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"Finally, in the midst of watered-down positions where racism is accepted policy in so-called Bible-believing churches, we have a clear voice on this issue that not only affects "Christian" schools such as BJU, but others like it. Jon Zens makes it clear and plain that the issue is not ultimately cultural or civil, but it is a spiritual matter. Racism is sin no matter how much Bible BJU and others twist to try and justify this position (1 John 3:14-15; 4:20-21)."

— Harley Howard, President, Bible Study Program Ministry, La Mirada, California

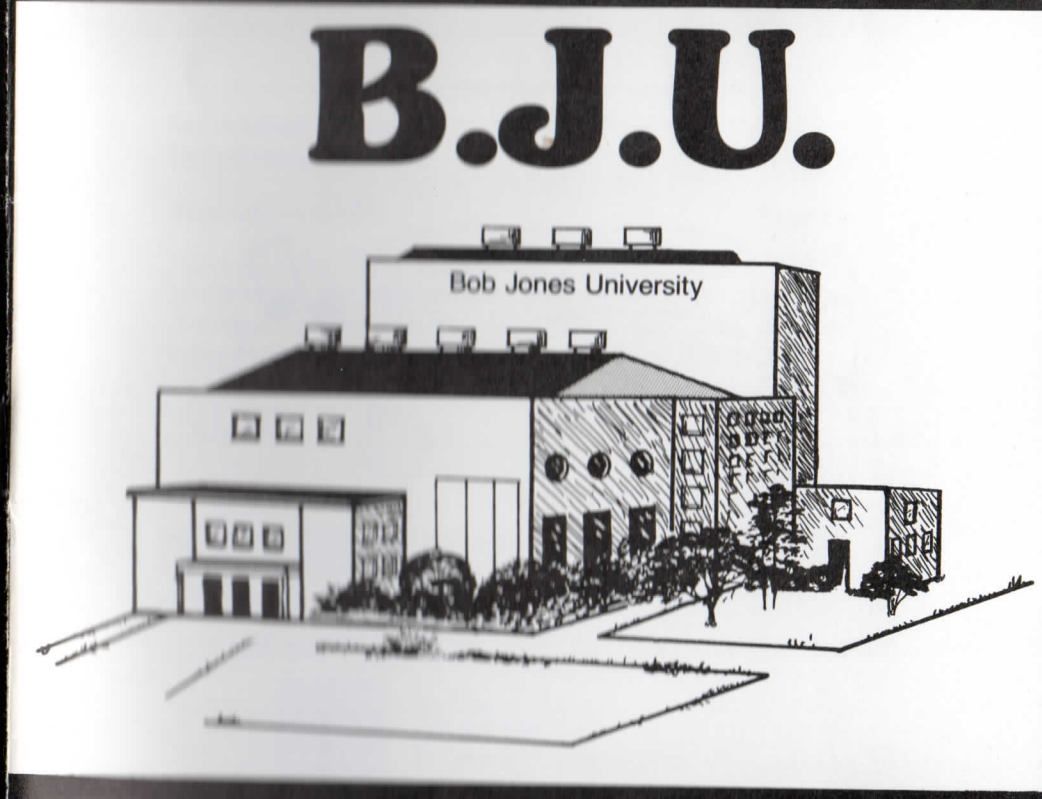
"This booklet confronts BJU with the real issue, one the press has missed in all of the current controversy: an unscrupulous use of Scripture to justify racial segregation. The author shows this to be a serious denial of the gospel, and feels that those looking on need to know that BJU does not represent Biblical Christianity. The world needs to see Christians demonstrating the unity that crosses racial barriers and brings healing to the body of Christ."

