bible about concern for one's fellow men, the welfare of little children, the importance of the human being, love and charity and the abundant life, about the shunning Pharisees and

¹³Maston, op. cit., p. 13.

¹⁴George Horner, "A Christian View of Race," Moody Bible Institute Monthly, XLVI (August, 1946), 778.

the lowly publicans, about the Good Samaritan, about the brotherhood of man and the fatherhood of God. How can segregation fit in with these concepts?¹⁵

Christ's very life upon this earth should have some bearing on segregation. In commenting on I Peter 2:16, "Honor all men," Andrew Schulze refers to Jamieson, Fausset, and Brown's Bible Commentary which says: "Christ has dignified our humanity by assuming it, therefore we should not dishonor but be considerate to and honor our common humanity even in the very humblest."¹⁶ The genealogy of Christ is significant as an example for all men in the question of race relations:

The infancy narratives bring Jesus into close touch with non-Jewish people, and apparently to the mutual enrichment of both parties to these scenes. The genealogy of Jesus includes the names of several Gentiles (Matthew 1:1-17), and Babylonian (hence, descendants of Ham, according to the Genesis table of nations; and, needless to add, Gentiles) astrologers join in the celebration of Jesus' birth (2:1-12). Jesus takes refuge (2:13-15) in the land of Egypt (a Hamitic country, according to Genesis, with a Gentile population). The Master grows to maturity in the territory of Galilee, Palestine's melting pot of races, cultures, nations, and languages (2:22-23).¹⁷

Contrary to this view is one presented by a Baptist minister who stated in a paid advertisement that Jesus was born, lived, and died in the most segregated race the world

¹⁵Lillian Smith, Now is the Time (New York: The Viking Press, 1955), p. 108.

¹⁶Andrew Schulze, My Neighbor of Another Color (Minneapolis: Augsburg Publishing House, 1941), p. 32.

¹⁷Tilson, op. cit., pp. 74-75.

has ever known. Christ, he says, never lifted His voice against segregation. In answer to this man's remarks one wonders how he would explain our Lord's dealings with the woman of Samaria, John 4, especially verse 9. Did Jesus practice segregation towards the Samaritans? Despite the murmurings of the segregationistic Pharisees He associated with publicans and sinners. He associated publicly with such people as Zaccheus (Luke 19) and the Syrophenecian woman (Matthew 15:1-8).¹⁸ Jesus healed a Samaritan (Luke 17:11-19) and a Gentile Centurion's servant (Matthew 8:5-12), abode with Samaritans (John 4:40), and called Matthew, a publican, to be one of His disciples (Matthew 9:9). Thus Jesus practiced integration with Gentiles and advocated it by the perfect example of His own life.

In all of His activity Jesus confronted their (the Jews) conceit and hypocrisy with the real demands of religiousness and opposed their narrow-mindedness and conceit by mingling with publicans, harlots, and Samaritans from whom His church considered itself separated by an impassable gulf.¹⁹

Significant in this connection is Christ's parable of the Good Samaritan, after which He directed His disciples to go and do likewise:

The Jews hated Samaritans, had no dealings with them, would not pass through Samaria if they could avoid it. Had the Samaritan acted in keeping with the principle

¹⁸Richard J. Jahn, "Some Observations on Racial Segregation," American Lutheran, XLI (February, 1958), 10.

¹⁹Schulze, op. cit., p. 34.

of the hypocritical Jews he would have turned away the moment he recognized in the man a Jew. But he sincerely believed in God, and through faith he had become merciful like God, Matthew 5:43-48. He forgot race feeling. It was impossible for him to see misery and not relieve it. . . . What a picture of love and compassion that dominates a heart in which there is a living faith in Christ.²⁰

Still another example of Jesus' teachings which can be applied to the race question today is His command to the lawyer to love (Matthew 22:35-40):

Jesus made a profound remark when he said to the young lawyer: "On these two commandments depend all the law and the prophets." He was simply saying that when you interpret and summarize all the law and everything the prophets have said, it adds up to one thing: love God and love your fellow man.²¹

To Christ every man was a child of God and He did not abide by the racial or social regulations set up by man. "Jesus insisted on regarding man as man, apart from any racial, social, or even moral discriminations." For Him every man was God's child, removed from perfect communion with Him by the bondage of sin, and in need of the saving grace of God. Christ Himself did not practice racial and social discrimination. "He mixed with all men freely. He considered all men essentially equal. . . ."

The central teaching of Jesus is that every man, every human person, is of infinite worth in the sight of God, regardless of race, culture, or social standing. . . . "You may have race prejudice if you want it; or you

²⁰Ibid., p. 30.

²¹Benjamin Mays, Seeking to be Christian in Race Relations (New York: Friendship Press, 1957), p. 17.

may have Jesus if you want him; but you cannot have both."²²

From the beginning of Jesus' ministry it was evident that He was interested in each individual. He associated with despised groups without discrimination, and preached to them concerning the one Father of them all.

He taught his disciples to begin their prayers, "Our Father," and to preach his gospel to all nations. He proclaimed that if he were lifted up he would draw all men unto him, and his crucifixion has been accepted by his followers as a death on behalf of all mankind.²³

The Inspired Writings of the Apostles

Not only is the character and purpose of God concerning all men revealed in the unity of their creation, but the life and teachings of Jesus show that He would have nothing to do with the prejudices which the people of His time advocated. Along with these we see in the inspired writings of the Apostles the clear Christian directive in race relations.

Throughout the New Testament we can find no sanction whatever for the segregation of Christians on a racial or any other basis. In Christ all believers have equal access to the divine presence. There is no place for such distinctions in the Christian fellowship. The division of men out of Christ disappears once they come together "in Christ."

²²Baez-Camargo, op. cit., p. 116.

²³Pope, op. cit., p. 149.

This phrase has many equivalents in Paul's epistles and they include "in the Lord," "into Christ," "in the Spirit," "the fellowship," "the family of God," and "the body of Christ," to mention only the most common of these designations.²⁴

It cannot be denied that differences between men exist. But these differences should not lift one person above the other so that the one demands the respect and service of the other. This is emphasized by Richard R. Caemmerer, of Concordia Seminary, St. Louis, Missouri, who writes:

The New Testament recognizes that differences between people exist. But it does assert that the heart, the inner attitude of the Christian, is not to be swayed by these differences to regard one person as higher or lower, more or less deserving of respect and concern, than the other. The New Testament is not a handbook of sociology, but it is very much an attack upon the human heart. It classifies people and recognizes their distinctions, but only to help men be aware that these distinctions play no part in Christian relations or in the structure of the Christian Church.²⁵

The Apostolic writings also point out very clearly and emphatically that the Negro is to be included in the term, "all nations." It has been maintained for many years that the blood of the white person is the same as the blood of the Negro. Concerning Acts 17:24,26: "God . . . made of one . . . all nations of men for to dwell on the face of all the earth," it is pointed out that "all nations" includes

²⁴Tilson, op. cit., p. 63.

