

***Winning the Race to Unity (Is Racial Reconciliation Really Working?)*** by Clarence Shuler, Moody Press Chicago: 1998 (146 Quotes selected by Doug Nichols)

*Chapter 1. Missing The Mark (We Must Refocus Our Aim If We Are To Win The Race Game)*

## **1. Missing the Mark**

We must Refocus Our Aim if We Are to Win the Race Game [Page 43]

## **2. Unity: Working Through Tough Issues**

Step-by-step we learn by faith what we must do to bring about unity. My prayer is that each chapter of this book would be a step in the right direction for those of you who are serious about improving race relations, or a confirmation for those of you who are already active that you are moving in the right direction. Some of what I am saying may not ring true for you initially. This will not negate the truth of what has been written. This may simply be the first time you have heard some of these truths or it may be the first time you have had the opportunity to view truth from a Christian African-American perspective. Please don't let yourself become defensive. Instead, ask God to help you to work through the tough issues. This is how spiritual growth takes place as we work through the tough issues by the power of the Holy Spirit—as opposed to running away from our difficulties. [Page 44]

## **3. Perseverance**

One of my goals in writing this book is to deepen your relationship with our Lord and Savior and that, as a result, your relationship with others will bring you spiritual joy and a better understanding of Christians from other cultures. Many of the truths in this book will make some people uncomfortable, but for those who persevere, the results will be worth the effort. We just need to keep in mind that what we are learning has eternal ramifications. [Page 45]

## **4. Are You Willing To Sacrifice?**

It seems the rich young ruler was asking the wrong question. He was asking, “Am I on the right track to get into heaven?” But Jesus, being Jesus, was and is in the stretching business. He was not about convenience but about a faith that requires risk and sacrifice. It is interesting that the rich young ruler knew that what he was doing was not good enough for him to gain entrance into heaven. What is frightening is that he was not willing to do what was necessary to spend eternity with Jesus. He was more than willing to rule but not willing to give up what he had and believe that Jesus could possibly give him even more.

It is easy to sit back and say that the rich young ruler was unspiritual. Yet many of us have the same response to cross-cultural relationships. Without a living, active faith in God, it will always be impossible to improve race relations even among Christians. Too many Christians have become comfortable and do not want to be stretched any more by God in any direction. [Page 47]

## **5. Wrong Question**

... the wrong question many white evangelicals are asking when attempting to relate cross-culturally is this: *‘How can I relate to the African American?’* [Page 48]

## 6. Is The Desire To Relate Legitimate?

When white evangelicals ask this question, it looks to African Americans that they are looking for a way out of developing a serious relationship with African American Christians. We African American Christians have a question of our own: “Do white evangelicals really *want* to relate?” [Page 49]

## 7. STUDY In Order To Break Down The Wall Of Racism

I believe that any white evangelicals who are *serious* about relating to African American Christians will read the history of African-Americans (written by African American authors Christian and non-Christian), study the culture, and understand that African-Americans are more expert on themselves than whites are. ...The fact that many white evangelicals don't study African-American history and culture continues to assist in building the wall of racism between the two races. I know that your reading this book means you are doing just what I'm recommending, and I commend you. Please keep reading. There are many insightful and helpful books written by African Americans about the African-American experience and heritage, including contributions made by blacks not just to America, but to the world. Your reading books such, as this one is a step toward breaking down the wall of racism. [Pages 50]

## 8. Do Something

African-American Christians know that whites who are serious about developing a relationship with African-American Christians don't sit around asking *how*, but start doing *something*. They know that you can't learn how to swim if you never get into the water! [Page 50]

## 9. Go to Them

White evangelicals who are serious about cross-racial understanding will *go* (the Great Commission) where the African-American Christians are, just like the missionaries do. [Page 50]

## 10. Making Adjustments

Another way many white evangelicals—and here I'm speaking especially of churches, mission organizations, and parachurch ministries—miss the mark in their attempt to relate to the Christian African-American community lies in their policy of assimilation. This is the idea of absorbing the Christian African-American culture, history, and traditions into the white Christian community without the white Christian community having to make any basic adjustments. This is not at all what the Bible has in mind. *All* cultures must make adjustments for the sake of Christ. Matthew 9:16-17 states: "No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved." [Page 51]

## 11. Lack of Equality

Look at the lack of blacks in leadership in Christian churches and ministries that say they want to reach blacks. Look at those few blacks who are employed by those churches and organizations. Usually, you will see their budgets are significantly smaller than their white counterparts—and so with their lines of authority. You will probably not find much equality in the attention given to issues that make a difference in the Christian minority community. This is a shame, for if it made an effort, the

white evangelical community could easily endear itself to the Christian minority community. [Page 52]

## **12. Knowledge Workers**

When an African American is hired by a church or Christian organization or the purpose of assisting it in reaching the black community, it is usually for the knowledge and experience this person has in this area. Peter Drucker would identify such a person as a ‘knowledge’ worker. Drucker describes in *The Effective Executive* how a knowledge worker should be allowed to function: “The knowledge worker cannot be supervised closely or in detail. He can only be helped. But he must direct himself, and he must direct himself toward performance and contribution, that is, toward effectiveness.”

If Drucker is right, then churches and ministries that desire to reach the black community by hiring a black must prepare themselves before the black ever sets foot in the institution for a different kind of working relationship. Due to the fact that this institution is attempting to do something it has never done before (or done well before), it must be willing to allow this “knowledge” worker to work in a different manner. The institution must allow time for this new approach and concentrate on the results. Thus the institution must not treat the new staff member the same as everyone else, not because of the color of the person’s skin, but because of the dynamics of the task. [Pages 54-55]

## **13. Partnership With African American Christians**

What the white evangelical community needs to work toward is developing a partnership *with*—not *for*—African-American Christians. Developing such a partnership will require a radical change in thinking. That, in turn, will lead away from a mind-set of paternalism and into a powerful partnership the world will be sure to take notice of. In other words, change *must come* in the traditional approach white Christians have taken in attempting to relate to the Christian African American. [Page 55-56]

## **14. Redirecting Our Faith**

Many white evangelicals must go beyond the rhetoric of saying that blacks and whites are equal before God to actually demonstrating it with consistent, progressive actions. This new perspective in thinking will alleviate the fears of those who are accustomed to having control by redirecting their faith where it should have always been—in God. If our faith is in God, then we will be more open to see God move in ways we have not seen Him move before. We will be more open to watching *God* be in control and not ourselves. Hebrews 11:1 says, “Faith is being sure of what we hope for and certain of what we do not see.” [Page 56]

## **15. White Evangelicals Need A New Understanding**

Building relationships with someone who is different demands faith and trust. It demands an attitude of hoping for the best. This attitude—motivated by the love of Christ through the power of the Holy Spirit—must move white evangelical leaders to attempt to understand what it is like to be a minority in the workplace or ministry where they are. It means understanding that whatever position the black has been hired for, he has multiple inherent responsibilities. One is to the job for which he or she has been hired. Another is as a bridge builder between two cultures and/or races. Another is serving as an in-house race relations consultant. Still another is exercising public relations skills: protecting the organization, often when it needs protection but doesn’t realize it. Finally, he is a pioneer, taking the organization or church where it has never gone before. All of this will demand much understanding

and support by the organization or the church. It will also require that the individual be part of the decision-making body of the particular organization or church. [Page 56]

## **16. Are You Willing to Die for Your Brother (Of Another Race)?**

First John 3:16 says: “This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.” This verse challenges us as Christians to be willing to die for fellow believers. God is not asking all Christians to die for Him, but He is asking all Christians to live for Him, and thus for one another. When Christians treat each other as though they are willing to die for each other, then we will see a radical change in the relationship between Christians of different races. First John 3:18 (NASB) says: “Little children, let us not love with word or with tongue, but in deed and truth.” [Page 57]

*Chapter 2. Putting On God-Glasses (A Biblical Perspective For Developing Cross-Cultural Relationships)*

## **17. God Looks At Your Heart**

But the Lord said to Samuel, “Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart.” —1 Samuel 16:7 (NASB) [Page 59]

## **18. Biblical Teaching On Racism**

Many Christians are unaware of the rich and plentiful examples the Bible provides regarding the issues of prejudice, race, and culture. Specifically, they simply do not know or—sadly, in some cases, ignore—what God’s Word says about how Christians are to treat others who might be different. Both the Old and New Testaments provide valuable insight into how we should respond to the issue of racism and to those people around us who might be different from us. The Holy Spirit convicts us that it is not right to prejudge others or to harbor racial prejudice in our hearts. Yet many Christians often cannot cite a biblical basis for this teaching. [Page 59-60]

## **19. Faith, Not Tradition**

God rejected Samuel’s choice for the new king. We don’t know if Samuel consulted with God for directions. It doesn’t appear he did; instead, Samuel seems to have done what most of us have done at one time or another: he relied on tradition. The problem is that getting locked into tradition doesn’t require faith (Matthew 15:3, 6; Mark 7:8—9, 13; Hebrews 4:2; 10:38) or thinking; nor is risk involved. Some traditions can create a false sense of security because of the control factor. And, of course, we all have a tendency to get comfortable with traditions, whether they be good or bad. [Page 60]

## **20. Prayer And Forgiveness**

An important lesson for all Christians to learn—maybe African Americans in particular—is not only forgiveness, but passionate prayer for those who prejudge them (Romans 12:14-21). [Page 61]

## **21. Breaking Tradition**

Jesus Christ had to break traditional laws of His race and culture in order to develop a cross-cultural relationship with the Samaritan woman. Jesus had to be willing to face rejection or at least

questioning of His actions by His disciples, His own race. It is unfortunate, but many Christians are not willing to reach out to people of a different race or culture if it might mean risking possible rejection or questioning by their own race, even though the Great Commission (Matthew 28:19–20) says to “go.” What don’t we Christians understand about “go”— the *g* or the *o*? [Page 64]

## **22. Having The Faith To Be Trusted**

Many white evangelicals often say that they have made attempts to develop relationships with black Christians only to have their offers of friendship politely rejected. When these well-meaning white Christians ask me why, I remind them of (or in some cases, educate them about) the history of white evangelicals with black Christians. The relationship is similar to the relationship between the Native Americans and the U.S. government and its treaties. Few, if any, of over three hundred treaties made in good faith between Native Americans and the U.S. government has been kept.

The track record of white evangelicals with black Christians is very similar. Therefore, white evangelicals should not be surprised by initial rejection. They must earn the right to be trusted by black Christians. But many white Christians refuse to put themselves in a relationship where they are not in control (no faith—Hebrews 11:6), which disallows God the opportunity to do His supernatural work. [Page 66]

## **23. Not Concerned = Not Important**

To fail to become concerned about issues important to blacks is to say very loudly and clearly that black Christians aren’t important to evangelicals. It is to fail to understand 1 Corinthians 12:14–26. Let’s look at verses 25 and 26 of that chapter, which state: “So that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.” To fail to do so is also to fail to understand 1 John 4:19–21 (with special emphasis on verse 20): *We love because he first loved us. If anyone says, “I love God,” yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother.* [Page 67]

## **24. Changing Lives**

Changing lives is what fuels Jesus Christ. But what has happened to Christians, the parachurch ministries, and many churches today? Evangelism no longer seems to be a priority for the church and parachurch ministries in America, and changing lives no longer seems to drive the majority of Christians. [Page 68]

## **25. Rejection**

Be ready for rejection by Christians when you begin to cross racial barriers. Dr. T. B. Maston, former professor of Christian ethics at Southwestern Seminary, wrote a book, *Bible and Race*,<sup>1</sup> published in 1959, that said that blacks and whites were equal. Dr. Maston told me he received quite a lot of hate mail from white Christians on account of what he said. [Pages 69-70]<sup>1</sup> T.B. Maston, *Bible and Race* (Nashville: Broadman, 1959)

## **26. Change Happens from the Top Down**

The Council of Jerusalem intervened so that Gentiles could accept Christ without all of the Jewish baggage [Acts 15:23-29]. The key was the leadership of James the brother of Jesus, who was viewed as the chief leader of the church. In order to improve race relations among Christians, key white leaders must make sure it happens from the top down. Excuses such as “I don’t know anything about blacks” are no longer acceptable. Make time to read and learn. This is one of the complaints of minorities who work in predominantly white churches or ministries. Just like the Gentiles in the previous paragraph, minorities feel pressured to reject their own culture and assimilate into the predominant culture. Time has not changed the tendency of some Christians to want everyone to be just like them. [Page 70]

## **27. Cross-cultural**

The term *cross-cultural* is preferred as opposed to the term *multicultural*. *Multicultural* simply means that several different cultures or races are present together, but it does not imply any interaction—which is often the case. Thus no learning is exchanged by those present. One culture runs the show. *Crosscultural* implies interaction from all and thus learning from all the cultures or races that are present. [Page 70]

## **28. Debatable Things as Stumbling Blocks**

The heart of the matter is that members of the church should not cause fellow believers to fall by placing a stumbling block in their path (Rom 14: 7-8; 13-16; 19-21). Rather, on debatable issues over matters of tradition, where doctrine is not at stake, believers should “make every effort to do what leads to peace and to mutual edification. . . . So whatever you believe about these [debatable] things keep between yourself and God” (vv.19, 22). [Page 71]

## **29. Christ over Culture**

Jesus Christ’s incarnation, sinless life, death, burial, and resurrection made things God honored in the past no longer necessary. Jewish believers no longer needed to follow the Old Testament sacrificial law, go to the temple for worship, or have an earthly high priest, for Christ was the eternal High Priest. It is often difficult for us to separate our culture and Christianity.