— James W. Tharp, Pastor of the First Church of the Nazarene, Seattle, Washington

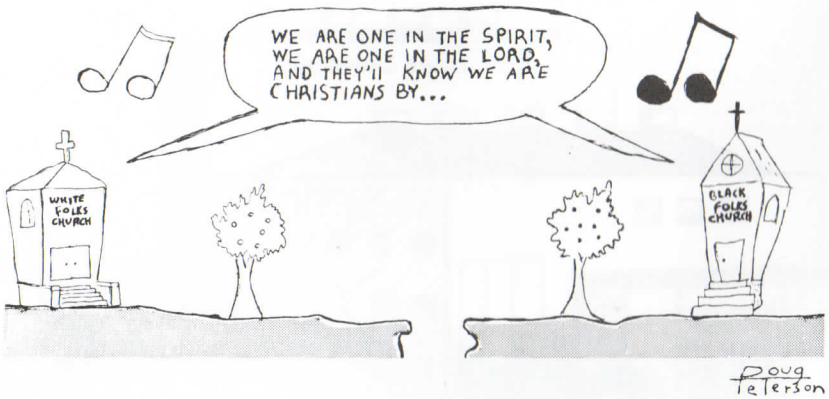
"At last the smokescreen has been cleared away, and the real issues have been exposed in the I.R.S. *vs.* BJU proceedings. In this revealing booklet the author has done a masterful job of uncovering the underlying issue of segregation that has been assidiously covered up by BJU for the past eleven years. Carefully distinguishing between the civil and Biblical issues at stake, the author demonstrates that the segregationalist stance (which BJU has not yet repudiated) is neither Biblical nor Christian."

— Dennis Stevenson Baptist Pastor, Eugene, OR

Segregation or Scripture? The Missing Issue in the Case of the I.R.S. vs. B.J.U.



by Jon Zens



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SEGREGATION OR SCRIPTURE?
THE MISSING ISSUE IN THE CASE OF I.R.S. *VS.* B.J.U.

Jon Zens

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"We had planned to build a school, just like BJU, here in the South for colored people . . . . We wanted to build a great school where colored people could come and get all the culture that we offer here at BJU."

— Bob Jones, Sr., *Is Segregation Scriptural?* (1960)

"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."

— Bob Jones, III, *The Nation*, 1965

"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 BJU 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 . . . ."

— Bob Jones, Jr., Dec., 1970

"This institution's Bible-based convictions are against interracial dating and marriage . . . . Our conviction has never been against admitting Negroes; it has been against interracial dating and marriage . . . ."

— Bob Jones, III, 1975

"It is not a cop-out. The facts are otherwise. If it was a cop-out we wouldn't have minorities there [BJU] in the first place . . . ."

Female questioner: "You only have minorities because the government ordered you to have the minorities in the first place" (applause).

— *Donahue* Show, Jan., 1982

(Female questioner to Bob Jones, III):

"You better . . . excuse me, sir . . . you better consider where *you're* going. I *know* where I'm going."

— *Donahue* Show, Jan., 1982

SEGREGATION OR SCRIPTURE?

THE MISSING ISSUE IN THE CURRENT CASE OF I.R.S. VS. B.J.U.

by Jon Zens

On January 8, 1982, Bob Jones University was thrust into national limelight when the Reagan Administration announced that the Internal Revenue Service would recognize its tax-exempt status, which had been recinded for some seven years. In mid-January, Bob Jones III appeared on ABC's *Nightline* and *Good Morning America*, CBS's *Donahue* show, and PBS's *MacNeil/Lehrer Report*.

The thing that struck me in all of this publicity was that *it appeared that Bob Jones III was never really confronted with the real issue. The* issue was avoided, naturally, by Bob Jones III, and the secular media did not seem to isolate *this* issue and challenge Jones with it.

And what is this issue? The issue is that from its inception in 1927 until 1971, BJU's policy was based on the assumption that *segregation was Scriptural*. Since 1971 BJU has shifted the matter in two directions. First, it has focused on *interracial dating and marriage*, alleging that it has *never been opposed to admitting Negroes*. Secondly, it has emphasized that *freedom* in general is the issue, and not *their* particular religious convictions. While the latter point has much validity, nevertheless these two factors have received all the press, and in the process have created a convenient smokescreen by which BJU has sought to save face.