²⁵Richard R. Caemmerer, "Race Relations--The Christian Directive," Concordia Theological Monthly, XIII (March, 1952), 179.

the Negroes also. Doctors or scientists cannot find any difference in the blood of a white person or a Negro. As far as creation is concerned we all belong to one human family.²⁶

In Scripture we are reminded not only of our oneness in God, but also that this oneness should be reflected in our daily living with our fellow-man. This truth is brought out when Ephesians 4:4-6 is quoted by Martin Scharlemann, also of Concordia Seminary, St. Louis, who states:

"One . . . one . . . one"--the word is repeated seven times in this short section to stress not only the fact of our oneness in God but of our responsibility to reflect this being one with Him. Each time this word "one" is attached to a noun: body, spirit, hope, Lord, faith, Baptism, God. Christianity is inescapably communal, centered in Christ under God. In His presence there cannot be separation and segregation, prejudice and discrimination.²⁷

The Apostle Peter learned this lesson some time after he had received the commission from the Lord to "make disciples of all nations." He was not immediately ready to follow the Lord's directive if it involved social contact with the Gentiles. As messengers were approaching his house to ask him to minister to Cornelius, a Gentile, the Lord caused him to see, by the vision of the sheet from heaven, that he was not to call any man common or unclean, since God

²⁶Jahn, op. cit., p. 10.

²⁷Martin Scharlemann, "Human Relations According to Ephesians," Concordia Theological Monthly, XXIV (October, 1953), 713.

is no respecter of persons. Peter's immediate reaction to this vision shows that he understood what the Lord was telling him. Peter did that which was thought to be forbidden: he, a Jew, welcomed Gentiles into his house and kept them overnight. Thus he was practicing social contact.²⁸

This contact with Gentiles on Peter's part resulted in rebuke from his fellow Jewish Christians. What did Peter do about it?

Peter, contrary to his fiery nature, was patient with the Christians at Jerusalem who contended with him for having gone in to the Gentiles and having eaten with them. But he immediately set in motion a process of correction, which is instruction. They were to understand the whole truth in the matter. Details were not too tedious for him, nor were they to be so for them. Much was at stake. The winning of the Gentile world for Christ would have been hampered seriously if this free and natural social intercourse was to be outlawed.²⁹

The Apostle Peter took steps to deal with the slavery that existed in the world at his time. In his First Letter he deals with slavery as it existed in the Roman Empire. He does not attack slavery directly by advocating violence, but he teaches, instructs, and admonishes. He stresses the equality of slaves and free men in Christ. He speaks of slaves in terms of respect for human personality, and Jesus

²⁸Schulze, op. cit., p. 15.

²⁹Ibid., p. 96.

is pointed to as the Example to be imitated by all who suffer wrong.³⁰

Many of the best-known precepts of Christianity on racial problems come from the Apostle Paul. "The theme of the universality of the church and equality of all men in Christ under God is a central one in the teachings of St. Paul."³¹ In his Letter to Philemon, Paul shows the Christian way to this man who had lost his slave, Onesimus, whom Paul now sends back to Philemon with the following Christian directives. Their relationship with each other is to be as one Christian to another. Concerning this relationship, even though Philemon remains in the world he cannot be of the world. Even though he is a part of a larger community, he must in his thinking and actions show that he is a member of the household of faith. In his life he will show that he is not man and Christian but a Christian man. Thus Onesimus will be treated as a "beloved brother," as a member of Philemon's family, yes, a full brother. Thus we have here a case of total fraternity.³²

When searching for further insights concerning racial difficulties which the Apostle Paul may have confronted, we

³⁰Martin Scharlemann, "The Supreme Court Decides," Concordia Theological Monthly, XXV (August, 1954), 617.

³¹Pope, op. cit., p. 151.

³²Tilson, op. cit., p. 65.

see that:

Paul did not face a race problem. But he faced a cultural cleavage every whit as emotionally charged and, hence, as potentially explosive as our race problem. And what did he do? He proclaimed a supra-cultural gospel for a supra-cultural church. What is more, he pleaded for evidence of the conquest of this prejudice in the common life of the Christian community. What if, instead of a cleavage of cultures, Paul had faced a cleavage of races? Would he not have been just as vigorous in the proclamation of a supraracial gospel for a supraracial church? And would he not have pressed just as earnestly for evidence of the conquest of this prejudice?³³

Paul could view the race problem more sanely because of his breadth of experience. But that was not enough. Paul received his conceptions of righteousness not from the world but from God. He brought every thought into captivity in obeying his Lord and Savior. The Apostle put his finger on the difficulty when he said, "The natural man receiveth not the Spirit of God." Divisions and strife come because men are carnal.

To approach and settle the race problem people and nations must have the mind of Christ. There is Paul's solution, Paul the Jew, Paul the Roman, Paul the Greek--a catholic mind able to see all sides of a problem; but Paul the Christian is able to solve it.³⁴

Men today must confess that they have not known the will of God as Paul knew it and put it into practice. Paul knew the will of Christ even though he was surrounded by the sinful element in human nature.

³³Ibid., pp. 154-55.

³⁴Schulze, op. cit., pp. 109-10.

No doubt St. Paul in vindicating so stoutly the catholicity of Christianity was the real interpreter of the mind of Christ. Nevertheless the narrow patriotism which refuses to look beyond the limits of a race or nation is an obstinate element in human nature. It turned the first Christian community of Jerusalem, which was so enthusiastic in brotherhood so long as all "brethren" were Jews into the bitterest opponents of St. Paul's crusade in behalf of catholic brotherhood. The race problem stubbornly remains. We have not attained to Paul's dimensions.³⁵

On the basis of a careful study of such Scripture passages as I Corinthians 12:13,25; Acts 10:28; I Peter 5:5-6; Job 31:13-15; Mark 12:31; Matthew 7:12; I John 4:11; and I John 3:18, Richard Jahn, in an article titled "Some Observations on Racial Segregation," in the American Lutheran comes to the following conclusions:

1. I must recognize that physically there is a common brotherhood between all human beings. Malachi 2:10; Acts 17:26.
2. I must not despise any fellow human because of his race or condition in life. Job 13:13-15.
3. I must be just and considerate in all my dealings. Matthew 7:12.
4. I must be guided by Jesus' law of love and service in all human relations. John 15:12.
5. There is no Scripture which teaches segregation. Jesus did not practice it. Nor did the apostles after they had received due instruction, Acts 10:28. . . .³⁶

The power of the Gospel to remake lives must not be minimized. It has the power to establish a God-pleasing

³⁵Ibid., p. 35.