Let’s bring this Christ and culture question home to “where we live.” Suppose you teach your children all their lives that God is love and that we are to love all people. Then your children become Christians. They remember your teaching, which affects the way they treat people. In high school, college, or on the job, they are attracted to someone of the opposite sex. Your only question as a loving Christian parent is: “Is the person a Christian?” They answer “Yes.”

Eventually, your child begins to date this person seriously. It is at this point that you discover your child’s significant other is of a different culture or race. All of a sudden, you are more concerned about the past and future of our race, rather than seeking to determine if this new “Christian” couple is in God’s will. *What will people say? What will the rest of the family say?* This was actually a problem in a church with which I was asked to consult. The church was what I would call a multicultural church, not a cross-cultural one.

Here again, as Christians we may find ourselves in situations where we must choose Christ over our culture. If this situation arises, we will have to take a stand against our very own culture. Needless to

say, this will not make us popular with our culture or race. One of the results of this kind of stand will be loneliness due to rejection. [Page 72]

### **30. Are You Willing to Pay the Price?**

Therefore, if you are serious about improving relations among Christians in America, this effort will cost you. Are you willing to pay the price? Has your relationship with God reached the point where you can live without the praise of men? Are you willing to have the new friends God will give you who will be of a different culture or race?

Please understand that this call is not limited to white Christians. They may have the most work to do at this point in time, simply because of the dynamics of belonging to the majority race in America, but God is also looking for African Americans, Asians, Hispanics, Native Americans—for all Christians of any culture or race—to make this stand.

This partnership will produce a “new man,” referred to in Ephesians 2:15. This new man will require all of us to willingly lose some of our racial identity for Christ’s sake, even though America is the “melting pot” where nobody wants to melt. [Page 73]

### **31. Confessions of a Racist**

Someone said, “I realized that although I had never actively been racist, neither had I ever actively done anything to change racism that did exist. It never bothered me when I attended conferences, meetings, seminars, schools that were all white. I never asked, ‘Why are there no (or few) minorities here? Should I try to do something about it?’ It never bothered me that most of the positive stories in history and other textbooks were white and that minorities were frequently characterized in negative ways. It never bothered me that the few minorities who worked with me were almost never in real decision-making positions where they could have an influence on the perspective and direction of the organization.”

He went on to say, “In that moment, I realized I, too, had to stand up and confess to being racist. Not because it was the ‘in’ thing to do in some circles, but because it was true. I also realized that if I was going to change I would have to become intentional about it. I had to seek out and work to develop relationships with people of color. I had to listen to how our culture appeared to them. I had to work hard to attract minorities to our ministry—to executive and decision-making positions. I had to stand up and say something when I was in any environment that was even passively racist. [Pages 75-76]

*Chapter 3. Did You Know This History? (How A More Accurate Understanding Of History May Change Present Misconceptions)*

### **32. Importance Of Learning**

*The More you learn about other cultures and races, the more you learn about yourself.*

-Dr. Voskil, Covenant College, Historiography 101 [Page 79]

### **33. History Is Selective**

History is selective. People write about the history important to them. In America, the majority of people are of European descent, and so historians have written primarily from a European

perspective. This is simply a dynamic of the majority/minority system. Unfortunately, in such a system much of the history of minorities is often omitted. [Page 79]

### **34. African American Mission Involvement**

The following reveals the leadership role African ex-slaves and African Americans played in foreign missions and provide insight into the factors that have resulted in African Americans not being as involved in foreign missions as they once were.

- In 1773, Rev. George Liele became one of the first American missionaries overseas. Rev. Liele, a freed slave and Baptist pastor, joined a British merchant going to Jamaica. In 1784, Liele planted the first Baptist church in that country. He planted a church of three thousand and founded the Jamaican missionary society.<sup>1</sup> Sharon Harley, *The Timetables of African American History: A Chronology of the Most Important People and Events in African American History* (New York: Simon & Schuster, 1995), 74.
- In 1782, David George pastored the first black Baptist church in America. He also preached in Nova Scotia. In 1792, Rev. George was recruited to settle in Sierra Leone and organize a Baptist church.<sup>2</sup> Ibid., 52
- Betsy Stockton was the first American single person to travel overseas as a missionary. She went to Liberia. Originally, she was a slave of Dr. Green, then president of Princeton University, which was at the time a strong Christian college.
- In 1735, Christian Protten, a black from Denmark, went to the Gold Coast (Ghana) and teamed up with Gold Coast missionary Phillip Quaquo, who became the primary missionary to his own people. He started schools that are still functioning today.
- In 1807, Paul Cuffee, a successful Quaker shipowner of African American and Native American ancestry, advocated settling freed American slaves in Africa. He gained support from the British government, free black leaders in the United States, and members of Congress for a plan to take emigrants to the British colony of Sierra Leone. Cuffee intended to make one voyage a year, taking settlers to Africa and bringing back valuable cargoes. In 1816, at his own expense, Captain Cuffee took thirty-eight American blacks to Freetown, Sierra Leone, but his death in 1817 ended further ventures.<sup>4</sup> Paul Cuffee, *Memoirs of Captain Paul Cuffee, a Man of Colour: The Epistle of the Society of Sierra Leone in African & etc.* (New York: W. Alexander, 1812—1817)
- In 1807, Lott Carey bought his freedom and pastored a church of more than eight hundred in Richmond, Virginia. In 1815, Rev. Carey helped to organize the Richmond African Baptist Missionary Society. Carey and Rev. Cohn Teague sailed for Sierra Leone. Arriving in 1821, they were the first U.S. missionaries to that country. In 1822, the Missionary Society sponsored Carey and twenty-eight other colonists on a journey to Liberia.<sup>5</sup> Harley, *Timetables of African American History*, 74. .
- In 1815, John Steward, of the Sandusky, Ohio area, preached and served as a missionary to the Wyandott Native American Indians through a black interpreter.
- In 1821, Richard Allen—teacher, pastor, and doctor— went to Liberia as a missionary and founded a church.

- Bishop William Paul Quinn, born in Calcutta, India, of black and Hindu parentage, planted forty-seven churches among the slaves in the central valley of the Mississippi. In 1816, he was present at the organization of the African Methodist Episcopal Church. He pastored in New Jersey, Pennsylvania, and Illinois. When he submitted his report on the forty-seven churches he established, the General Conference at Pittsburgh, Pennsylvania, elected him as bishop on May 19, 1844. He became senior bishop on May 9, 1849.<sup>6</sup> Bishop William Paul Quinn, *African Methodist Episcopal Church*, Home page, Internet.
- In 1831, many black ministers who preached a missionary vision for Africa were trained as ship captains so that they could take the Gospel not just to Africa, but all over the world.
- In 1843, Sojourner Truth left New York and began abolitionist work. She was one of the first black women abolitionist lecturers.<sup>7</sup> Harley, *Timetables of African American History*, 76.
- In 1847, Theodore Wright entered Princeton Theological Seminary. He was the first black graduate of a theological seminary.
- In 1890, William Henry Shepard went to the Congo with medical aid. He became the first black leader of the African Presbyterian Mission.
- In 1882, six black missionaries started a business in West Africa that flourished so much in six months that they were able to use their profits to support other missionaries.
- Samuel Adjai Crowther was born in a West African village. He was captured and sold as a slave and later dramatically rescued. He became a Christian and founded many mission stations. He translated the Bible into Yoruba and became the first black Anglican bishop. He also served as a missionary to Niger. He said, “The time has come for Niger.”<sup>8</sup> John Milsome, *From Slave Boy to Bishop* (n.p., n.d.).
- Montrose Waite Crover continued in missions abroad when blacks were not allowed to go on missions anymore by colonial governments. [Pages 80-82]

### **35. African American Witnesses to a Hurting World**

Black missionaries did not go just to Africa. They went to Asia, South America, Russia, India, Burma, Thailand, and China. In 1951, Darius Swann went to China. He said, “The Negro distress has prepared [me] to witness to the hurting world.” [Page 82]

### **36. Decline In African American Missionaries**

The decline in blacks participating in foreign missions took place for four reasons. (1) Colonial governments in Africa and Asia prevented black missionaries from entering their territories. (2) Beginning in the 1850s, white mission agencies refused black candidates to their mission organizations. (3) Blacks faced segregation in American society and were often the victims of terrorism sometimes at the hand of organized groups, such as the Ku Klux Klan, sometimes at the hand of ad hoc groups with a particular agenda. (4) Crop failure on plantations in some post—Civil War years made the black community focus on itself for survival. Plantation owners and sharecrop owners threatened blacks if a certain amount of crops were not produced. All of this resistance to blacks caused them to concentrate their energies on dealing with their own situation in America just to survive. [Page 83]

### 37. African American Inventors

African Americans have made numerous significant inventions that benefit all Americans. Table 3.1 lists just a few of those inventions. One African American, Otis F. Boykin, was granted more than twenty-six patents, some of which are listed in table 3.2. Henry Blair was the first black inventor in America to be patented, those patents coming for his revolutionary corn-planting (1834) and cotton-planting (1836) machines. Some other early patent holding blacks are listed in table 3.3. Black history is being made every day.

INVENTIONS BY AFRICAN AMERICANS AND AFRICANS (TABLE 3.1)

<b>PRODUCT</b>	<b>INVENTOR</b>	<b>DATE</b>
air conditioning	Frederick M. Jones	July 12, 1949
almanac	Benjamin Banneker	approx. 1791
auto cutoff switch	Granville T. Woods	January 1, 1839
auto fishing device	G. Cook	May 30, 1899
automatic gear shift	Richard Spikes	February 28, 1932
baby buggy	W. H. Richardson	June 18, 1899
bicycle frame	L. R. Johnson	October 10, 1899
biscuit cutter	A. P. Ashbourne	November 30, 1875
blood plasma	Charles Drew	
blood plasma bag	Charles Drew	approx. 1945
cellular phone	Henry T. Sampson	July 6, 1971
chess	Egypt, India, Persia, Iraq, France, Spain	
clothes dryer	G. T. Sampson	June 6, 1862
disposable syringe	Phil Brooks	
dust pan	Lawrence P. Ray	August 3, 1897
eggbeater	Willie Johnson	February 5, 1884
electric lamp bulb	Lewis Latimer	March 21, 1882
elevator	Alexander Miles	October 11, 1867
eye protector	P. Johnson	November 2, 1880
fire escape ladder	J. W. Winters	May 7, 1878
fire extinguisher	T. Marshall	October 26, 1872
fireplace damper	Virgie M. Ammons (U.S. patent 3,908,633)	September 30, 1975
folding bed	L. C. Bailey	July 18, 1899
folding chair	Brody and Surgwar	June 11, 1889
fountain pen	W. B. Purvis	January 7, 1890
gas mask	Garrett Morgan	October 13, 1914
golf tee	T. Grant	December 12, 1899
guided missile	Otis Boykin	
hand stamp	Walter B. Purvis	February 27, 1883
heating furnace	Alice H. Parker (U.S. patent 1,325,905)	December 23, 1919
ice cream scooper	A. L. Cralle	February 2, 1897

<b>PRODUCT</b>	<b>INVENTOR</b>	<b>DATE</b>
improved sugar making	Robert Rilijeux	December 10, 1846
insect-destroyer gun	A. C. Richard	February 26, 1899
ironing board	Sarah Boone	December 30, 1887
lawn mower	L.A. Burr	May 19, 1889
lawn sprinkler	J. W. Smith	May 4, 1897
lemon squeezer	J. Thomas White	December 8, 1893
lunch pail	James Robinson	1887
mailbox	Paul L. Downing	October 27, 1891
paper (papyrus)	Africans	
peanut butter	George Washington Carver	1896
pencil sharpener	J. L. Love	November 23, 1897
photo print wash	Clatonia J. Dorticus (U.S. patent 537, 442)	April 16, 1895
programmable remote control	Joseph N. Jackson	
record player arm	Joseph Hunger Dickenson	January 8, 1819
refrigerator	J. Standard	June 14, 1895
rolling pin	John W. Reed	1864
rotary engine	Andrew J. Beard (U.S. patent 478,271)	July 5, 1892
spark plug	Edmond Berger	February 2, 1839
stethoscope	Imhotep	Ancient Egypt
stove	T. A. Carrington	July 25, 1876
straightening comb	Madam C. J. Walker	approx. 1905
street sweeper	Charles B. Brooks	March 17, 1890
telephone transmitter	Granville T. Woods	December 2, 1884
thermostat control	Frederick M. Jones	February 23, 1960
traffic light	Garrett Morgan	November 20, 1923
tricycle	M. A. Cherry	May 6, 1886
typewriter	Burridge and Marshman	April 7, 1885

**SOURCE:** *An African American Bibliography*, New York State Library series (The University of the State of New York: The State Education Department, The New York State Library: Albany, New York, 12230), January 1991.