All of this has been of special interest to me because in early 1971 I challenged the BJU Board concerning this issue, in response to a December communication from Bob Jones Jr. I had attended BJU from September, 1965, to December, 1967, so I was no stranger to this institution.

In what follows, I would like to trace the history of this matter, allow the reader to judge the matter in light of the documentation, and make some practical observations about this matter. Wrapped up in this issue are crucial areas of concern that relate to *the nature of the church* and *civil liberty*. I believe that our acceptance of different kinds of people "in Christ" is an *issue of the gospel* (Rom.15:7), and is directly related to the church's testimony before a *watching world* (John 13:35).

It is of paramount importance to keep in mind that there are *two* realms of concern in the I.R.S. *vs.* B.J.U. controversy. First, there is the *spiritual* realm which relates to the body of Christ. The focus of our attention will be in this area. I would submit the following proposition with regard to this realm: (1) *it is an absolute denial of the gospel to set up racial distinctions within the body of Christ as a basis for keeping Christians apart*. Second, there is the *civil* realm which relates to all men in a nation. Here, I would submit the following proposition: (2) *given our constitutional set-up in America, it is a dangerous policy — with*

grave implications — for a governmental agency to arbitrarily punish an institution for its peculiar religious convictions.

THE CIVIL ISSUE

It is obvious that there is a delicate balance that must be maintained in approaching cases like I.R.S. *vs.* B.J.U. The Senate Finance Committee, now considering the Reagan Administration's proposed legislation to remove tax-exempt status from segregated schools, "expressed unanimous abhorrence of racism," yet "recognized the First Amendment religious liberty problems inherent in legislation dealing with the politically sensitive issue" (*Church and State*, March, 1982, p.15). The chairman of this committee, Robert Dole, observed that Congress "needs all the guidance it can get concerning how to resolve the conflict between nondiscrimination objectives and First Amendment liberties" (*Church and State*, March, 1982, p.15).

I would stand with BJU in their *civil* right to maintain any enrollment policies they wish to enforce. But in the *spiritual* realm their historic no-Negro policy has been deplorable. As a *Christianity Today* editorial stated in 1974:

> We think that Bob Jones is wrong in its racial views and that barring certain students because they are black is an indefensible, unbiblical position. Nevertheless, we consider the withdrawal of exemption a violation of the First Amendment that opens the door wide to government control of religious convictions. It breaches the wall that supposedly separates church and state . . . . Religious freedom includes the right to be wrong, and we would fight for the right of atheistic institutions to deny admission to students who believe in God. Bob Jones is wrong in its theology at this point, but right in its claim to tax-exemption (June 7, 1974, p.30).

I would think that the government must not concern itself with determining which existing tax-exempt organizations are "O.K.," and "worthy," or drop the tax-exempt status for *all* such institutions altogether. From a strictly *Biblical* standpoint, "Christian" groups have no *claim* to tax-exemption. Before the *civil law* they may be able to make a case for their tax-exempt status.

It seems to me that in focusing on this *civil* issue, BJU has glossed over the *real issue* in the spiritual realm.

THE SPIRITUAL ISSUE

BJU claims to be a *Christian*, not a secular institution. Further, the school has arrogantly made the claim that it is "the strongest voice in God's camp" (Bob Jones Jr., *The Fellowship News*, Nov.13, 1971, p.1). It also claims that *all* of its convictions are Biblical: "this school . . . has taken the Biblical position in every particular" (Bob Jones Jr., quoted by Robert G. Sherrill, "New Curricula for Bigotry," *The Nation*, March 29, 1965, p.328). Since segregation has been their conviction, this would mean (in light of the above remarks) that segregation is the *Christian, Biblical* thing to believe among those in God's camp.

BJU maintained from 1927 until 1971 that *in society* and *within the church* segregation of the races was required. They held as a "Biblical conviction" that *segregation was Scriptural*. A BJU graduate wrote to Bob Jones III in 1968:

> I do take exception to a number of University policies: for example, refusal to matriculate qualified African and American Negroes. At the same time I have in talking with others asseverated that the University is honest and straightforward in stating that the school is segregationalist. This is manifestly more praiseworthy than a supposedly integrationist school that practices discrimination, e.g. University of Georgia (Dec.3, 1968).