³⁶Jahn, op. cit., p. 10.

relation between God and man and also between man and his fellow-man. We have this hope, that the Gospel can overcome human traditions, doctrines, and the opinions of men in the area of race relations wherever the Gospel is being preached in its truth and purity.³⁷ Certainly when the Scriptures are carefully searched and God's Word is permitted to speak for itself, we find, not a sanction for racial prejudice, but an opposite directive, that is, to love our neighbor as we love ourselves and as Christ loves us. Scripture is clear in its claim that all men have one and the same Creator, being created in the image of God. Jesus, in His earthly life and teachings, is the Perfect Example for all men to follow in race relations. Not only did He show love to Jew and Gentile alike, but He left His disciples with the command to love as they have been loved, and to show the Christian way to others. This they did as can be seen in a study of their inspired writings. In challenging the axiom: "There is a theological and Biblical sanction for racial superiority," Thomas Coates, speaking at Valparaiso University states:

Too long we have been treated to a theological validation of racial superiority on the basis of the curse of Ham, the Tower of Babel, and the Apostle's toleration of slavery. We have not, however, been made so acutely aware of the application to human relations of the Second Table of God's Law; of the leveling effect of both the Law and the Gospel upon all mankind; or

³⁷Schulze, op. cit., p. 71.

of the social implications of the Pauline statement:
 "Ye are all one in Christ Jesus."³⁸

³⁸Thomas Coates, "We Challenge Some Axioms," Proceedings of the 1955 Valparaiso University Institute on Human Relations, July 8-10 (Valparaiso: The Lutheran Human Relations Association of America, 1955), p. 7.

To find validation for his lack of love for the Negro in the accounts of Noah's curse, the confusion of tongues at the Tower of Babel, and the quality of love which can be shown toward the colored people. We have come to several conclusions concerning these accounts, namely that the segregationist cannot find support for their feelings in the Bible. To the contrary, a closer look at God's Word shows that the character and purpose of God is that men should love one another because all men have been created in the image of God. All are equal in God's sight. Men were to show this love to all, and the God-man, Jesus Christ, was the perfect example of this love for all in His life and death for all man's sins. By His teachings and life-giving sacrifice He showed His disciples and His many followers that one person is not above another, but that all are covered with the love of a gracious God who sent His Son to atone for the sins of all. Jesus' disciples obeyed the Lord's command to preach the Gospel to all and in their inspired writings they left this directive for all time. From the Apostle Peter to St. Paul we find the directive and admonition to love all and to see in each person a soul redeemed by the blood of Christ.

CHAPTER V

MAN'S RESPONSIBILITY

The segregationist in his search of Scripture will seek to find validation for his lack of love for the Negro in the accounts of Noah's curse, the confusion of tongues at the Tower of Babel, and the quality of love which can be shown toward the colored person. We have come to several conclusions concerning these accounts, namely that the segregationists cannot find support for their feelings in the Bible. To the contrary, a closer look at God's Word shows that the character and purpose of God is that men should love one another because all men have been created in the image of God. All are equal in God's sight. Men were to show this love to all, and the God-man, Jesus Christ, was the Perfect Example of this love for all in His life and death for all men's sins. By His teachings and life-giving sacrifice He showed His disciples and His many followers that one person is not above another, but that all are covered with the love of a gracious God who sent His Son to atone for the sins of all. Jesus' disciples obeyed the Lord's command to preach the Gospel to all and in their inspired writings they left this directive for all time. From the Apostle Peter to St. Paul we find the directive and admonition to love all and to see in each person a soul redeemed by the blood of Christ.

Thus man's responsibility is clear. He is to respond to the New Testament's directive in one of many ways. Some of these are: (a) In Repentance; (b) Hearts Opened in Love; (c) The Good Example of the Clergy; (d) Open Church Doors; (e) Communicant Integration; (f) Mission Outreach; (g) The Christian's Personal Witness.

Repentance

Especially in the area of race relations, man's first response upon being confronted with the Word of God must be sincere repentance for the sins which have been committed. We believe it is clearly and pointedly expressed in the words of Arthur Piepkorn, speaking at Valparaiso University, after asking the question, "What shall we do next?" He states:

Obviously, repentance is in order first of all. But let it be a real, honest, relevant kind of repentance for OUR sins, not a synthetic remorse for the sins of our fathers and our forebears. . . . For the extent to which WE have molded the world of today in the misshapen form that it possesses; for OUR acquiescence in the inherited prejudices of the racial group to which we belong; for the injustices and immoralities of our social order which WE have condoned; for all the sins against the Fourth, the Fifth, the Sixth, the Seventh, the Eighth, the Ninth and the Tenth Commandments of which our supine assent to segregation and discrimination has made US partakers; for the unworthy motives of fear, of emulation, and of self-interest which have belatedly stirred US to a degree of activity--for all these things WE need to repent, seriously, for therein WE have sinned against Heaven and against men, and WE need the pardon and forgiveness that Christ has merited for us, together with the aid and the guidance of the Holy Spirit Whom He imparts through the Means of Grace. It is devoutly to

be hoped that we shall learn our lesson without that "taste of righteous judgment" that . . . may be a necessary prelude to Caucasian repentance.¹

Hearts Opened in Love

It has been stated that in regard to the race question there is no specific law of God as such. But God has left a directive which man cannot disregard, and that is the law of Christian love. We have the injunction to love our neighbor as ourselves. In all of their relationships with each other, the Negro Christian and the Caucasian Christian should allow nothing to violate their mutual Spirit-given understanding of the law of love.² However, there are still many people today who, similar to the Pharisees in the days of our Lord, believe that they can love God and hate their fellow-man at the same time. "That they can be right with God and wrong with those who have been created in the image of God." Jesus says that love for God and love for man "cannot be separated; they belong together."³

To love a person does not necessarily mean that an individual has to be sentimentally attached to another, but he

¹Arthur Carl Piepkorn, "Here I Stand," Proceedings of the 1952 Valparaiso University Institute on Human Relations, Institute on Human Relations, Valparaiso University, Valparaiso, Indiana, July 28-30, 1952, p. 25.

²Carl Zorn, "Evangelical Integration of Color," Concordia Theological Monthly, XVIII (June, 1947), 434.

³T. B. Maston, The Bible and Race (Nashville: Broadman Press, c.1959), p. 70.

must take up the responsibility of Christian love toward the other. Christian love is exhibited best and is clearly visible when it is directed toward one's enemies and toward those who treat another poorly (Matthew 5:43-48). Concerning such a love we must remember that:

this love, which is the mark of the presence in the heart of God Himself who is Love (I John 3:14-19; 4:7-13), is the gift of God to us, and comes to us through the one operation of His Word of the Gospel (I Peter 1:22-2:18).⁴

Since we have been loved with the perfect love of God we are obligated to love our neighbor, even our Negro neighbor, with the love which is imparted to us through God's Means of Grace. "The Christian faith teaches that it is man's highest obligation, next to love for God, to love his neighbor as he loves himself." Our neighbor is "anyone who is in need of our love and help."⁵ However, regardless of the interpretation we may put on "neighbor," we cannot find a justifiable basis for color consciousness in the area of Christian love. "Jesus did not say, 'Love your white neighbor or your colored neighbor,' but rather, 'Love your neighbor.'⁶ Christians must not make the Negro an exception in

⁴Richard R. Caemmerer, "Race Relations--The Christian Directive," Concordia Theological Monthly, XIII (March, 1952), 188-89.