**PARTIAL LIST OF PATENTS ATTRIBUTED TO OTIS E BOYKIN (TABLE 3.2)**

<b>PATENT #</b>	<b>INVENTION</b>	<b>DATE</b>
U.S. 2,891,227	wire type precision resistor	June 16, 1959
U.S. 2,972,726	electrical resistor	February 21, 1961
U.S. 4,267,074	self-supporting electrical resistor composed of glass, refractory materials, and noble metal oxide	May 12, 1981

Sources: U.S. Department of Energy (Washington, D.C.: Office of Public Affairs), 1979, p. 20, and Louisiana State University Libraries, Chemistry Library, Baton Rouge, Louisiana, 1996.

## PARTIAL LIST OF PATENTS ISSUED TO BLACKS IN THE 1800s (TABLE 3.3)

<b>INVENTOR</b>	<b>INVENTION</b>	<b>DATE</b>
J. Hawkins	metal oven rack	1845
J. Lee	dough-kneading machine	1894
T. Elkins and J. Standard	improved refrigerators	1879, 1891
S. R. Scotton	curtain rod	1892
J. L. Love	crank handle pencil sharpener	1897
H. H. Reynolds	drawbridge safety gates	1890
H. Grenon	razor strop	1896
A. L. Rickman	rubber overshoes	1898
Jones and Long	bottle cap	1898

Sources: James Williams, "At Last, Recognition in America," (Vol. 1, Chicago, 1978); Augustus Low and Virgil A. Clift, *Encyclopedia of Black America* (New York, 1981), pp. 1102-1114. *An African American Bibliography*, New York State Library Series (The University of the State of New York: The State Education Department, The New York State Library: Albany, New York, 12230), February 1991 [Pages 83-86]

### **38. The Revolutionary War**

Many people know that Crispus Attucks, an ex-slave killed in the Boston Massacre of 1770, was among the first martyrs to the cause of American independence from Great Britain. Some five thousand black soldiers and sailors fought on the American side during the Revolutionary War. After the war, some slaves, especially soldiers, were freed, and the Northern states abolished slavery. This was done state-by-state and not by federal law. [Page 77]

### **39. Slavery**

The ratification of the Constitution in 1788 further cemented slavery in the South. The Constitution viewed a slave as only three-fifths of a person for the purposes of taxation and representation in Congress. The ramifications of the Constitution extended the African slave trade for another twenty years. The African slave trade "officially" ended in 1808. The result of this cessation was an increase in domestic slave trading, with a tremendous emphasis placed on slave breeding as never before. Women slaves were forced to conceive as early as thirteen years of age and have babies as often as possible. In order to save her child from a life of slavery, it was not uncommon for a slave mother to kill her newborn baby. This early form of abortion was indirectly caused by those who promoted slavery.

Family stability was not a part of slave life. There was little if any privacy. It was against the law for slaves to learn to read or write. A social class system on the plantation kept the slaves divided and fighting against each other. In the first class were the house servants; second, were the skilled artisans; and third, the majority, were the field hands, who had the most difficult life.

Blacks made attempts at freedom. The history books I had in school called these attempts by slaves to gain their freedom revolts" or "massacres." (It is interesting that when slaves or Native Americans won battles against whites those battles were called "massacres," but when whites won them, they were called "great victories.") A slave named Cato led a revolt in Stono, South Carolina, in 1739, where thirty white lives were lost. Gabriel Prosser and Denmark Vesey led revolts. The most famous leader was Nat Turner. His fight for freedom resulted in the deaths of about sixty whites.

Freedom fights took on various forms: running away from slave owners, poisoning slave owners, destroying machinery and crops, arson, and malingering. In 1807, two boatloads of enslaved Africans arriving in Charleston, South Carolina, starved themselves to death rather than submit to slavery. This extreme form of resistance could not be denied its immediate effectiveness, but it did not stop slavery. [Pages 87-88]

#### **40. Mary McLeod Bethune**

Mary McLeod Bethune (1875—1955) was the first African American to enroll in Moody Bible Institute. The training school she and Nannie Helen Burroughs ran produced the most women missionaries of any other school in the country.<sup>11</sup> [Page 89] Glenn Usry and Craig S. Keener, *Black Man's Religion: Can Christianity Be Afrocentric?* (Downers Grove, Ill.: InterVarsity, 1996), 18

#### **41. Civil War Contributions**

The African American contribution to the Union effort in the Civil War was enormous. The historian and linguist W. E. B. Du Bois observed that “Negro military labor [was] indispensable to the Union armies” and quotes Gerald Williams on this *subject*:

Negroes built most of the fortifications and earth-works for General Grant in front of Vicksburg. The works in and about Nashville were cast up by the strong arm and willing hand of the loyal Blacks. Dutch Gap was dug by Negroes, and miles of earth-works, fortifications, and corduroy-roads were made by Negroes. They did fatigue duty in every department of the Union army. Wherever a Negro appeared with a shovel in his hand, a white soldier took his gun and returned to the ranks. There were 200,000 Negroes in the camps and employ of the Union armies, as servants, teamsters, cooks, and laborers.<sup>12</sup> [Page 89]. W. E. B. Du Bois, *Black Reconstruction in America An Essay Toward a History of the Part Which Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860-1880* (New York: Russell & Russell, 1962), 106; Gerald Williams, *History of the Negro Race in America from 1619 to 1880*, vol. 2, *1800—1880, American Negro: His History and Literature*, no. 1 (1883; Philadelphia: Ayer, 1968), 262.

#### **42. African American Casualties in Vietnam**

In Vietnam 41 percent of the casualties of U.S. Forces were African Americans. [Page 90]

#### **43. Post Civil War Freedom For African Americans**

The concluding days of the Civil War were ones of deep emotion and great optimism for blacks. Following the Confederate surrender to the Union Army in April 1865, Abraham Lincoln visited the Confederate capital at Richmond, Virginia, and addressed the Connecticut colored troops, known as the 29th Colored Regiment.

“In reference to you, colored people, let me say God has made you free. Although you have been deprived of your God-given rights by your so-called masters, you are now as free as I am, and if those that claim to be your superiors do not know that you are free, take the sword and bayonet and teach them that you are—for God created all men free, giving to each the same rights of life, liberty and the pursuit of happiness.”<sup>28</sup>

“The mass of slaves,” Du Bois reports, were in religious and hysterical fervor. This was the coming of the Lord. This was the fulfillment of prophecy and legend. It was the Golden Dawn, after chains of a thousand years. It was everything miraculous and perfect and promising. For the first time in their life, they could travel; they could see; they could. . . sit at sundown and in moonlight, listening and imparting wonder-tales. They could hunt in the swamps, and fish in the rivers. And above all, they could stand up and assert themselves. They need not fear patrol; they need not even cringe before a white face, and touch their hats.”<sup>29</sup>

This euphoria lasted for but a brief time before other measures such as the Black Codes, imposed a new kind of slavery, but it was a taste of freedom. [Pages 94-95] <sup>28</sup>. Ibid., 112, quoting Hill, “Sketch of the 29th Regiment of Connecticut Colored Troops,” *The Hartford Courant*, 26-27. The account of Lincoln’s visit to the troops was recorded by a member of that regiment <sup>29</sup>. Ibid., 122

#### **44. African American Heroes**

The 10th Cavalry played an even more dramatic role. It was credited with capturing the feared Indian leader Geronimo in 1885. With fewer desertions than white counterparts and greater devotion to the army, the “Buffalo Soldiers,” as the Indians named them, distinguished themselves and received fourteen Congressional Medals of Honor for their efforts.<sup>30</sup>

African Americans were the heroes of the Spanish-American War. At Las Guasimas, Cuba, on June 23, 1898, the all-black 10th Cavalry, with more experience from the Indian wars and better guns (machine guns), *led* the rest of the American forces and overwhelmed the Spanish. Afterward, Roosevelt remarked: “No troops could behave better than the colored soldiers.”<sup>31</sup> During the battle of El Caney, Teddy was even more grateful: The 9th and 10th Cavalries rescued his Rough Riders when they were pinned down by a heavily fortified garrison.<sup>32</sup>

[Pages 95-96] <sup>30</sup>Jeffery C. Stewart, 1001 Things Everyone Should Know About African American History (New York: Doubleday, 1996), 204. <sup>31</sup>. Ibid. <sup>32</sup>. Ibid.

#### **45. Barney L. Ford**

Barney L. Ford, a runaway slave, was noted for his ability to influence the election of several senators in such a way that Colorado did not become a state until its Constitution provided voting rights for Negroes.

He arrived in Denver in 1860, served as an agent for the Underground Railroad, and was the first Negro to serve on a U. S. Grand Jury in Colorado. A giant in the business world, he was nominated for the Territorial Legislature in 1873.

Colorado became a state in 1876 and enacted its first civil rights law in 1885, S.B. 161, “An Act to Protect All Citizens in Their Civil Rights.” Voting for the bill from Colorado Springs were Senator Irving Howbert of the Eighth District and Representative John Campbell in the House. Barney Ford died in 1902. In January 1992, he was posthumously inducted into the Colorado Business Hall of Fame, becoming its first minority member.<sup>33</sup> [Page 96] <sup>33</sup> Negro Historical Association of Colorado Springs 13, no. 12 (December 1995): 6.

#### **46. African Americans Are Forging Ahead**

With all these odds against us, we are forging our way ahead, slowly, perhaps, but surely. You may tie us and then taunt us for a lack of bravery, but one day we will break the bonds. You may use our labor

for two and a half centuries and then taunt us for our poverty, but let me remind you we will not always remain poor. You may withhold even the knowledge of how to read God's Word and learn the way from earth to glory and then taunt us for our ignorance, but we would remind you that there is plenty of room at the top, and we are climbing.<sup>34</sup> [Page 99] <sup>34</sup>Congressional Record of the Fifty-fifth-Fifty-sixth Congress, January 29, 1901.

#### **47. Founding of the NAACP**

In 1910, the NAACP (National Association for Advancement of Colored People) was founded. This was one of many groups formed to fight for equality for blacks. The work of the NAACP was one of the reasons the YMCA and YWCA had been established. In the 1800s partly for the same reason. [Page 100]

#### **48. End Of Segregation – A Mixed Blessing**

The 1954 *Brown v. Board of Education* decision seemed to be the breakthrough to end segregation in public schools. Looking back, it was not the blessing blacks perceived it to be. Government involvement would be necessary if things were going to improve for the Negro. Except for some liberals, whites across the board, including the majority of the white evangelicals, were still the enemy! [Page 90]

#### **49. 1950-60s African American Progress**

In the 1950s and 1960s the Civil Rights Movement was underway. This movement was characterized by black nonviolent protests of racial injustice. In 1968, Dr. Martin Luther King Jr. was assassinated. By 1974, there were blacks sitting in forty-five state legislatures and the number of blacks in Congress had increased to sixteen in the House, including four women. [Page 101]

#### **50. Understanding the Totality of American History**

There should be some excitement to see the contributions made to America by blacks—Christian as well as non-Christian. There should also be some sadness because of the pain inflicted unjustly on blacks because of the color of their skin and on the whites who dared to help them.

These facts are just a drop in the bucket. As an African American and a history major, it was not easy to stop writing down these facts! African Americans have turned wars around, owned banks, fought and lived with Native Americans. They are the inventors behind scores of products and processes.

We must understand that the historical facts in this chapter are not just African American history—they are *American* history.

That means that if you are white and want to “reconcile” with your black Christian brother or sister, you must understand that this history is the heritage (good and bad) he or she will bring into the relationship. The issue is not that you necessarily agree with the interpretation or perspective of that history, but that you at least try to understand it. [Page 101]

#### **51. Difficulty Of Racial Reconciliation**

A person's past can't help but impact who they are today. If you are white and say to a black person, “I *know* how you feel,” he knows that “feeling” for you may be impossible. If you are white and believe

blacks should ‘just get over it,’ then you are not ready to develop a cross-cultural relationship. The black heritage is part of who we are. To reject this heritage is to reject the person. Such an attitude is motivated by selfishness. Biblical relationships are based on serving without demanding anything in return. If you don’t understand someone, how do you expect to minister to them effectively? This doesn’t mean you need to know everything about them, but that you do care about who they are.

The more one understands American history, the more one understands that throughout American history there has never been a consistently good relationship between blacks and whites to which blacks would want to return or have restored. So can there really be any such thing as racial *reconciliation*. [Pages 101-102]

## **52. Equal Opportunity in an Unequal Society**

. . . when African Americans cry out for affirmative action, they are not trying to take the place of someone of a different color or to make a quota. They are calling for an equal opportunity in an unequal society, Christian and non-Christian alike. [Page 102]

## **53. Need for a Truly Level Playing Field**

The issue is creating an honest, *truly level* playing field. This will cost those who are serious about equality! There must be input from minorities for this to happen. Jim Crow laws, historic discrimination in housing and employment, and continued instances of racism even today have proved that, for whatever reason, it is extremely difficult if not impossible for many whites in authority to keep their commitments to minorities. This track record of historical failure makes it difficult for blacks to begin or continue to trust white Christians. There must be positive, consistent actions to dispel misperceptions. History can be enlightening. [Pages 102-103]

*Chapter 4. What Honest Abe Really Believed And Why It Matters (Lessons We Could Learn From History)*

## **54. Failure To Remember the Past**

Those who cannot remember the past are condemned to repeat it.—George Santayana [Page 107]

## **55. Slaves Do Not Bring Themselves to America**

We must remember the slaves did not bring themselves to America, nor did they want to be here in a foreign land with a foreign language and in chains. It is quite amazing that in Lincoln’s day, as today, many white Christians were not sure how they should relate to blacks. [Page 111]

## **56. Bob Jones University’s Position**

In 1960, Bob Jones III stated, “A Negro is best when he serves at the table.., when he does that, he’s doing what he knows how to do best. And the Negroes who have ascended to positions in government, in education, this sort of thing, I think you’ll find, by and large, have a strong strain of white blood in them.”<sup>13</sup> Bob Jones III, in Bob Jones Sr., *Is Segregation Scriptural?* (1960)

A statement such as this should have brought so much criticism from the evangelical community that Bob Jones, Sr. would have had to come out and retract it. But the evangelical community by and large did not speak out against this kind of reasoning. A few years later, Bob Jones Jr. made this statement:

The fact that we do not accept blacks as students here does not mean that we are against the Negro race, that we do not love the Negro, or that we are not concerned about his spiritual welfare. I wish there was an institution like Bob Jones University established exclusively for Negroes; however, with the present emphasis in this country, Negroes would not accept a school established solely for blacks because the whole emphasis today is on a breaking down of racial barriers which God has set up.<sup>14</sup>Bob Jones Jr., in *Is Segregation Scriptural?*

Bob Jones III made a similar statement in 1975.