Bob Jones III replied to this issue:

> I have no intention of sitting down and talking with you about why we do not accept Negroes . . . or anything else. We don't have to defend to you what moves we make. Our policy in [this] area is perfectly sound and reasonable and in the best interest of BJU, a work that God is blessing as no other Christian school has ever been blessed. Fifty godly trustees from all over the nation and every walk of life are unanimous and strong in the position they have directed BJU to take regarding the Negro (Dec.5, 1968).

That *segregation*, not interracial dating, was foundational is revealed clearly in Bob Jones Sr.'s radio message of April 17, 1960, *Is Segregation Scriptural?* When I was at BJU, this booklet was the "answer" given concerning the University's policy of not admitting blacks. The answer to the booklet's question is unequivocal: segregation is Scriptural.

> If you are against segregation and against racial separation, then you are against God Almighty because He made racial separation in order to preserve the race through whom He could send the Messiah and through whom He could send the Bible. God is the author of segregation (p.19).

In Bob Sr.'s thinking, then, Blacks and Whites should *not* be in the same local church:

> But you [Negores] are here in America where you have *your own* schools and *your own* churches and *your own* liberties and *your own* rights, with certain restrictions that God Almighty put about you — restrictions that are in line with the Word of God (p.22; emphasis mine).

Instead of welcoming Negro Christians into BJU, Bob Sr. rather conceived of a separate school for *them*:

> We had planned to build a school, just like BJU, here in the South for colored people . . . . We wanted to build a great school where colored people could come and get all the culture that we offer here at BJU (p.24).

Jones Sr. ends up in a strange dialectic where we are one in Christ *in heaven*, but *down here* we must be separate:

> In the church of God there are no Jews, no Gentiles, no white folks, no black folks. We are one in Christ . . . . We will be one forever with Christ. But we are not one down here, as far as race is concerned and as far as nations are concerned (pp.28-29).

It is clear that *segregation* was the basic conviction of BJU. *Inter-*

racial dating was a spin-off from this basic, foundational belief. In the controversy that surfaced in 1975 and now in 1982, the issue of *segregation* has been pushed off to the side. Bob Jones III claims *now* that the school has *never* been opposed to admitting blacks, but only opposed to interracial dating/marriage. The facts will not bear out such a conclusion.

AN HISTORICAL SURVEY

In 1960, BJU's position was made clear in Bob Jones Sr.'s *Is Segregation Scriptural?* Negro Christians were not allowed as students. If anything, a separate school would have to be built for them.

In 1965, the segregationalist perspective emerges in Bob Jones III's remarks:

> Until we have our redeemed, supernatural bodies in Heaven, we're not going to be equal here, and there's no sense in trying to be . . . . 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 . . . . [This] is purely what I've been taught, and what I have been able to study is the teaching of the Scripture (Quoted by Sherrill, "New Curricula," p.331; cf. Larry L. King, "Bob Jones University: The Buckle on the Bible Belt," *Harper's Magazine*, June, 1966, p.58).

I personally heard Bob Jones Jr. echo these sentiments in a chapel message in 1966 or 1967.

In July of 1970 the IRS announced that it could no longer grant tax-exempt status to segregated schools who were in violation of the Civil Rights Act of 1964. This announcement "posed the first real threat to the University's tax-exempt status" (*Christianity Today*, Dec.17, 1971, p.34).

Bob Jones Jr. wrote a letter of appeal on Dec.9, 1970, in which he warned that in this IRS action against BJU "the whole cause of Christ is at stake" (cf. Appendix A). Along with this letter was a "Statement" from the President in which he sought to explain and justify in brief compass the University's no-Negro admittance policy (cf. Appendix B).

When this communication came to me, I was attending Westminster Theological Seminary in Philadelphia. Believing that Bob Jones Jr.'s sentiments were unscriptural, I felt constrained to appeal to the President, the Voting Board and the Advisory Board of BJU (about 70 people). This I did in a letter (cf. Appendix C).