⁵"LHRAA Board of Directors Issues Statement on Race," Lutheran Layman, XXIX (November 1, 1958), p. 8, col. 1.

⁶Maston, op. cit., p. 71.

their treatment of him, simply because we have been commanded to love everyone.

"Thou shalt love thy neighbor as thyself," is a fundamental and distinctively Christian precept. It is, also, an accepted Christian dogma that the word neighbor is a synonym for all mankind; that the Christian is obliged to love each and every human being irrespective of class, race, color, sex, or age. By deduction or implication white individuals are forced to admit that the commandment extends to the Negro.⁷

A man should not have to be forced to show respect and love for his fellow human being. God's will and Word concerning this matter should be the answer for him. In looking at the case of slavery in the New Testament, particularly and specifically in the Book of Philemon, we note that no legal apparatus or coercion was the real deathblow to slavery but it was the principle of brotherly love taught there.⁸ In a sermon delivered by the Rev. Clemonce Sabourin at Immanuel Lutheran Church, Valparaiso, Indiana, he stated that the Christian dilemma is that our Church is built upon the principle of love and mercy for all. However, racial pride prohibits our white people from applying this principle equally to our fellow-citizens who are not of the same color. We hear our Savior's command to go out and preach

⁷Andrew Schulze, My Neighbor of Another Color (Minneapolis: Augsburg Publishing House, 1941), p. 30.

⁸Lorman Petersen, "Interracial Marriage--From the Viewpoint of Theology," Proceedings of the 1958 Valparaiso Institute on Human Relations, July 25-27 (Valparaiso: The Lutheran Human Relations Association of America, 1958), p. 9.

the Gospel to the nations of the world. Most of the world is colored, and when these people examine our message in the light of our life with the Negro, they are justified in accusing us of the clearest kind of hypocrisy. We are standing today before the eyes of the world--and God's--and find ourselves in a position which forces us to either renounce the Christian principle we confess or include the Negro in our love and concern.⁹

To show what it means to face our problem in the humble acknowledgment of God's love toward us, we turn to the following illustration:

After a long chat, two Christian friends, one a Negro, and the other a white man, went their separate ways along the street. A friend of the white man, aware of his father's strong belief in white supremacy, asked him, "What on earth would your father think if he had seen you chatting with a Negro?" "To tell you the truth," he answered, "I haven't given it the slightest thought. I was too busy wondering what my Father in heaven would think if I had refused."¹⁰

Whether we are Christians or not we cannot escape the command from Almighty God to love as we have been loved. Our response must be one of repentance and love that is all-embracing and sincere. The highest and perfect example was given to us by Christ Himself. We must also look to

⁹Clemence Sabourin, "While It Is Day," Proceedings of the 1957 Valparaiso Institute on Human Relations, July 26-28 (Valparaiso: The Lutheran Human Relations Association of America, 1957), p. 31.

¹⁰Everett Tilson, Segregation and the Bible (New York: Abington Press, c.1958), p. 111.

Christian men of today who are able to show us the God-pleasing way in race relations.

The Good Example of the Clergy

Who must point out the will of God to us concerning our life with our colored fellow-redeemed? Where can we look for the proper leadership and example? Surely the good example must be shown by the clergy, the men of God who have been entrusted with the specific task of proclaiming the will of the Heavenly Father to all who will hear the Word.

Thus:

The white man insists that: "The head must bow and the back will have to bend wherever the Darkey may go--"

Only concerted leadership on the part of Christian pastors . . . can effect a change--in time.¹¹

The clergyman is not always ready and willing to protest against the attitude and actions which are clearly the opposite of the commands given to us in Scripture concerning the proper treatment of all men. This is emphasized and very pointedly brought in these words:

In the Church . . . segregation is often explicitly defended or implicitly condoned because it is so easy for the clergyman (even if it makes him a little un-easy) not to protest effectively against continuation of segregation, on account of the attitude of influential contributors in the parish, the fears of his wife, his plans for his children, his understandable

¹¹Richard J. Jahn, "Some Observations on Racial Segregation," American Lutheran, XLI (February, 1958), 11.

desire for security in the tenure of his pastorate, or his unwillingness to acquire a reputation for being a radical and a stormy petrel.¹²

Since some Southern pastors believe that integration is a touchy question that immediately stirs up emotions, they decide to simply preach the Word of God and leave integration out of the picture. They seem to feel that the Gospel will eventually work things out as God would have it. Certain circumstances may warrant this sort of avoidance, "but persistently to avoid applying the Gospel to the real problem of racial relations is avoiding the pastor's task."¹³

Therefore, the key question is: What is the attitude of the pastor in human relations? His vision and faith must be far-reaching and inclusive. He must be faithful to his task and to the command of Christ to herald the good news of the Gospel to every man, woman, and child. "Success in human relations lies, next to God, in the mind and willingness of the Pastor to do what he knows to be right."¹⁴

¹²Piepkorn, op. cit., p. 10.

¹³Joseph Ellwanger, "Integration and the Lutheran Church in the South" (unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1957), p. 119.

¹⁴A. W. Trinklein, "The Role of the Pastor in an Interracial Community," Proceedings of the 1953 Valparaiso University Institute on Human Relations, Institute on Human Relations, Valparaiso University, Valparaiso, Indiana, July 24-26, 1953, p. 24.

The pastor must realize that his actions are watched by the people of his community. The church, through its pastor, will either influence the community for good or evil. People judge the congregation by the actions of its pastor. His words, actions, and attitudes are closely observed. The pastor must always bear an effective and positive witness concerning the Gospel which he preaches and must show in his enthusiasm and love for Christ that "he has a message for all, regardless of color, race, or social standing."¹⁵

The importance of the pastor as he is involved in setting a good example for his flock and those outside of his church is emphasized by David Schuller, speaking at Valparaiso University. After presenting three cases in "The Problem of the Pastor," Schuller concludes:

The pastor will emanate an influence either positive or negative. It has become a truism in human relations that leadership is important. Likewise here, the pastor is the key. Very categorically we can say that without his cooperation and sympathetic approach, integration cannot work. In the same way that a congregation tends to reflect the pastor's attitude toward Holy Communion and worship, the congregation will reflect his basic attitudes and practices in the area of race.¹⁶

A very positive stand has been taken by many clergymen, as for example that of a Catholic priest in Greensboro,

¹⁵Ibid., p. 26.