Bob Jones University later changed its position and accepted blacks as students. There was tremendous pressure brought against the institution to do this, not by the evangelical community, but by the federal government, and Bob Jones University wanted to keep its nonprofit status. To Bob Jones University's credit, it has published a book honoring black Christians.

I realize that many Christian colleges and seminaries did not publicly share Bob Jones University's perspective on race, but their silence made a loud sound in the black Christian community. [Pages 111-112]

### **57. White Christian Brothers Source of Injustice**

Blacks in many cases, though, have not been able to depend on many of their white Christian brothers for help in areas of injustice. In most cases, blacks have had to depend on the government for help in the area of injustice. Sometimes, it was the white Christian brothers who were the source of the injustices. [Pages 112-113]

### **58. Concept of The Homogeneous Church**

As late as 1981, a seminary or one of the largest denominations in the United States had a missions class that promoted what is known as the *homogeneous church*. According to Donald McGavran, quoted in *Understanding Church Growth*, "People like to become Christians without crossing racial, linguistic or class barriers."<sup>15</sup> This is the thinking behind the concept of the homogeneous church. Quite a few Christian evangelical Bible colleges and seminaries have promoted the homogeneous church theory. Yet *homogeneous church* is another word for separation. [Page 113] <sup>15</sup>Donald McGavran, *Understanding Church Growth*, quoted in C. Peter Wagner, *Your Church Can Grow* (California: Gospel Light, Regal Books, 1980), 110.

### **59. Homogeneous Church Contrary to the Great Commission**

The homogeneous church theory seems to be inconsistent with the Great Commission as well as being responsible for promoting indirect racism. The theory teaches very subtly that the races should worship God separately. This makes genuine integration in the body of Christ much more difficult. It also makes it harder for the races to see each other as equals and, more important, as brothers and sisters in Christ.

Even without the name, the concept of the homogeneous church has existed from the days of American slavery and has perpetuated the division between black and white Christians. This gap is probably greater than most whites realize. It is also why the masses of black Christians do not trust white Christians and basically don't attend events that would be considered evangelical. [Page 114]

### **60. Welfare – Denial of White Greed**

Lincoln's blaming blacks for America's problems is parallel to the tendency many evangelical whites today have to blame blacks for welfare programs and affirmative action. Review Christian magazines and tapes concerning welfare; you will see that the discussions and pictures are usually about blacks. This is interesting when, in fact, there are more whites on welfare than there are blacks. Whites also forget the historical repression of blacks in all areas of life—including reduced educational opportunities and the means of making a living—that requires restitution to repair and atone for the damage. In this complaining about welfare and affirmative action, there is a denial of white greed (past and present) at the expense of blacks. [Page 115-116]

### **61. The Need of Personal Education in Racism**

These unthinking acts may be the result of not studying issues and/or their consequences from a minority perspective. If a person doesn't educate himself or herself in the area of race/racism, he or she may be unconsciously racist in his or her thinking and subsequent actions. There is a tremendous need for many more servant-leaders in positions of leadership in the evangelical community and government. [Page 116]

### **62. Seeking Scripture About Racial Injustice**

It was only after President Lincoln was faced with this response that he began to seek the will of God concerning this issue. It seems that black Christians today also have to confront (challenge) many white evangelicals about their own injustice. Then and only then do these evangelicals begin to seek the "will of God." Why doesn't the Holy Spirit move these individuals who profess to believe in the Lord to seek His will *before* they are confronted with the racial injustice they have either committed, tolerated, ignored, or perpetuated? Minority Christians want their white brothers to answer this question. For example, when white Christian churches or organizations continue to exclude minorities from their decision-making bodies, and the white Christian says that he or she must seek the "will of God" as to how to respond to racial injustice, we blacks wonder what Bible is being read. [Page 117]

### **63. True Freedom Is Whose We Are**

Lincoln's cabinet could breathe freer because the integrity of character, which had been compromised by slavery, was no longer being compromised. Imagine—if some of these men were Christians (and some were)—the Holy Spirit would have been convicting the daylights out of them. The black slaves were bound by physical chains, while these members of Lincoln's cabinet were bound by moral chains. Freedom is not *where* we are, but *who* and *whose* we are! In the same way, it seems that many white evangelicals, churches, and parachurch ministries are enslaved. [Page 106]

### **64. Bravery Of Civil War "Colored" Troops**

In July 1863, the all black 54th Massachusetts Regiment fought a heroic and historic battle at Fort Wagner, South Carolina, spearheading a desperate charge and proving itself equal to the bravest of white troops. Frederick Douglass's son Lewis, present at the attack, wrote, "How I got out of that fight alive I cannot tell ... I wish we had a hundred thousand Colored troops." Contemplating the heroism of these men, Lincoln was forever changed. He spoke less and less (and finally not at all) about colonization, and more and more about the black man's earned place in America. <sup>25</sup> [Page 120-121]

<sup>25</sup>Philip B. Kunhardt et al., *Lincoln*, 227.

## **65. African Americans Meeting White Standards**

What an amazing statement the previous quote is! The suffering of slaves as they helped build this great country of America with backbreaking work did not prove to be sufficient in Lincoln's eyes to earn blacks a place in America. Only when these blacks provided a service that benefited Lincoln's people's more urgent need did he feel that these blacks, upon whom he had once blamed the war, now had earned a place in America. The blacks had finally met Lincoln's standard.

It is sad to say, but many evangelicals use this same principle in relating to black Christians. There is a tremendous desire to keep the races separate. Thus, you have strong preaching supporting the "homogeneous" and "language affinity" churches. Many white evangelicals, like Lincoln, also have a standard for blacks. They must go to the "right" school and have the "right" white Christian friends. Then, and only then, can these black Christians be trusted. The phrase one often hears when certain people aren't listening is "They're just like us." The idea is that if these blacks are just like whites, then whites don't have to change or sacrifice. History can be justified, and thus the things that are presently being done. If blacks can't accept this, they are just not enlightened. If at least one or two blacks can be found who agree with all the majority race is doing, everything is cool. This attitude seems to be motivated by many white Christians' fears, which are unfounded and a result of a lack of faith in God (1 John 4:20-21). [Pages 121]

## **66. Minister Farrakhan, Leader of Nation of Islam, Meeting A Need**

Basically, blacks have heard and continue to hear this point of view, which is, "It just takes time, be patient." How long are black Christians to be patient? What is taking the white evangelical community so long to begin putting the biblical principle of love into practice with Christians of different cultures and races?

This attitude, which fuels many actions, continues to build the impetus for blacks to follow Minister Farrakhan, the leader of the Nation of Islam. Many of the blacks who follow Farrakhan are Christians who reject the theology of the Nation of Islam but want to be in a place where they can be accepted. Farrakhan is scratching where black men are itching. [Page 122]

## **67. Listen To Minorities**

The failure to listen to and act upon the advice of minorities as to how to relate to their own race seems to be the number one problem in improving the racial situation in the evangelical community today. It appears many whites have a difficult time listening to and acting on the advice from blacks as to how to minister to blacks. The issue seems to be control and doing something that is safe and requires no faith. Faith requires risk because you have to believe in what you cannot see. [Page 111]

## **68. What Can We Learn From This History?**

First, Lincoln did do the right thing. Some people know the right thing to do and never do it. Remember, Jesus told doubting Thomas that he was blessed because he saw and believed. Jesus told Thomas that many saw and didn't believe.

Second, doing the right thing, especially in the area of race, will not make you popular and will usually cost you more than you originally planned to give. There were many white abolitionists who lost everything—and some even gave their lives for the freedom of blacks.

Third, exercising faith is not easy to do because faith is about obedience, not results.

Fourth, working together provides a vehicle for people of different races to learn how much we all need each other. It is OK to disagree as Douglass and Lincoln did; but note that somehow that did not affect their respect for each other. In fact, their respect for each other increased!

Fifth, those in leadership must be teachable for the sake of themselves and the masses. [Pages 125]

*Chapter 5. Is Racial Reconciliation Really Working? (The Way Everyone Wants It To!)*

### **69. Frederick Douglas July 4<sup>th</sup>, 1862**

*Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought life and healing to you, has brought stripes and death to me. This Fourth [of] July is yours, not mine.—Frederick Douglass, at the request of President Lincoln, addressing leaders on the Fourth of July, 1862, Rochester, New York. [Page 129]*

### **70. Black Christians Struggle with Racial Reconciliation**

*Racial reconciliation* has become an extremely popular term. In fact, it is the Christian “politically correct” term to refer to a harmonious relationship between blacks and whites. Already, many whites and blacks have embraced it. But if so many Christians have accepted the term, why is it that some Christians— particularly many black Christians — still struggle with it? [Page 130]

### **71. Founding Fathers Promoted Slavery**

No one doubts that the system of government set up by the Founding Fathers has many benefits. But blacks know that most of the Founding Fathers were not only Deists (people who do not believe in a personal relationship with Jesus Christ for salvation), but promoted slavery. Slavery was even described as Christian. Ephesians 6:5-8 was usually quoted to slaves to convince even Christian slaves that slavery was God’s will. [Pages 133]

### **72. Blacks – Three-fifths A Person**

When the Founding Fathers said, “All men are created equal,” they were not referring to nonwhites. Black slaves were considered as property, and *no* blacks—slave or free—were accorded the civil rights enjoyed by whites. No blacks could vote, and for census purposes to determine taxation and congressional representation slaves were counted as three-fifths of a person. [Page 133]

### **73. Slave-owner Patrick Henry**

... Patrick Henry’s speech protesting England’s demand of taxation without representation. Patrick Henry cried, “Give me liberty or give me death!” Yet he had no problem serving as governor of a slave state. It was he who said, “Who would believe that I, too, own slaves.” It is difficult to believe that the Founding Fathers could be so passionate about their own freedom, for which they would eventually go to war, yet be so insensitive to blacks’ desire for freedom—just like the Founding Fathers felt England behaved toward them. [Page 133]

## 75. Slave-owner George Washington

George Washington owned over three hundred slaves. Washington struggled with this issue but didn't do anything about it. In his will, he authorized the emancipation of his slaves upon the death of his wife.<sup>3</sup> [Page 133] <sup>3</sup> Henry Louis Gates Jr., and Nellie Y. McKay, eds., *The Norton Anthology: African American Literature* (New York: W. W. Norton, 1997), 385

## 76. Brutality of Slavery

Blacks question how anyone can be called “good” who was involved in something as terrible as slavery. Slavery was about money, and the Founding Fathers supported this brutal system.

Blacks *and whites* know how brutal slavery was. This “mistake” of slavery included kidnapping, rape, promotion of sexual immorality for profit, destruction of the family (biblical and family values), dehumanizing of a race, torture, and murder— many times in the name of God. A book could be written on the brutality of slavery. Blacks know that children of six years of age had ropes put around their necks. Things were put inside slaves orally and through the rectum to keep them from appearing sick in order to sell them for a profit.<sup>5</sup> Slave girls were forced to have sex when they were thirteen. ... Does this sound like the work of Christian men? Do these men even sound like “good” men? Exodus 21:16 says: “Anyone who kidnaps another and either sells him or still has him when he is caught must be put to death.” [Page 134] <sup>5</sup> Dr. Alexander Falconbridge, *An Account of the Slave Trade on the Coast of Africa* (London: 1788). *A Narrative of the Life and Adventure of Venture, A Native of Africa* (New London, Conn., 1798; expanded ed., Hamden, Conn., 1896).

## 77. Difficulty Embracing the Founding Fathers

Some African American Christians wonder, if the Founding Fathers were Christians, why were they not hearing the convicting voice of the Holy Spirit? There is slavery in the Bible, and the Bible doesn't do away with slavery, but there is a difference between the slavery in the Bible and the slavery practiced in America. There are specific laws in the Old Testament outlining the rights of a slave and the procedures Israelites should follow in granting freedom to slaves in their possession. In the New Testament era slaves were employed throughout the Roman Empire and slaveholders could legally exercise extreme brutality toward their slaves, though a mechanism also existed for slaves to buy their freedom. Slaves often served as tutors for the children of their masters. A few slaves in America could buy their freedom, and some did, but they could not own property or even be taught to read and write, except on a very informal basis, and then not legally. Consequently, many African Americans have difficulty embracing the Founding Fathers—some even find it impossible to do so. If we are honest, some African American Christians even have a difficult time embracing white Christians who embrace the Founding Fathers. And when an African American embraces the Founding Fathers, many African Americans wonder if this person is really black. [Pages 134-135]

## 78. This Fourth Of July Is Yours, Not Mine

...most black communities don't celebrate the Fourth of July with the same fervor as many whites do. In 1862, the black abolitionist Frederick Douglass was asked to address President Lincoln and others in Rochester, New York, celebrating the Fourth of July. Douglass went to great lengths to recount the struggle of the colonials in their journey for freedom from England. He then characterized the spirit of the colonial.

They were men of peace; but they preferred revolution to peaceful submission to bondage [so Nat Turner didn't do anything any self-respecting Christian colonial wouldn't do]. They were quiet men; but they did not shrink from agitating against oppression. They showed forbearance; but that they knew its limits. They believed in order; but not in the order of tyranny. With them, nothing was "settled" that was not right. With them, justice, liberty and humanity were "final"; not slavery and oppression. You may well cherish the memory of such men. They were great in their day and generation. Their solid manhood stands out the more as we contrast it with these degenerate times.<sup>6</sup> Frederick Douglass in Henry Louis Gates Jr. and Nellie Y. McKay, eds., *The Norton Anthology: African American Literature*, 383.

Then Douglass said:

Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here today? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?<sup>7</sup> Ibid., 385.

Finally, Douglass revealed his heart, and the heart of any slaves and present-day blacks, Christian and non-Christian:

But, such is not the state of the case. I say it with a sad sense of the disparity between us. I am not included within the pale of this glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought life and healing to you, has brought stripes and death to me. This Fourth [of] July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into this grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak today? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrecoverable ruin! I can to-day take up the plaintive lament of a peeled and woe-smitten people!<sup>8</sup> Ibid., 386.

In no uncertain terms Douglass informed his audience of the sins and the hypocrisy of the Founding Fathers and those who would celebrate the Fourth of July and yet allow slavery to continue. [Pages 135-137]

## **79. History Of White Reaction**

In the 1860s and 1870s there were black sheriffs and mayors in the South. By the 1870s, there was a black man in the Senate and a black governor in Louisiana.

As ex-slaves prospered, many white people felt that government had gone too far. It seems unbelievable that anyone could think that the government had gone *far enough!* How could any person or government repay a race of people for being enslaved, taken from their land, many not surviving the voyage across the ocean, standing (oftentimes nude) on auction blocks, watching their family sold (many times to different slavemasters—and seldom were these families ever united), having heritage and culture irreversibly altered?

As these ex-slaves strove for equality, their former masters, the white males, believed that they were being discriminated against. They created a slogan, “Emancipate the Whites.”<sup>11</sup> It was OK to enslave blacks for hundreds of years, but twelve years of blacks striving for equality versus more than two hundred years of slavery caused white males to panic. Today, it is called reverse discrimination. In fact, in the Saturday, July 16, 1997, edition of the Denver *Rocky Mountain News*, the headline read: “White male ‘disadvantaged.’” The subtitle stated: “Springs man qualifies for affirmative action because it was used against him, judge rules.” History may be repeating itself in our lifetime. <sup>11</sup>. Lerone Bennett Jr., ‘Second Time Around,’ 90.

## AMERICA GOES BACKWARD

The outgrowth of the panic mentioned earlier was manifested in February 1877. Representatives of the White South and White North made an agreement: “Home Rule” for the South and the presidency for the Republican, Rutherford B. Hayes. The result was a de facto suspension of constitutional rights of blacks in the South.. On April 10, 1877, federal troops were withdrawn from Columbia, South Carolina, and the white minority took over the South Carolina state government. Less than two weeks later, the guard changed in Louisiana. The Supreme Court ruled in 1883 that the Civil Rights Act of 1875 was unconstitutional.<sup>12</sup> Ibid., 90.

These events led to incredible acts of violence against blacks in the 1880s and 1890s. Lynchings increased as well as assaults by the Ku Klux Klan. Neither the white church, the white academy (the schools), nor the white Supreme Court opposed it.<sup>13</sup> Ibid., 88.

Next, blacks had to fight for the Civil Rights Act of 1964. The March on Washington (D.C.) was led by Dr Martin Luther King Jr.

All along, the white evangelical church was strangely silent. Or, when it did speak, it defended racism and segregation. [Pages137-139]

### **80.No Medal of Honor WWII**

Although 1.2 million African Americans served in the military during World War II, not a single black received one of the 433 Medals of Honor awarded during the conflict. [Page 140]

### **81. Non-existent, A Good Consistent Relationship**

History demonstrates that there has never been a good, consistent relationship between blacks and whites in America, Christian or non-Christian. Thus there is nothing to reconcile. Blacks do not want to be “restored” to the racial conditions of the past. [Page 141]

### **82. Republican White Christians Activists**

The vast majority of black Christians who identify themselves as Democrats watch as millions of white Christian activists drive their Republican bandwagon head-on against homosexuality and abortion but jump into reverse when it comes to fighting poverty and racism. All of this appears as solid proof that the white community— including white Christians — really does not care about the plight of the black community. [Page 141]

### **83. Blacks Weary of Peacemaking**

Blacks have grown tired of always being the ones who have to do the changing in order to make peace, and even then, meeting opposition. [Page 142]

### **84. Black Church: Refuge of Empowerment**

The black church is one of the few institutions totally owned and controlled by African Americans. An estimated sixty-five thousand churches—reaching 16 million people each week—are some of the few places African Americans can witness strong and dynamic black leadership at all levels, build social and leadership skills, advance their political and public policy interests, improve their communities, and reach inner-city youth and those needing financial help to attend college. At the same time, like nowhere else, they receive spiritual encouragement for the struggles of life. Indeed, the church is our last and most important refuge of empowerment. [Page 142]

### **85. Christian Racial Separation**

The black church we know today is a result of racism. The phenomenon of Christian racial separation was initiated by whites during slavery and continued after slavery when white religious bodies excluded African Americans or—with a few exceptions—treated them as second-class members. Today, even with the end of Jim Crow segregation, and with no legal barriers to working, living, worshiping, or playing together, African Americans and whites operate in two almost totally and voluntarily separate worlds. *While blacks feel they tried the racial harmony game, whites have not demonstrated a willingness to come onto blacks' turf.* We rarely get to know one another in our family and social settings. Only a handful of the more than three hundred thousand white American ministers can count a friend among the sixty-five thousand African American ministers. Truly integrated churches, with different races sharing the leadership, worship, singing, study of God's Word, and prayer are still a rarity. In addition, many white Christians believe that a lack of personal prejudice is sufficient for reconciliation. They are unwilling or unmotivated to join with their black brothers and sisters in the fight against *institutionalized racism*. By remaining silent, they allow injustice to continue in the social, political, economic, and criminal justice realms of America. [Page 143]

### **86. White America Must Partner with Black Leadership**

The late Spencer Perkins, writing in *Reconcilers Fellowship*, responded: “Because of the key role that white America played in creating the problem, it also must take the major responsibility by partnering with black leadership who are working toward solutions”<sup>25</sup> [Page 144] <sup>25</sup>Spencer Perkins, *Reconcilers Fellowship: Reconciliation Wednesday for Leaders*, 1, no. 14 (15 October 1997).

### **87. Time to Reexamine**

We may need to reexamine what God says about serving our brothers and sisters in Christ. Galatians 6:9-10 says: “Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.” [Page 145]

## **88. Becoming All Things to All Men**

In 1 Corinthians 9:19-23 Paul speaks of becoming “all things to all men” in order to win some. He tells believers to attempt to serve others in the context of the national’s culture. “The question is, why don’t we do this in America when attempting to minister to blacks, Hispanics, Asians, or Native Americans? Minorities have all had to learn the white culture because it is the dominant one (for now), and thus survival has depended on mastering this culture.

Not to learn about the culture of the people we are attempting to serve is sin expressed in the form of arrogance, prejudice, or an air of believing we are superior. [Page 145]

## **89. Reconciliation Comes from Being among Us**

Journalist Andres T. Tapia, in an article in *Christianity Today*, “After the Hugs, What?” says:

I believe the road to true reconciliation will involve whites coming on our turf, eating our food, listening to our music, and being uncomfortable as they experience faith, history, and culture through our eyes. It is not enough to come in as a tourist who returns home with souvenirs and a pen pal but rather as someone who has come to be among us.<sup>27</sup> [Page 147] <sup>27</sup>.Andres T Tapia, ‘After the Hugs, What?’ *Christianity Today*, 3 February 1997, 55.

## **90. Reconciliation Means Justice**

Pastor Eugene Rivers, an inner-city pastor with credentials from Harvard and Yale, makes some statements regarding racial reconciliation that may be difficult to read but must be read if Christians are to improve race relations within the body. Pastor Rivers does not major in tact. (This is not an apology as much as it is a warning. Please remember it has been at least twenty years since this dialogue began, and some people are getting tired of saying the same things over and over with no response.) Rivers was interviewed by the journal *Reconcilers*.

“I had a meeting with the editorial board of *Christianity Today*,” says Rivers, and they made an interesting observation, that Blacks are apparently not interested in racial reconciliation. I agree with that assessment. Black people want freedom. The kinds of emotional reconciliation sessions, where we receive apologies and extend forgiveness, are mostly just temporary purgings. Reconciliation minus justice is of cathartic value, but it doesn’t go much beyond that.

My sense is that white evangelicals want racial reconciliation because it implies peace, but in most cases, not justice. There’s a “peace at any cost” mentality running through white evangelical motivations toward reconciliation. Peace for most well-intentioned folks means an absence of conflict.

White evangelicals never broke their necks to bring Blacks into fellowship with them, and so now they wonder why Blacks are not anxious to be reconciled? They are still looking for Blacks to make it easy for them, but if they can’t find Blacks who aren’t going to hurt their feelings by telling them the truth, then they’d just as soon not make the effort reconciliation requires. If Whites are serious about reconciliation, then they need to come ready to have some real conversation without playing around.  
<sup>31</sup> [Pages 149-150] <sup>31</sup>Eugene Rivers, Interview, *Reconcilers* (Summer 1997), 4-6.

## **91. Two Side of Affirmation Action**

I must comment on the issue of affirmative action, which may be tied with welfare as the two issues that are keeping Christians divided. I am in no way attempting to promote one side or the other, but I do want to give you the perspective of some black Christians.

First, when some black Christians hear their white brothers and sisters in Christ criticize affirmative action, blacks know that whites have benefited by the color of their skin which is affirmative action, if you think about it. Secondly, when the statement is made that affirmative action is “rewarding for race,” or “race obsessed,” instead of a “color-blind” society, blacks know that race has *always* been an issue in America. It may be easier to ignore if you are in the majority, but the problem still exists. [Pages 154]

## **92. Will Things Change If Affirmation Action Is Eliminated**

The question blacks want answered is, what is motivating some white Christians to believe that things will change once affirmative action is eliminated? Christians are in the minority in this country. What is going to make non-Christians all of a sudden begin acting like Christians when they do not have the indwelling Holy Spirit to enable them “to do the right thing”? [Page 155]

## **93. Reaching out to All America**

Many black Christians and non-Christians are looking and waiting for a positive agenda that reaches out to all Americans. (I’m not sure any political party can do this.) But so far, some political agendas seem to contribute more to racial division than they do to building bridges. [Page 155]

## **94. Rev. Carl Ellis’ Six Basic Needs of Black Men**

In mid-October 1997, two weeks after Stand in the Gap, Rev. Carl Ellis, president of Project Joseph (a ministry designed to bring Muslims to Christ), spoke at Denver Seminary. His lecture compared the Million Man March to Stand in the Gap.

Rev. Ellis attended the Million Man March.. He said, “Sixty percent of the attendees were Christians!” He also said, “There were a million black men at the March.” Out of one hundred men interviewed by Rev. Ellis at the rally, not one was a follower of Farrakhan.

Rev. Ellis said the Bible can handle any situation, but he is not sure the “evangelical gospel” can. He said that when the white Christian community split over the “social gospel” around the turn of the century, the “evangelical gospel” immediately became incapable of ministering to minorities because it did not address the needs of minorities. The emphasis was on personal holiness, and it *did not* address people holistically. Jesus Christ usually dealt with the entire person. He met them where they were—remember the Samaritan woman?