¹⁶David S. Schuller, "The Problem of the Pastor," Proceedings of the 1955 Valparaiso University Institute on Human Relations, July 8-10 (Valparaiso: The Lutheran Human Relations Association of America, 1955), p. 12.

North Carolina. "After all," said the Rt. Rev. Monsignor Hugh Dolan of St. Benedict's Church in Greensboro, "the Gospel principle of love is here to stay, and the segregationists can't do anything about it."¹⁷

Not only individual pastors, but groups of pastors can set a good example for all people to follow. To illustrate what smaller, effective groups can do in this problem, the Methodist ministers of the Atlanta, Georgia, area issued a joint resolution denouncing the method of one candidate in a recent political campaign who deliberately appealed to race hatred as a method in obtaining votes. "Thus they reaffirmed their allegiance to the brotherhood which Christ proclaimed."¹⁸

Another example was shown by the twelve members of the Southeast Minneapolis Ministers' Association in Minneapolis, Minnesota, who unanimously voted to visit their members and those living in their area in order to move them to "offer a hospitable and Christian welcome" to the 184 families, many of whom were Negro, who were to occupy a housing project in their area. Still another example of what can and should be done:

¹⁷"Catholics and Negroes," Time, LXXII (September 15, 1958), 54.

¹⁸William Nelson, The Christian Way in Race Relations (New York: Harper and Brothers, 1948), p. 118.

At Churchville, in conservative Augusta County in west central Virginia, the predominantly white ministerial association elected the Reverend H. H. Tynes, young Negro pastor and graduate of Yale Divinity School, president of the association.¹⁹

It would do much for better race relations, not only in the church but also in the everyday life of each individual if everyone felt his duty as a certain Lutheran clergyman, who feels that it is the natural thing for the church to be concerned about and to serve everyone in the community. According to him, hands, whether they be black or yellow, are clean after they have been washed with soap and water. He feels that the Gospel of Christ, His love and forgiveness, is able to do an equal job for the soul of man. He sees all souls washed clean in the blood of the Lamb, and his policy in the ministry has been to preach the Gospel and deal with men in the light of God's love and Christ's sacrifice for all--regardless of color.²⁰

Open Church Doors

Closely related to the example of the clergy in man's positive and immediate response to the Christian directive is the opening wide of the doors of our churches to welcome, in urgent invitation, not only people of our own color, but also the Negro as well. As has been shown, the church, in

¹⁹Piepkorn, op. cit., p. 20.

²⁰Trinklein, op. cit., p. 25.

so many cases, is a segregated institution. It is important that here, as perhaps nowhere else, we see our sin and take immediate steps to remove the locks which have, to the Negro, barred him from entering God's house.

Before some men are ready and willing to respond to the Lord's commands concerning Christian love and the eternal welfare of others, there are questions to ask and certain things to be considered. "How will the integration of the Negro affect my personal life?" The church member might ask such questions as: "What will happen to our budget if we begin admitting nonwhites into our predominantly white churches, or vice versa? Can we afford to lose the members such a policy would alienate?" Our reply to these and other questions is in these words:

If Christ be the head of the church, then such questions can hardly serve as a fit point of departure for the discussion of racial tensions. Indeed, if Christ be head of the church, there's only one place to begin the discussion of this or, for that matter, any other problem. That's with the question, attributed to Paul in some versions of the New Testament: "Lord, what wilt thou have me (us) do?" (Acts 9:6).²¹

What will God the Judge have to say concerning the white man's refusal to invite the Negro into his church and to share the Word of Life with him? Such is the question raised by Andrew Schulze, who envisions a dialogue between God the Judge and Mr. Christian from the city of X in the state of Z.

²¹Tilson, op. cit., pp. 156-57.

The Judge will ask: "But what about the Bread of Life? Did you break the Bread of Life to your Negro neighbor?" Mr. Christian will then remind the Judge that He made the whites a superior people in the world and they felt that it was their duty to maintain their superiority, thus making it impossible to practice social equality. Mr. Christian goes on:

We could not go and visit them in their homes, inviting them to God's House, because this would have been practicing social equality. It was bad enough that we had to ride on the same streetcar with them--how could we sit in the same church with them? Out of the generosity of my heart I gave a dollar every Mission Sunday in order that a missionary might be sent to the Negroes, but it just wasn't the proper thing to do to invite them into our church to break the Bread of Life.²²

Again we ask the embarrassing question: Are the doors of our churches open to all people--regardless of color--in order that all may hear of God's love for them? This is one of the inescapable tests of our sincerity and earnestness in race relations. As long as Christian congregations anywhere insist on churches and worship for white people only we remain under the dominion of sin. The shame of the closed church door cannot be removed no matter how many good steps are taken in other fields of integrated endeavor. There are churches which have opened their doors in invitation to the Negro, but generally speaking, in many sections of our country "in the Christian church the prophetic voice on

²²Schulze, op. cit., pp. 10-11.

race is still a lonely voice crying in the wilderness."²³ Most of our churches have become, not churches of God, but churches of men, of custom, and of tradition. The church will be weak and impotent until each individual Christian and clergyman is able to stand up against the state, tradition, and custom, and show by word and deed that when a person of another color enters God's House he is no longer in man's custody, but in God's custody.

Freedom of worship, if it means anything at all, means freedom to worship God across racial lines and freedom for a man or woman to join the church of his or her choice irrespective of race. Separate churches for the people may not be un-Christian but segregated churches are un-Christian. Denominational churches, for example, are not necessarily un-Christian; but churches organized purely along racial lines can hardly qualify as Christian. If worship and fellowship are denied because of race, it is definitely un-Christian.²⁴

The fact of the matter is that the church has not yet learned to be even a house by the side of the road. What a momentous achievement it would be if the closed door of the church were unlatched and swung open! The door of the church must be opened from the inside, by the willing and loving hand of the white Christian.²⁵

The Church, from its very beginning, was meant to be a non-segregated, all-inclusive, intercultural and interracial

²³Fred Wentzel, Epistle to White Christians (Philadelphia: The Christian Education Press, 1948), pp. 68, 70.

²⁴Nelson, op. cit., pp. 222-23.

²⁵Wentzel, op. cit., p. 81.

Church. This is the way in which God brought it into being. He wanted a Church in which people of every color would be welcome and made to feel at home.

The Church, as it came out of the hand and the heart of the Eternal Father, was a Church where anyone who named the name of Christ would be warmly accepted; the color of a man's skin, the shape of his head, the texture of his hair had nothing to do with his relationship to his fellow Christians, nor to his Lord.²⁶

On the day of Pentecost the doors of the Church were first opened, and they have never been closed. Thus men cannot simply "decide to open the doors" to people of a different color. Man may decide to CLOSE the doors of a particular church, but he does so "at the cost of doing irreparable damage to his brother's soul, and the possible loss of his own."²⁷ This becomes clearer still and is more emphatically expressed in these words:

the Church of the Living Christ, true to its God-given mission in this era between the Cross and the Crown, must never stain itself with these sins of segregation and exclusiveness. To do so would be to try to take over the privileges of God and to legislate people out of the Church and out of the fellowship of the Church because of the color of their skin, the shape of their nose, the texture of their hair. It must be said simply, plainly and repeatedly: discrimination and prejudice which seek to deny church membership to anyone because of color, culture, class or caste is an

²⁶A. M. Kraabel, Grace and Race in the Lutheran Church (Chicago: National Lutheran Council--Division of American Missions, c.1957), pp. 7-8.

²⁷Philip Johnson, "Serving the Community," Proceedings of the 1953 Valparaiso University Institute on Human Relations, Institute on Human Relations, Valparaiso University, Valparaiso, Indiana, July 24-26, 1953, p. 28.

insult to God, and stands condemned as contrary to His Holy and Gracious Will.²⁸

Stated clearly and forcefully: "A segregated Christianity has no right to preach the Gospel to the two-thirds of the race that is colored."²⁹

To deny anyone the Gospel is taking the road that leads to losing the Gospel altogether. To deny anyone the precious Words of God's salvation in Christ because he may be of a different color is a gross distortion of the Lord's one purpose, to bring all men into fellowship with Him. Of course it is not enough merely to bring the Gospel to others. They must also be encouraged and invited and accepted into church membership.³⁰ We cannot set up racial limitations with regard to church membership for the simple reason that Scriptures know no racial limitations. "A church that sets up conditions for entering the Church other than those laid down in Scripture offends against Scripture and degrades itself into a sect."³¹

The doctrine of the Priesthood of all Believers also militates against any segregation in the church on racial

²⁸Kraabel, op. cit., pp. 8-9.

²⁹Piepkorn, op. cit., p. 9.

³⁰Petersen, op. cit., p. 14.

³¹O. Feucht, "Toward Christian Thinking in Race Relations," Proceedings of the 1950 Lutheran Institute on Race Relations, Institute on Human Relations, Valparaiso University, Valparaiso, Indiana, July 18-19, 1950, p. 12.

grounds, as is pointed out in these words:

Upon the basis of the New Testament we cannot exclude any believer from membership in the visible Church or one of its component parts, the local congregation, on the grounds of race, if indeed upon any grounds. The universality of the priesthood of all believers puts all believers on the same plane and gives all privileges to all. Would WE claim less for the Church?³²

We now cite several outstanding examples of individuals and congregations as they were evidenced in different sections of the country. These accounts show that integrating all individuals into the church can be done, and that the difficulties that may arise must be surmounted. A church in a southern city faced the challenge of inviting Negro Christians into its services by first moving to take them in. Later on, the rule was changed to permit them to sit anywhere in the church even though the state has a segregation law pertaining to all public assemblies. Finally it was written into the rules of the church that Negroes could join the church on the same equal basis with the white communicants.³³ In a parochial school maintained by a Lutheran Church in the midwest we note the Christian outlook in regard to integrating children of another color into the school. The principal writes:

In the classrooms and on the playground we can observe no distinction between white and colored children for the simple reason that we were determined to make no

³²Schulze, op. cit., p. 55.

³³Nelson, op. cit., p. 121.

distinction. Our teachers treat all pupils alike, regardless of race, as lost sinners redeemed by a loving Savior. The children live and act accordingly.

A pastor is eager to point out the progress being made in his congregation. He states that his members act without regard for the color line. A white family brought a colored boy to the childrens' Christmas service and a colored family brought a white boy. The members of this congregation are united by loyalty to Christ Jesus. What is the key to success? This pastor holds that the real solution to the problem is understanding, forgiveness, and love. "Each group must understand the other, each group must admit its own faults and, following Christ, love the other as his fellow man redeemed by Christ." To refer to still one more example of the God-pleasing way in which we are to open our churches and schools to the Negro, we read the words of another pastor:

I feel that the congregation that shuts itself off from the opportunity of integrating its school, or church for that matter, is shutting itself off from the uplift that some tired old churches sorely need. We do believe this is the way God wants it. We like to think of our school as a garden of God in which He has placed tender plants for our care. We are to nurture them, trim them, tend them, strengthen and feed them that they may grow into beautiful flowers of Christian life and virtue. Do we condemn the gardener because he has more than one color of flowers in his garden?³⁴

³⁴"Interracial Schools--Do They Work?" Advance, V (October, 1958), 5-7.

Finally, we must conquer our racial and group prejudices and show ourselves to be children of God, Christians who know His will and conduct their lives in the spirit of Christ. The Christian Church cannot rightly claim its heritage or fulfill its commission in this world while refusing to give full fellowship in Christ to all who are thirsting for the water of life. "The Church achieves victory when it breaks down the middle wall of partition and makes it possible for all the children of God to enter into fellowship of His spirit."³⁵

Communicant Integration

It is not sufficient that we open the doors of our churches and invite people of a different color in to worship the Triune God with us. There must be full acceptance, and full acceptance includes the invitation to all members to partake of the Lord's body and blood. After a person has been taught the chief doctrines of the Christian faith and professes his personal faith in the Triune God, vowing to remain faithful to Christ until death, he becomes a member of the Christian church. As a member of the church he is entitled to partake of the Holy Sacrament of the Altar and is considered to be a communicant member. With his fellow

³⁵Channing Tobias, "Negro Thinking Today," Religion in Life, XIII (Spring, 1944), 210.

believers he is called by Christ Himself to the Sacrament of Holy Communion to receive Christ's body and blood for the forgiveness of sins. In the Lord's Supper God's love promotes our love for others. In commenting on the purposes of the Lord's Supper C. F. W. Walther, the first President of The Lutheran Church--Missouri Synod, points to the equality of all believers in the visible Church:

Jesus instituted the Lord's Supper not only out of love to sinners, BUT ALSO FOR THE PURPOSE THAT THE LOVE AMONG SINNERS MIGHT BE STRENGTHENED AND PROMOTED. THE WILL OF CHRIST IS THAT MANY CHRISTIANS PARTAKE OF IT. This is the reason why it is called "communion": BY PARTAKING OF IT, THE CHRISTIANS SHOULD CONFESS THAT THEY ALL ARE BRETHREN AND SISTERS, THAT THEY BELONG TOGETHER, THAT THEY ARE MEMBERS OF ONE BODY, as the bread is made up of many kernels, as the wine is made of many grapes. Accordingly, the early Christians kissed one another and before celebrating the Lord's Supper had special love-feasts for the strengthening of their faith to show that they all were equal, that they had all things in common, and that in Christ there was no difference among them.³⁶

In the light of these words it can clearly be seen that there can be no place for hesitancy or doubt concerning the offering of Holy Communion to our colored friends whom we have invited into the membership of our churches.