Rev. Ellis says that the “evangelical gospel” doesn’t address the six basic needs of black males, which is why many of these males may turn to the Nation of Islam. These six basic needs are *dignity, identity, significance, pain, rage, and the need for remasculation*. [Page 155-156]

## **95. The Cost of Cross-Cultural Relationships**

It is going to “cost” anyone—any church or organization that is serious about and committed to improving race relations among Christians today. This cost will always be more than we anticipate because that is the faith aspect of it. An attitude of flexibility, teachability, and patience must be developed by those of the majority race who desire cross-cultural relationships with minorities. This is something they can learn to do. After all, in order to survive in any culture, minority children must master the system of the majority race without losing their own identity. [Pages 157]

*Chapter 6. The White Christian Problem In America (The White Christian Community Cannot Continue To Do Ministry As Usual In Its Approach To Minorities)*

## **96. Minorities Need to Be Included in Planning Stages**

The methodology of leaving minorities out of the planning stage seems to be condoned by many white evangelicals as normal and acceptable. Many white evangelicals are used to being, and expect to be, in charge. It is certainly all right with them if minorities want to participate in the projects they have initiated, but they don't think of minority participation at the beginning stages. Few white evangelicals (there is a small minority) actually know what is “happening” in Christian minority communities. It seems that only a few white evangelicals will join Christian minority-initiated efforts in kingdom building. It may not be intentional, but this action—or lack of it—is often translated as saying that minority projects are not important, thus not worthy of supporting. [Pages 163-164]

## **97. Lack Of Minority Leadership In Evangelical Circles**

On the surface, a naive individual may say that things are getting better. There *have* been improvements for minorities in evangelical circles. But a closer investigation reveals that the evangelical arena is still a good ol' boy system. Don't look at the boards of organizations. Boards only know what the organization wants them to know. No, look at the in-house, daily decision-making body of each organization. See if you can find any minority leadership in the upper echelons of management. Then see if there is any minority leadership over any areas other than minority-related ones. Count the number of minority presidents and vice presidents in the Christian organizations and look at their range of authority, budgets, and staff. [Page 164]

## **98. Absence Of Minority Leadership Questions Integrity of Gospel**

Dr. William Pannell, professor at Fuller Seminary, says, “The absence of minority presence in evangelical leadership questions the integrity of the Gospel proclaimed by these same evangelicals.”<sup>2</sup> [Page 165] <sup>2</sup> William Pannell, *The Coming Race Wars? A Cry for Reconciliation* (Grand Rapids: Zondervan, 1993)

## **99. Money Still an Influence in Integration**

The same is true of some large, predominantly white churches that are “integrated.” It is uncommon to find in these churches a black staff person other than a black minister of music. This was true of two large churches here in Colorado Springs. One church finally hired a black staff person in a non minority-related position. The other church told its black constituents that it was not going to put any blacks in positions of leadership because the church was afraid it would lose too many important white members.

People don't like to talk about it, but money, especially "old" money, can have a major influence in regard to integration. The influence of this money has, can, and will dictate to what degree a Christian organization, church, or school will be allowed to integrate. [Page 165]

### **100. Missing The Point of Integration**

Recruiting black Christians with the idea of making them become just like white evangelicals is to miss the point of integration in the body of Christ. It seems that some whites tend to recruit with the idea of assimilation in the back of their minds which means whites don't have to change, just the recruited blacks. This kind of thinking violates the biblical principle of diversity found in the study of spiritual gifts. [Page 166]

### **101. A New Climate for Integration**

If a man and a woman have a good marriage, they know where one partner is strong and the other weak, and vice versa. They learn that instead of competing they must complement each other's strengths and gifts. This makes them stronger as they strive to become one. They know they are better together for God's glory than they are apart! This is what black and white Christians must learn.

It appears the biggest hurdle for many white evangelicals is understanding or even thinking about this principle. What many don't realize is that integration is an issue of faith. This is why the average tenure of a black in management in a white evangelical ministry is only about three to five years.

Matthew 9:16-17 states:

No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved.

What some white evangelical ministries, churches, and individuals do not understand is that these verses are saying that you cannot do business as usual when another culture or race is to be included in ministry. The new patch (the minority) and the old garment (old traditions) will pull away from each other. Therefore, a climate for integration must be created which demands that some of the old traditions, which are not biblical, go before the minority even comes to work.. This will require the evangelical mind-set to hire a minority consultant to assist the organization with this major transition. [Pages 166-167]

### **102. Trusting God to Work through Black Leadership**

The step of faith requires demands that white Christians must trust God to work through black Christians. But many white Christians seem to struggle with the very idea of black Christian leadership, let alone thinking of actually experiencing it. This attitude by these white Christians is witnessed by many black Christians and builds the wall between the races higher instead of lowering it. [Page 170]

### **103. Skin Problem Is a Sin Problem**

When people have a problem in the area of racism, it is because they have a problem with their relationship with God. It is a *sin* problem more than it is a *skin* problem. First John 4:20-21 says: "If anyone says, 'I love God,' yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us [Christians] this

command: Whoever loves God must also love his brother.” According to this standard, it appears from the actions of many white evangelical ministries that these people are sinning in the area of racism. Thus God is not pleased with them. This also means that God will bring judgment against these ministries in His time and in His way. [Page 170]

#### **104. Un-American Concept**

Affirmative action may be an un-American concept, and neither was slavery, but slavery was surely embraced in America, even taken to new heights. Someone must take responsibility for creating a “level playing field” that will right present mistreatment of blacks. [Pages 170]

#### **105. Black = Bad? White = Good?**

For his part, Rev. Earl Jackson [from Boston, a Republican who is black] cites “a recent voter guide distributed in Austin, Texas, churches that used a black figure to represent the liberal position and a white figure to represent the conservative side. The message, he says, was clear: Black equals liberal equals bad; white equals conservative equals good.”<sup>10</sup> Bob Jones IV, “Rebels Yell,” *World*, 25 April 1998, 15.

Evangelicals *do* tend to equate black with sin. Therefore, subconsciously, black is always bad. This typology has a tremendously negative effect on black youth. Some black youth don’t want to be black or associate with other blacks because black is seen as bad by the government and American Christianity.

Jackson says that President Clinton’s recent trip to Africa is another case in point.

Mr. Jackson says Republicans just don’t understand the PR value of the president’s 11-day tour of Africa. “The first president goes to Africa and he’s seen treating Africans as *equals*. It doesn’t do anything substantively to change the life of a single black American,” he acknowledges, but it works wonders in terms of lifting their spirits. “That is the sort of communication that Republicans are going to have to learn if they’re ever going to reach minorities in this country.”<sup>11</sup> *Ibid.*, italics added

The same is true for evangelicals.

Jackson is against affirmative action, “but he was disturbed by the plunge in minority enrollments following California’s recent decision to ban racial quotas in its state universities. Blacks around the country concluded that ‘the real agenda here is the re-segregation of America,’ Jackson says. ‘We know that is not true, but when you see dramatically declining enrollments, someone has got to step up and say: “This is a concern for us all, and affirmative action is not the answer, fine, but we’ve got to take this seriously and advance some positive agenda for dealing with the problems.”’”<sup>12</sup> *Ibid.*

Many blacks, Christian and non-Christian, tend to view white evangelicals who are against affirmative action as anti-black because as affirmative action in institutions in California was dismantled no positive alternative was put in its place. In the meantime, black youth suffer, and so do their futures. This is a typical example of actions being made without considering the consequences on minorities. [Pages 174-175]

#### **106. Programs Need Relationships**

One of the major differences between whites and blacks is that whites appear to view programs as the solution to all problems. Blacks tend to be into relationships and generally follow people, not programs. Whites have a tendency to assess the black situation without ever going into the

community or speaking with anyone from the community. Then they want to solve the problems with a program they have developed without any input from the black community. Yet if they have not developed a relationship with the black community, the programs they create will have little chance of success. These programs will also be marked by an air of paternalism, even if not intended.

When whites *do* begin investing in the black community, they often want a quick return on their investment. Whites do not seem to understand that a relationship must be developed before any programs can or will be used. It takes time to build relationships. The issue of trust is critical for blacks, especially dealing with white Christians, who have not had a good track record in cross-cultural relationships. [Pages 176-177]

### **107. Listening, not Leading**

... a white pastor ... of Denver, has developed a good relationship with some of the black pastors in Denver. The way he built these relationships was by going to the ministerial meetings, being quiet, listening, and learning. He did not go in and appoint someone as the black leader, as many white Christian leaders have done. Instead, he saw who the blacks themselves said was their leader.

[He] learned this principle from Jesus Christ. Christ was often criticized for associating with undesirables.

So many sincere, well-meaning white evangelicals have damaged the credibility of their efforts because they don't do this. They find a black who has gone to the "right" school, or select a black who is a friend of theirs, and set this person up as a "leader." [Page 178]

### **108. Need For Public Apologies**

Let's consider the problem of poor research. One radio personality made the statement in one of his broadcasts that when President Lincoln signed the Emancipation Proclamation, "The slaves who were now free, simply stayed on the plantation." As you know from the history provided in this book and available in other history texts, this is not a true statement. Black and white historians alike have done tremendous research in this area. Yet, the research staff of this particular ministry did incomplete or no research. Then to make matters worse, the radio personality began to mimic how he thought a black slave would speak. (For some reason, there are radio personalities who take great joy in mimicking how they feel slaves would speak. It is always done with poor grammar and often accompanied by laughter. Several of these individuals have even spoken at events promoting racial reconciliation. These individuals need to make public apologies for their lack of concern for minorities. These apologies would open the door for some healing in the body of Christ.) [Page 178-179]

### **109. Unfair Comparison**

Have you heard the statement that there are more blacks in prison than in college? This may be true, but is it a fair statement? What would be a fair comparison would be to compare the number of college age (18-24) blacks in prison versus those of the same age group in college. You will find that there are three times as many black males in college than there are in prison, according to Farai Chideya's book *Don't Believe the Hype: Fighting Cultural Misinformation About African Americans*.<sup>17</sup> According to the 1991 report of the 21st Century Commission on African American Males, blacks receive longer sentences than whites who have committed the same crimes. [Page 180]

<sup>17</sup> Farai Chideya, *Don't Believe the Hype: Fighting Cultural Misinformation About African Americans* (New York: Penguin, 1995).

### **110. More Whites than Blacks Have Out-of-Wedlock Babies**

Kay Coles James, in her report as the Secretary of Health and Human Resources for the Commonwealth of Virginia to the Governor and the General Assembly of Virginia in 1995, "Study of the Status of Virginia's Families," pointed out that white women are having more babies out of wedlock than black teenagers.<sup>18</sup> [Page 180] <sup>18</sup> Kay Coles James, "Study of the Status of Virginia's Families," *Report to the Governor and the General Assembly, Commonwealth of Virginia House Document No. 57(1995)*.

### **111. Stereotype Of Black Teenage Unwed Mother Outdated**

According to Harvard population researcher Nicolas Eberstadt:

[T]he out-of-wedlock lifestyle has gone "main-stream": Unmarried mothers are increasing likely to be white, chronologically mature, and well-educated. The stereotype of the unwed mother as a black teenager is completely outdated. Less than one-eighth of the illegitimate babies of 1991 were born to African American teenagers— fewer in fact, than were born to white women in their 30s. So drastic was the change in norms over the past generation that illegitimacy ratios now appear to be higher for white women in their very early 20s than they had been for black teenagers in 1961.<sup>19</sup> [Page 180-181] <sup>19</sup> Nicolas Eberstadt, "A Revolution in 'Family' That Is Eating Its Children," *The Washington Times*, 24 September 1993.

### **112. The Evangelical Community Must Admit That Racism Is Alive**

The secular world has had to admit that racism is alive and well within its ranks. It has had to come to grips with the fact that it is at war with racism.

For schools, coming to grips with subtle racism means coming to grips with its universality, Jack Dovidio advises. In the old view of racism, he says, the feeling was that "if you could fix the people who were prejudiced, everything would be fine. Modern racism, though, is rooted in subtle processes. Rather than [make assumptions about] who is racist and who isn't, we need to work on everybody. We all have the potential to be biased, and we have to get people to acknowledge that."<sup>20</sup> Jack Dovidio in Jo Anna Natale, *Education in Black and White*, quoted in *The American School Board Journal* 185, no. 2 (February 1998): 21.

And because of past abuses and discrimination, he says, "We have to understand the *importance of trust* in the whole process. We must understand we're starting from a position of distrust, and what we have to do is work toward trust."<sup>21</sup> *Ibid*.

It is amazing that our secular society realizes it has a lot of learning to do. The evangelical community must also come to this realization and act on it! [Page 181]

### **113. If We Were United in Christ**

Just think of the incredible things the Christian community could do for Christ if we were *one*! Think how we could impact our society if we were united in Christ! The Lord said in Genesis 11:6, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be

impossible for them.” Think about evangelism, discipleship, marriage, and families. The world could be a different place! Are you beginning to see how important ending this race problem among Christians is? [Page 182-183]

#### **114. Servant Leadership: A Lost Art**

The Bible has a lot to say about servanthood. As I understand it, a Christian who is a servant voluntarily sets aside his “rights” in order to serve. Jesus Christ has specific words to say about being a servant in Matthew 20:26-28:

Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave —just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

Maybe one of the problems with serving is that we do not see it modeled often enough. Servant leadership may be becoming a lost art, whereas non-Christian leadership styles and celebrity status seem to be the desired goals.

I think that we all as Christians need to focus more on serving. None of us need to feel guilty if we have been to the Cross. [Page 183-184]

*Chapter 7. The Responsibility Of Black Christians In The Race Game (We Can't Blame Whites for Everything)*

#### **115. The Responsibility of Black Christians in The Race Game**

*[After becoming a Christian] I loved all mankind, slaveholders not excepted, though I abhorred slavery more than ever. I saw the world in a new light.... I gathered scattered pages of the Bible from filthy street gutters, and washed and dried them, that in moments of leisure I might get a word or two of wisdom from them. —Ex-slave Frederick Douglass [Page 187]*

#### **116. How Long Should Black Christians Wait?**

Many slaves never expected social changes here on earth but they kept hoping society would be better for their children. Many slave songs spoke of receiving their due in heaven. During the civil rights struggle of the 1960s, Dr. Martin Luther King Jr. persuaded the masses of blacks to adopt the method of nonviolent protest. Many of the younger generation advocated violence because they were tired of waiting, but Dr. King was able to talk most of this generation into waiting.