Communicant integration is a full acceptance of the individual with a complete elimination of any barrier, visible or otherwise, which may result from a color line in the church. Communicant integration knows no color line; it is color blind.³⁷

³⁶Schulze, op. cit., p. 54.

³⁷Andrew Schulze, "The Ultimate in Christian Race Relations--Communicant Integration," Proceedings of the 1950 Lutheran Institute on Race Relations, Institute on Human Relations, Valparaiso University, Valparaiso, Indiana, July 18-19, 1950, p. 22.

In the Holy Sacrament of the Altar the Negro Christian's identity with us has been established beyond our power to destroy. This point is brought out very clearly in these words:

We are still one body with our Negro Christian brothers, for we are one body with them in faith, in Christ, in Holy Baptism, and in the participation in the same Loaf in the Holy Eucharist (I Corinthians 10,17). . . . In the Holy Communion the bond of unity has been forged and we cannot rend it. Our post-Communion collect is not only a prayer; it is our confession of the actuality: "We beseech Thee to strengthen us through (this salutary Gift) in faith toward Thee and in fervent love toward one another, through Jesus Christ, Thy dear Son, our Lord." When we repress the love that God is creating, when we refuse to implement the unity that He has forged, when we assert a difference where He has established identity, we are resisting the work of God!³⁸

Good examples in this area have been set by many, but perhaps one which the South will never quite forget is the example set by General Robert E. Lee. He showed his feelings more often in his quiet acts than in words. There was the time in early Reconstruction days when he took communion with a Negro. This was before the Negroes had been asked to withdraw into their own churches. On this particular Sunday, Communion time had come and the Negro church member approached the altar. There was confusion and resentment among the white Christians. There was one moment of moral blankness. Then General Lee quietly got up, walked to the altar, and knelt beside the Negro. Again and again, by his

³⁸Piepkorn, op. cit., p. 28.

actions, he showed that he believed in the dignity of all men and emphasized the importance of their human relations.³⁹

"The ultimate in Christian race relations is communicant integration. . . ." To invite other people into the fellowship of the church, especially to the fellowship at the Lord's Supper, denotes complete acceptance. ". . . this is the prerogative of the church alone, to invite people into the fellowship of the Church, and communion with Christ, the Head of the Church." According to Andrew Schulze, "this is the ultimate in Christian race relations."⁴⁰

Mission Outreach

Although it is true, as we have just shown, that the Negro Christian should not only be urged to attend church services with white Christians, but also to partake of the Lord's Supper in complete Communicant integration, it is safe to say that there are still many Negroes who must first be won for Christ. Because of the white man's feelings over against the Negro, in many cases the colored people have been left out of the missionary endeavors of individuals and churches alike. However, the New Testament does not know such an exclusion. It is without precedent in the New

³⁹Lillian Smith, Now is the Time (New York: The Viking Press, 1955), pp. 46-47.

⁴⁰Schulze, Proceedings of the 1950 Lutheran Institute on Race Relations, p. 25.

Testament to shut out people from missionary endeavor or from participation in the fellowship of the Church and in the blessings of the Gospel ministry on the basis of race. The precedent has been established in the Christian Church of the United States.⁴¹

Christ has given us the command to make disciples of all nations and this command must be carried out. The Gospel must be preached and souls must be gained for Christ regardless of the person's color. It is the specific function of the Church to win souls for the Kingdom and in this important task the Church dare not draw a color line. To Christ every soul is of the highest worth.⁴² It will not happen that just because we have opened our church doors to the Negro, he will come running to hear the saving Gospel.

The Negroes are not going to invade your church in droves simply because you have opened the door to them. They must be won through hard work and evangelism and prayer just as most of our white people.⁴³

This is the task of the Church, to bring others within its walls in order that Christ may win them through the power of the Word. In referring to statements in "Basic

⁴¹Schulze, My Neighbor of Another Color, p. 13.

⁴²Karl Kurth, Integration of Negroes (St. Louis: The Missionary Board of The Lutheran Synodical Conference, 1952), p. 5.

⁴³William Dudde, "Lutheran Interracial Service," Proceedings of the Fifth Annual Institute on Human Relations Held at Valparaiso University, July 9-11 (St. Louis: The Lutheran Human Relations Association of America, 1954), p. 45.

Principles in a Gospel Ministry to the Total Population of the Community," Arthur Piepkorn writes:

"the full responsibility of the Church is to bring the Gospel to all without distinction." Both the Great Commission and the intrinsic nature of the Gospel requires this. "It is not the task of the Church to preserve an institution, a social class, or a national heritage. Her task is to proclaim the Gospel, to minister to the entire community rather than to a constituency. Early planning and action are vital."⁴⁴

Concerning Negro evangelism, the Christian Church must show the Negro that the message which the church brings is no respecter of persons. The problem lies in a large degree with the white person who has caused the present situation of segregation and who has within him the power to right the situation. Segregation must be eliminated from all of our churches. Our missions should not be given the title of NEGRO missions, but churches which invite ALL to come to learn of God's love in Christ. The missionary must treat the Negro as his equal. The Negro must be confronted with God's Law which will drive him to the Gospel and God's love, "to show him that he needs most of all not another ten-dollar bill, a ballot, or a seat on the streetcar, but Christ."⁴⁵

"In the work of saving souls, color, nationality, sex, station in life, manner of sinfulness--nothing should act as a

⁴⁴Piepkorn, op. cit., p. 21.

⁴⁵Ibid., p. 22.

bar."⁴⁶ Since love is the fulfilling of the law and since our religion is the religion of love we cannot withhold this love from the Negro by denying him the blessings of our missionary endeavors. To do so would be to violate "one of the first principles of our most holy religion."⁴⁷

Thus each and every congregation has a great and important responsibility in reaching out to gather all people. The American Lutheran Church realized this in a resolution which it adopted at its 1956 convention. A statement included in this resolution reads:

It is the responsibility of each congregation . . . to minister to the entire neighborhood and area in which it is located. This full ministry of the Law and Gospel includes the Lord's command to love, to seek out, to evangelize, and to minister to all persons and through the power of the Holy Spirit to bring them into full membership in the Church, with all the rights and privileges that inhere in such membership in the Body of Christ. . . . Anyone who will respond to the regenerating Gospel should be welcomed into the fellowship of the congregation.⁴⁸

The Christian's Personal Witness

As important as the unified, collective efforts are in reaching out with the arm of God's Gospel to reach the colored unchurched, the importance of the Christian's personal witness must also be emphasized. Christians as a

⁴⁶Feucht, op. cit., pp. 9-10.

⁴⁷Schulze, My Neighbor of Another Color, pp. 29-30.

⁴⁸Kraabel, op. cit., p. 27.

unified congregation of believers can do great things in the field of missionary endeavor, but this is not sufficient. Each individual must see it as his or her task to speak out against all forms of racial segregation. The church must preach the love of God and His will for ALL men, but it remains for the individual to put the love of God into practice in his daily life. If we are sincere in our feelings of love toward the Negro, then we must show our love for him as a witness to the entire world.

If the greatest sin tearing at the foundation of the church today is white arrogance and racial prejudice, then Christian apathy is running a close second. We watch men humiliate our fellow-redeemed Negro brothers, and we don't care or don't attempt to do anything about it. We watch men discriminate against the Negro on the social, economic, judicial, political, and religious levels and we don't care. "Like the priest and the Levite of old, the Church of today passes by on the other side."⁴⁹ Many Christians claim:

"We believe, too, that it is wrong to penalize a man because of the color of his skin. But we are not guilty of that. There are no Negroes where we live. There are no Negroes where we work. There are no Negroes where we worship." This they say without stopping to ask themselves why.⁵⁰

⁴⁹Sabourin, op. cit., p. 35.

⁵⁰Ibid.

The important thing today is that individual believers stand up for the right and denounce the wrong.

If we are to meet the task that is before us today, believers will have to stand up and speak. They will have to reveal the sin in all its horrid ugliness. And they must do it, not in the weasel words of the average pulpit, but in the simple language that calls sin sin.⁵¹

In his daily life the individual Christian has the power to wield a revolutionary influence on our pattern of life which shows the Negro attacked from almost every side. What a difference it would make, not only to the Negro, but also to all people, if millions of church members would begin to treat the Negro as he should be treated. The task is great, but many individuals can accomplish great things and make great advances just by practicing the humbler virtues of courtesy and righteousness in personal relations.

Whoever follows such a course can do so with the satisfaction that if it does not bring immediately the National salvation he seeks, it will have the virtue of helping to save his own soul.⁵²

It must be the responsibility of every Christian to look within himself to see if the race problem exists in his own heart. There cannot be a time for doing what is right and another time for doing what is wrong. This is emphasized in the following words which seem to be a fitting conclusion to many of the points made in this thesis:

⁵¹Ibid., p. 37.

⁵²Nelson, op. cit., p. 126.

What is the will of Christ? The will of Christ, our Lord, is that his followers shall accept all men as equally the sons of the Father. Nothing less can be called Christian. Nothing less will provide fundamental and enduring solution to what we call "the race problem." That problem, the ugly, sinful root of it, is not out there at the points where we commonly locate it when we discuss it calmly or heatedly, but inside of us, in our vast and unyielding pride.

Until it becomes our custom to break bread with our colored brethren, until we open wide to them the doors of our hearts and our homes and our churches, until we receive them unreservedly as neighbors and friends and fellows in Christ, the gospel of our Lord will give us no rest, and the race problem will continue to be the fearful and haunting thing that it is today, in America and throughout the world.

Does righteousness, then, have its seasons? Is there a time for sinning, and a time for doing what is brotherly and democratic and just? When Jesus says, "Love one another as I have loved you," is he talking of the here and now, or of some vague future when loving our neighbors will be simple and easy, imposing no personal discipline, involving no risk?⁵³

When we view the Negro as he exists in our society today and note the reasons why many treat him as a lower being, and then confront ourselves with the will of God in this matter, there must be a positive response on the part of all people, Christians and non-Christians alike. First of all, there should be sincere repentance for the sins committed against the Negro. As a result of true repentance our hearts must be opened in love for him as a child of God. Someone must lead the way in setting a good example for all to follow. The clergy are in such a strategic

⁵³Wentzel, op. cit., pp. 30-31.

position since they are looked upon as leaders whose examples should be followed. A willingness to follow the Lord's directive will lead us to open the doors of our churches and invite all who are willing, to come in and as members of the church to partake of the blessings given by God to His Church, particularly the Holy Sacrament of the Altar. Our task is to win souls for Christ, whether these souls are within white bodies or black. Not only must there be concentrated mission outreach, but the individual Christian should be moved to set an example for all to follow, an example which shows that all men are one in Christ and should be treated equally as the redeemed of the Father. The Christian's personal witness must be shown in deeds and words in order that influence may be directed in the right way, the Christian way, in race relations.

Chapter II. The Negro in the Southern States: Slavery. It is a great regret, has been responsible for the status of the Negro today. The years of domination by the white man have been instrumental in relegating the Negro to a position of economic, political, judicial, social, and religious inequality.

Chapter III. Scripturalism and the Bible: There are no grounds for racial segregation in the Bible. God did not segregate the Negro at the creation of the world. Canaan, not the Negro, was cursed by Noah and this curse was not intended to say anything at all about future racial barriers. Noah's

CHAPTER VI

CONCLUSIONS

The purpose of this paper has been to view the Negro as he exists in a society which refuses to accept him, and to show that such conditions are not in harmony with the teachings of Holy Scripture. The segregationist attempts to base his feelings on the Bible, but a careful study of Scripture will show that there can be no validation whatsoever for the segregation of the Negro. The judgments evident in this paper are a result of evidence and quotations which point out the true, clear teachings of God's Word. The general conclusions of each chapter follow in summary form.

Chapter II, The Negro in our Culture Today: Slavery, to a great extent, has been responsible for the status of the Negro today. The years of domination by the white man have been instrumental in relegating the Negro to a position of economic, political, judicial, social, and religious inequality.

Chapter III, Segregationists and the Bible: There are no grounds for racial segregation in the Bible. God did not segregate the Negro at the creation of the world. Canaan, not Ham, was cursed by Noah and this curse was not intended to say anything at all about future racial barriers. Noah's

course was not biologically transferable and did not turn Canaan's descendants black. There is no reference to the formation of races, nor to segregation at the Tower of Babel. God was not the original segregationist at the Tower of Babel, but He punished mankind because of their pride. Scripture makes no distinction in the quality of love which is to be directed toward our fellow-man.

Chapter IV, The Character and Purpose of God: God created all men equal and in His image. Jesus, by His earthly life, teachings, and sacrificial death taught that men should love one another. The Apostles are clear in their teachings that segregation does not fit into the Christian's life and is not compatible with Christ's command to love our neighbor as ourselves.

Chapter V, Man's Responsibility: All men should repent of their sins which have been committed in the area of race, and should open their hearts in love toward the Negro. The clergy should set the good example in the area of race relations. With concentrated missionary endeavors we should not only invite the Negro into our churches, but also urge him to become a communicant member of our congregation. The Christian, by his personal witness in speaking out for what is right, should seek to improve race relations between the Negro and the Caucasian.

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