More than thirty years later, black Christians are still waiting for equality and acceptance by the majority of their white Christian brothers and sisters. What should black Christians do? Should we back down in our fight for equality? No way! In fact, God’s Word compels us to make those in the white evangelical community aware of the sins committed (and still being committed) against minorities. The biblical principle is found in Matthew 18:15: “If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over.”

Yet, we must “speak the truth” with Christ’s love (see Ephesians 4:15). As much as we may want to force many white Christians to change, we must understand that *this is God’s job!* Only God can change people’s hearts. When we attempt to do His job, we only frustrate ourselves. We must be careful not to allow this frustration to lead us to sinful action. We must also forgive, even though we

are the ones who have been mistreated. Matthew 6:14-15 states: “If you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins.” [Page 187-188]

### **117. Patient Protest against Racial Equality**

Therefore, for us this waiting includes a continued, consistent, patient, nonviolent protest against the racial inequality seemingly promoted by much of white evangelicalism as we pray for God to change hearts. We must also set an example of Christlikeness in the midst of injustice. [Page 188-189]

### **118. Putting Culture before Christ**

Some black Christians actually put their culture before their relationship with Christ. If there is no strong black church in the area, they won't go to another kind of church, even if the Word of God is preached in such a way that they grow spiritually. Yes, some white evangelicals may have put their culture before Christ and continue to do so, but this is no excuse for black Christians to do this. Unfortunately, there are some cities where there are few good churches. [Page 190]

### **119. Choosing Christ over Culture**

We black Christians must be careful to recognize the trick of Satan's using race as a way of tempting us to justify losing our integrity, cursing God, and dying.

Job answered his wife by saying, “You are talking like a foolish woman. Shall we accept good from God, and not trouble?’ In all this, Job did not sin in what he said” (Job 2:10).

If we lose our Christian integrity, we have nothing!

Please understand, I am in no way suggesting that we should not be proud of our culture and race. God made us and He doesn't make mistakes. There is nothing unbiblical in the title of the soul singer James Brown's song, “Say It Loud, I'm Black and I'm Proud.”

What I am saying is there are times when we may have to choose Christ *or* culture, or Christ *over* culture. [Page 191]

### **120. Facing Unjust Treatment**

It is only through the supernatural power of the indwelling Holy Spirit that black Christians can and will be victorious over present and future injustices inflicted by our fellow Christians. Romans 12:12-21 gives God's instructions—actually God's *commands*—to Christians who face unjust treatment. [Pages 192]

### **121. White Christians Need Help From Black Christians**

Many white Christians are in need of help from black Christians in the area of racial partnership. They are ignorant about racial relationships and sincerely want to know how they can deal righteously with persons of a different color or culture. Blacks can and should offer them instruction. It is also the responsibility of white Christians to attempt to understand the hurt of black Christians. [Page 192]

## **122. Passing on “His” Story**

As Christians, we have a responsibility to tell our children the most important story of all, “His” Story! Our God’s story— His sending Christ to earth to redeem man. We must instill in our children the biblical principles of victory over oppression. The understanding gained by a personal relationship with Jesus Christ will endow our children with a *freedom* no person or circumstance can take away! God’s story must be told by us because He has commanded it. Christianity is always only a generation away from extinction. It must be passed on from one generation to the next. [Page 193]

## **123. We Must Be Witnesses**

As Christians, we are commanded to witness. We don’t convert people to Jesus Christ. God does that through the Holy Spirit. But God *does* command us to witness.

As black Christians dealing with the issue of racism, we are God’s witnesses to white Christians who struggle with prejudice.

One of the first things you learn in evangelism is that you should meet people where they are. Matthew 20:26–28 says: “Whoever wants to become great among you *must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many*” (italics added). [Page 196]

## **124. Meeting White Christians Where They Are to Overcome Racism**

The integrity of our relationship with Christ will be called into question if we as black Christians will not serve with joy (this is a tough one, but God didn’t say it would be easy, nor did He ask how we felt about this particular service to Him) by meeting white Christians “where they are” to assist them in overcoming their racism. This means continued patience with the white evangelical community on the part of black Christians. This patience doesn’t preclude speaking out against institutional racism. There will be times when we may even have to boycott some white evangelical events to make our point. In order to do this, there must be solidarity among black Christians in these efforts. [Pages 197]

## **125. Serving with Joy**

God is looking for Christians who can see the big picture no matter the personal cost—even if this means serving with joy those people who have mistreated us and continue to do so. This is where the supernatural power of Christ is seen in us!

I believe God is asking African American Christians to develop the Habakkuk attitude found in Habakkuk 3:16-19. Even in certain doom, we are to trust in God. And not only trust, but rejoice and have joy in God our Savior.

God is looking for this kind of committed black Christian today, regardless of how the white evangelical community responds. In the Bible, neither Joseph nor Paul was treated fairly, but that didn’t make them stop serving God, which sometimes meant serving their enemies with joy. We as black Christians can do no less! Will you join me in this effort? You can and will make a difference! [Page 202]

*Chapter 8. How To Relate To The Black Community (Some Practical Steps For Fulfilling The Great Commission)*

## **126. What Counts**

*Not everything that counts, can be counted, not everything that can be counted, counts.*  
—Albert Einstein [Page 205]

## **127. Build Up Others**

Dignity, respect, and self-esteem must be taken into consideration, and in fact encouraged, when seeking to develop a relationship with a people who have been oppressed or feel they have been oppressed. Ephesians 4:29 says: “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.” [Page 206]

## **128. People’s Needs Come First**

If you are serious about serving the black community, or really any community, then political issues must become secondary and people and their needs must come first. Hebrews 10:24 says: “And let us consider how we may spur one another on toward love and good deeds.” [Page 206]

## **129. Examine Your Heart**

If you were to ask me, “How can I relate to the black community?” I would ask you, “Why do you want to relate?” It is imperative that you ask God to examine your heart and motives. Psalm 139:23-24 says: “Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting.” [Page 208]

## **130. No Condescending Attitudes Needed**

If your motives are anything less than serving the whole person and understanding the issues of the black community, then there is an excellent chance that your ministry will neither be accepted nor effective.

A condescending attitude of superiority will be spotted immediately and will be met with resistance. Few of us warm up to people who think they are doing us a favor by helping us, even if that help is needed. People have to be treated with respect. There is no place for an attitude of superiority or inferiority in ministry. Make sure God has called you to serve this community. If God has called you to do so, then do it and don’t quit. [Pages 208-209]

## **131. Be Yourself: Your Greatest Gift**

God may have called you to serve the black community, but you may feel inadequate (you are, but we all are apart from God) because you may have never had a black friend. Don’t tell anyone, but God is more concerned with the condition of your heart than the color of your skin! Therefore, you don’t need to try to be black or speak slang or know the handshake. The answer to the question “Can I trust you with my life?” is infinitely more important than skin color! Remember Mr. Erickson and his work in the inner city of Chicago with the Scripture Kids? It’s too bad that so many evangelicals have bought into Satan’s lie that we must be of the same race in order to minister effectively. This is not true in the black community. [Page 209]

### **132. Study Black History**

Serving another culture requires a willingness to learn. Your ability to do this will probably be the key to your success or failure in this area of ministry. A teachable spirit will take you where you want to go in establishing long-term relationships. You will probably receive much more than you give. Effective missionaries learn about the people they are attempting to serve from someone of that particular culture. If you desire to serve the black community, it is crucial that you learn about the black culture from a black perspective, i.e., read books by Christian and non-Christian black authors concerning history, religion, and culture. Here are some books you can use as a starting point:

Aptheker, Herbert, ed. *A Documentary History of the Negro People in the United States*. Vols. 1–4. Secaucus N.J.: Citadel Press, Carol Publishing (an imprint of Stuart, Lyle), 1989.

Beals, Ivan A. *Our Racist Legacy: Will the Church Resolve the Conflict?* Notre Dame, Md.: Cross Cultural, 1997.

Cameron, Robert J. *The Last Pew on the Left: America's Lost Potential*. Lafayette, La.: Prescott, 1995.

Ellis, Carl. *Free At Last: The Gospel in the African American Experience*. Downers Grove, Ill.: InterVarsity, 1996.

Gates, Henry Louis Jr., and Nellie Y. McKay, eds. *The Norton Anthology: African American Literature*. New York: W. W. Norton, 1997.

January, Jerald. *A Second Time*. Franklin, Tenn.: Cool Springs, 1996.

Terkel, Studs. *Race: How Blacks and Whites Think and Feel About the American Obsession*. New York: Free Press, 1992.

Usry, Glenn, and Craig S. Keener. *Black Man's Religion: Can Christianity Be Afrocentric?* Downers Grove, Ill.: InterVarsity, 1996.

Weary, Dolphus. *I Ain't Coming Back*. Wheaton, Ill. Tyndale, 1995. [Pages 210-211]

### **133. Minorities in Nonracial Positions**

Minorities need to be hired in nonracial positions. If the church or ministry is serious, these minority individuals should be empowered to do what they have been hired to do. They must have the opportunity to fail in order to have the opportunity to succeed. Let these individuals lead your church or organization in their areas of expertise, unless you just hired them for image maintenance. [Page 212]

### **134. Relationship Oriented**

Most minorities are more relationship oriented than program oriented. If there is no relationship, there is usually no understanding. [Page 212]

### **135. Study Some Of The Cultural Differences**

Cultural differences do not indicate superiority or inferiority, just a difference. You already know to study history. Be sensitive. Racial jokes are rarely a positive sign of being sensitive. They are not always, but may sometimes be, a sign that there is a problem. Be willing to work through some of the differences. This process will develop bonds of trust. This trust in turn will lay the foundation for a close friendship. Take time to step back and appreciate the God-made differences. Learn to thank God for those differences. [Page 212-213]

### **136. Follow Through On Your Commitments**

When whites back off of commitments made with blacks, the damage is worse than if the commitments had never been made! The Bible mentions in many places that it is better not to vow than to make a vow and not keep it. Another purpose in Satan's attack is to get you to quit altogether. Keeping your word reveals your character and your trustworthiness. Therefore, follow through on your commitments! You don't have to be perfect, but be consistent and be sincere. [Page 213-214]

### **137. It Takes Years To Measure Results**

Sometimes it may be years before you can measure any tangible results for your efforts. Our society has developed a microwave mentality. Unfortunately, this mentality can exist in Christian churches and organizations where the "bottom line" is often money and numbers. Too often salvation or encouraging souls is not the deciding factor in ministry decisions. This mentality will be devastating if it is carried into attempts to develop cross-cultural relationships. You can't undo in a year or two what it took hundreds of years to develop. [Pages 215]

### **138. Take Care In Expressing Pride in The Founding Fathers**

If you bring an Americanized white Jesus into the black community it may hinder your ministry. As we have discussed earlier, many white conservative evangelicals have embraced the Founding Fathers, yet many blacks feel very negatively toward the Founding Fathers. Many blacks see the Founding Fathers as non-Christians or as hypocritical Christians at best. These same blacks will see you as a hypocrite if you are idolizing these men. You can believe what you want to about the Founding Fathers, but if you are going to minister in the inner city, be careful how you express that belief, if you express it at all'

Be careful of your attitude. You may say, "Why can't these blacks get over this?" The problem is that the black community still sees the white community as perpetuating a system that oppresses them. Therefore, the connection to slavery is still very real and painful.

Remember, you can believe what you want to believe, but you may have to leave some things at home if you are planning on serving in the black culture. [Page 215-216]

### **139. Earning Their Trust**

You need to understand that many well-meaning -and some not-so-well-meaning-whites have come to the black community before, saying the same things you will be saying. Few have kept their promises, which is why God may be calling you to serve this community. So you must understand that you will have to earn the trust of those you desire to serve. [Page 202]

*Chapter 9. Winning the Race to Unity (The Rewards of Racial Unity)*

## **140. Winning the Race to Unity**

Psalm 133:1-3 seems to emphasize a bond because of race but also, more importantly, a bond because of a covenant relationship with God. Unity here is for one purpose: worship of the Lord. In worship, the emphasis is on giving, not receiving. The nature of worship is that as you give, you will receive. You can't be in God's presence and not be blessed. The oil is the fragrant anointing oil that was the divine commissioning of the priest. The dew is the divine refreshment that is the result of the experience of this spiritual unity or partnership. Thus, the fellowship of God's people is refreshing. Zion is the place of Yahweh's appointment and blessing. Whenever God's people are living together in unity, God sends His blessings.

So it seems that unity among Christian brothers will result in spiritual benefits from God. We know that God is glorified by our unity because this unity reflects obedience to Him. Our unity reflects the integrity and legitimacy of our worship. [Page 221-222]

## **141. Without Sacrifice There Is No Reward**

The Bible says that in order to make friends, one must himself be friendly (Proverbs 18:24 KJV). Thus, the Bible seems to imply that if we want to make a friend, we must demonstrate friendliness. This principle requires us to initiate efforts to make friends, which means we do not wait for people to come to us. Notice that the Bible doesn't refer to the color of the skin of those people to whom we are to show ourselves friendly.

The first obstacle to fulfilling this principle is that it requires us to make the first move. The problem with this is that almost none of us will do it. The reason is that most Christians have bought into the American mind-set of being comfortable. Trying to make friends with people will definitely move us out of our "comfort zones."

The second obstacle to taking the first step in making friends is that it requires faith. If we are honest with ourselves many of us, even though we are Christians, do not like living by faith. We struggle with living by faith because living by faith means we are not in control, and we are not sure exactly what God may ask us to do. But we do know that whatever God asks us to do won't be easy!

The third problem we have with showing ourselves friendly is that we fear people will reject us. People may think we are strange or even call us names. An attempt at initiating relationships with people may even affect our reputation in the business world, at church, or in the evangelical community within which we work, which could negatively affect our earning potential. [Page 222]

## **142. Obedience Is Better than Sacrifice**

One of the benefits of attempting to improve race relations is that God commands it. How? Everyone is our neighbor (see the story of the Good Samaritan in Luke 10:25-37). Therefore, every Christian is commanded to treat everyone in a way that glorifies God.

We must never confuse the issue of results with the issue of obedience. Some Christians of all races have the mind-set of "I will do this as long as I get the results I want. If I don't get the desired results, forget it! I'm not going to do it." This attitude and subsequent actions are just the opposite of obedience to God.

Obedience is what God has commanded of every believer. Obedience is simply doing what God has commanded us to do—period! The results belong to God. That is His work, which He does through the indwelling Holy Spirit. If we get caught up with results, we will have a tendency not to demonstrate the grace God has given us. [Page 223]

*Chapter 11. We Don't Know What We're Missing (Biblical Diversity in Everyday Life)*

### **143. The World Is Doing a Better Job**

Presently, the world is doing a much better job than Christians, and the world knows it. One of the strikes against Christianity is that the world can sit back and show many examples of racism among Christians. This has got to change! Our integrity as Christians is at stake if we continue with business as usual. [Page 269]

### **144. Oneness in the Body Of Christ That Transcends Culture**

Ferrell Foster, the editor of the Illinois Baptist, a state denominational paper, is one of my dear friends and someone I consider a brother. He wrote an article two years ago regarding the issue of race. His words are good ones to consider.

There's a day in my past that embarrasses me. The year: 1968. The occasion: a violent death. I didn't do the killing. It's my reaction to the homicide that still troubles me. News accounts said Martin Luther King, Jr. had been slain. A 12-year-old boy in Texas felt no sadness. Instead, he thought maybe all the racial turmoil would finally cease. The kid with no black friends or acquaintances had come to see King as the cause of so much discontent and strife. The boy was me.

[King's] dream, however, is still only a dream 30 years later. One could even say the situation is worse. It seems impossible to approach any social issue or relationship without reference to race.

Chicago pastor Don Sharp, an African American, took me to lunch on the south side of Chicago. I was the only white guy around, but I did not feel uncomfortable in the least because I was with a friend. Don seemed surprised when I confessed to past racial prejudices. "What changed you?" he asked. "The Holy Spirit, I guess. That's the only way I can explain it," I responded. It wasn't like I set out to change. I just changed.

The truth is, I've found race doesn't matter much when it comes to liking people and enjoying their company. I have more in common with some black people than some whites. I respect some black people more than some whites. And the opposite can be said. But saying that, a truth still remains—I'm white, not black. I bring some cultural baggage to cross-racial friendships, just like blacks do. I like being white, not because it is nonblack, but because it is who I am. I expect black friends to like who they are.

In the Body of Christ, there should be a coming together of believers into a oneness that transcends culture without denying it. African Americans have been coming into Anglo settings for sometime now. Whites have a chance now to go into black settings.

We need to be open and honest with one another, hearing different perspectives on what it means to serve Christ. To be open and honest, we're going to have to also be sensitive to one another—the needs, the hurts, the fears. And all of us are going to have to make some changes.

Those changes will be difficult if we lean upon our own understanding. They will be made easier if we lean upon Christ.

Martin Luther King, Jr. spoke of children in his 1963 message. His words took new meaning for me one evening a couple of years ago as my young son played with three African American children in his room at home. They were living King's dream. They did not judge each other by the "color of their skin, but by the content of their character."

But those children were able to do that because two sets of adult parents had chosen to reach across racial barriers and embrace something new in their lives—a relationship where race did not matter. We can allow God to make something new so our children will reap the rewards. <sup>2</sup> [Pages 271-272] <sup>2</sup>. Ferrell Foster, *Illinois Baptist*, 20 November 1996.

*Chapter 10. Where Do We Go From Here? (Will You Be Part Of The Problem Or Part Of The Solution?)*

### **145. We WILL Get to the Promise Land**

Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over, and I've seen the promised land. I may not get there with you, but I want you to know tonight that we as a people will get to the promised land. -Martin Luther King Jr., address in Memphis, Tenn., April 3, 1968, the night before his assassination. [Page 297]

### **146. Go to Minorities' "Turf"**

I would encourage churches and parachurch ministries to partner with (not be paternalistic to) minority ministries in future projects that are simply dreams now. I would encourage whites to go to the minorities' turf simply because, for years, minorities have been going to the whites' turf. Once you get there, sit down, listen, and see who is doing what—and can you possibly do something together for the glory of God? This way, everyone can take ownership in whatever you decide on together. [Page 310]

**Index to  
Winning the Race to Unity**

**1**

**1950-60s African American  
Progress.....16**

**A**

**A New Climate for Integration .... 30**  
**Absence of Minority Leadership  
Questions Integrity of Gospel .. 29**  
**African American Casualties in  
Vietnam .....14**  
**African American Heroes.....15**  
**African American Inventors..... 10**  
**African American Mission  
Involvement..... 8**  
**African American Witnesses to a  
Hurting World ..... 10**  
**African Americans Are Forging  
Ahead .....15**  
**African Americans Meeting White  
Standards ..... 20**  
**Are You Willing to Die for Your  
Brother(of Another Race ..... 4**  
**Are You Willing to Pay the Price? 7**  
**Are you willing to sacrifice? .....1**

**B**

**Barney L. Ford.....15**  
**Be Yourself Your Greatest Gift ... 38**  
**Becoming All Things to All Men.. 26**  
**Biblical Teaching on Racism..... 4**  
**Black = Bad? White = Good.....31**  
**Black Christians Struggle with  
Racial Reconciliation .....21**  
**Black Church: Refuge of  
Empowerment ..... 25**  
**Blacks Weary of Peacemaking .... 25**  
**Blacks—Three-fifths a Person .... 22**  
**Bob Jones University’s Position ..17**  
**Bravery of Civil War “Colored”  
Troops ..... 20**  
**Breaking Tradition ..... 5**  
**Brutality of Slavery ..... 22**  
**Build Up Others..... 37**

**C**

**Change Happens From the Top  
Down..... 6**  
**Changing Lives..... 6**  
**Choosing Christ Over Culture..... 35**  
**Christ Over Culture ..... 7**  
**Christian Racial Separation ..... 26**  
**Civil War Contributions ..... 14**  
**Concept of the Homogeneous  
Church..... 18**  
**Confessions of a Racist ..... 7**  
**Cross-cultural ..... 6**

**D**

**Debatable Things As Stumbling  
Blocks ..... 6**  
**Decline in African American  
Missionaries ..... 10**  
**Difficulty Embracing the Founding  
Fathers ..... 23**  
**Difficulty of Racial Reconciliation 17**  
**Do Something..... 2**

**E**

**Earning Their Trust.....40**  
**End of Segregation-a Mixed  
Blessing..... 16**  
**Equal Opportunity in an Unequal  
Society .....17**  
**Examine Your Heart .....38**

**F**

**Facing Unjust Treatment .....36**  
**Failure to Remember the Past.....17**  
**Faith, Not Tradition ..... 5**  
**Follow Through On Your  
Commitments.....40**  
**Founding Fathers Promoted  
Slavery..... 22**  
**Founding of the NAACP ..... 16**  
**Frederick Douglas July 4, 1862 ... 21**

**G**

**Go to Minorities’ “Turf” ..... 43**  
**GO to Them ..... 2**  
**God Looks at Your Heart ..... 4**

<b>H</b>	
Having the Faith to Be Trusted .....	5
History is Selective .....	8
History of Reverse Discrimination .....	24
Homogeneous Church Contrary to the Great Comission.....	18
How Long Should Black Christians Wait? .....	35
<b>I</b>	
If We Were United in Christ .....	34
Importance of Learning.....	8
Is the desire to relate legitimate ...	2
It Takes Years to Measure Results .....	40
<b>K</b>	
Knowledge Workers .....	3
<b>L</b>	
Lack of Equality.....	3
Lack of Minority Leadership in Evangelical Circles.....	29
Listen to Minorities.....	21
Listening, not Leading.....	32
<b>M</b>	
Making Adjustments.....	2
Mary McLeod Bethune .....	14
Meeting White Christians Where They Are To Overcome Racism	37
Minister Farrakhan, Leader of Nation of Islam, Meeting a Need .....	20
Minorities in Nonracial Positions .....	39
Minorities Need to be Included in Planning Stages .....	29
Missing the Point of Integration.	30
Money Still an Influence in Integration.....	29
More Whites than Blacks have Out-of-Wedlock Babies.....	33
<b>N</b>	
Need for a <i>Truly</i> Level Playing Field.....	17

Need for Public Apologies .....	32
No Condescending Attitudes Needed .....	38
No Medal of Honor WWII .....	25
Non-existent, A Good Consistent Relationship .....	25
Not Concerned = Not Important...	5
<b>O</b>	
Oneness in the Body of Christ that Transcends Culture .....	42
<b>P</b>	
Partnership with African American Christians .....	3
Passing on “His” Story.....	36
Patient Protest Against Racial Equality .....	35
People’s Needs Come First .....	38
Perserverance .....	1
Post Civil War Freedom for African Americans .....	14
Prayer & Forgiveness.....	5
Programs Need Relationships.....	32
Putting Culture Before Christ.....	35
<b>R</b>	
Reaching Out to ALL America .....	28
Reconciliation Comes From Being Among Us .....	26
Reconciliation Means Justice .....	27
Redirecting Our Faith .....	3
Rejection .....	6
Relationship Oriented .....	39
Republican White Christian Activists.....	25
Rev. Carl Ellis’ Six Basic Needs of Black Men.....	28
<b>S</b>	
Seeking Scripture About Racial Injustice .....	19
Servant Leadership: A Lost Art..	34
Serving With Joy .....	37
Skin Problem is a Sin Problem....	30
Slave-owner George Washington	22
Slave-owner Patrick Henry .....	22
Slavery .....	13

<b>Slaves Do Not Bring Themselves to America .....</b>	<b>17</b>
<b>Stereotype of Black Teenage Unwed Mother Outdated .....</b>	<b>33</b>
<b>Study Black History .....</b>	<b>38</b>
<b>STUDY in order to break down the Wall of Racism .....</b>	<b>2</b>
<b>Study Some of the Cultural Differences.....</b>	<b>39</b>

**T**

<b>Take Care in Expressing Pride in the Founding Fathers.....</b>	<b>40</b>
<b>The Cost of Cross-Cultural Relationships .....</b>	<b>28</b>
<b>The Evangelical Community Must Admit that Racism is Alive .....</b>	<b>33</b>
<b>The Need of Education in Racism</b>	<b>19</b>
<b>The Need of Personal Education in Racism .....</b>	<b>19</b>
<b>The Responsibility of Black Christians in the Race Game ....</b>	<b>34</b>
<b>The Revolutionary War.....</b>	<b>13</b>
<b>The World is Doing a Better Job.</b>	<b>42</b>
<b>This Fourth of July is Yours, Not Mine" .....</b>	<b>23</b>
<b>Time to Re-Examine.....</b>	<b>26</b>
<b>True Freedom is Whose We Are..</b>	<b>19</b>
<b>Trusting God to Work Through Black Leadership.....</b>	<b>30</b>
<b>Two Sides of Affirmative Action .</b>	<b>27</b>

**U**

<b>Un-American Concept .....</b>	<b>31</b>
<b>Understanding the Totality of American History.....</b>	<b>16</b>
<b>Unfair Comparison.....</b>	<b>33</b>
<b>Unity: Working through Tough Issues.....</b>	<b>1</b>

**W**

<b>We Must Be Witnesses .....</b>	<b>36</b>
<b>We WILL Get to the Promised Land .....</b>	<b>43</b>
<b>Welfare--Denial of White Greed .</b>	<b>19</b>
<b>WHAT CAN WE LEARN FROM THIS HISTORY? .....</b>	<b>21</b>
<b>What Counts.....</b>	<b>37</b>
<b>White America Must Partner with Black Leadership.....</b>	<b>26</b>
<b>White Christian Brothers Source of Injustices .....</b>	<b>18</b>
<b>White Christians Need Help From Black Christians.....</b>	<b>36</b>
<b>White Evangelicals Need a New Understanding .....</b>	<b>4</b>
<b>Will Things Change If Affirmative Action is Eliminated? .....</b>	<b>28</b>
<b>Winning the Race to Unity .....</b>	<b>41</b>
<b>Without Sacrifice There is No Reward .....</b>	<b>41</b>
<b>Wrong Question .....</b>	<b>2</b>