I never received a reply from the President, or anyone on the Voting Board. The sole response was from a person on the Advisory Board in February, 1971. He felt that in this age it is best to have a black church on one corner, and a white church on another corner: "Mr. Zens, you apply that which God will resolve in Heaven to our present situation on earth" (cf. Appendix D).

Negro Students Would Cause Trouble

In the April, 1971, *Voice of the Alumni*, an article entitled "Can Two Walk Together Except They Are Agreed?" was given to partially explain "why the University does not enroll Negroes at this time." It consisted mostly of quotations from Christian Negro leaders and students who attended "The Black Student at the Christian College" conference. In light of these quotations, BJU concludes "that other Christian schools are being drawn away from their founding purposes because of trying to acommodate to the unreasonable demands of their seething, angry, dissident Black students." Hence, in order to keep "this institution true to its founding principles," BJU cannot "in the best interest of BJU's Caucasian and Oriental students" open its "doors to Negroes at this time."

Three questions: (1) what documentation could be provided to substantiate the ill-effects resulting from the presence of Blacks at other Christian colleges?; (2) what documentation could be given to categorically label these Black students as "seething, angry and dissident"?; (3) do we not have every reason to believe that one of the "founding principles" of BJU applicable in this matter is *segregation*?

First Black Student Admitted

In September, 1971, BJU's tax-exempt status was about to be revoked (*Christianity Today*, Dec.17, 1971, p.34). But also at this time — and for the *first* time — BJU admitted a *married* Negro student as a part-time attendee (he left the school about a month after admission). By admitting *married* Blacks BJU could assure that the problem of interracial dating would be avoided. In September, 1971, BJU still vowed that they would not "back down and sign an open-admission policy" and allow *single* Blacks to attend (*CT*, Dec.17, 1971, p.34).

Crucial Shift

It is at this point that a significant shift in BJU's rationale for no-Negroes took place. *In the past*, the foundational doctrine of BJU was *segregation*. *Now*, in 1971, "Jones [III] said the board of Trustees has based its refusal to admit blacks on opposition to interracial dating that the board members believed would result" (*Greenville Piedmont*, September, 1971).

Before, the conviction was that, on "Biblical principle," *no Black students should be admitted* because the races should be kept separate (e.g., a separate school, like BJU, should be built for Blacks). *Now*, married Negroes could be admitted in order to avoid the potential of interracial dating. *This is a shift that has not been taken into consideration in the 1975 and 1982 controversies.*

1975 Virginia Court Decision

In April, 1975, a Virginia Court decision ruled that a Black child could not be refused admittance to a segregated private school. In some sense, apparently, BJU viewed this as now the law of the land. The front-page headline in the August 5, 1975, *Greenville Piedmont* announced: "BJU 'Obeys' Law, Admits Single Blacks."

Bob Jones III claimed that in obeying this law the school was not compromising its previous convictions:

> If the day comes when the laws require that we do something contrary to what we believe the Bible teaches, we will refuse and go to jail for righteousness sake rather than compromise our convictions (*Greenville Piedmont*, Aug.5, 1975, p.1).

But how could BJU obey this law without compromising? BJU's original admission policy was that *no Blacks should be admitted* because the Bible required the separation of the races. The best that could be done was to build a separate school for Blacks. On what *consistent* basis, then, could BJU obey this law which clearly required them to violate their original policy? Had the day not come for them to go to jail? I wrote Bob Jones III on August 12, 1975 about this (cf. Appendix E), and received a reply from Harry Ward, along with two letters sent out by Bob Jones III (cf. Appendix F). Amazingly, Mr. Ward said, "we had no particular conviction against enrolling blacks, but we do have a conviction against interracial dating and marriage; and not enrolling them was the best way we knew to protect these convictions." In one of the enclosed letters, Bob III said, "our conviction has never been against admitting Negroes; it has been against interracial dating and marriage."

But can these sentiments be sustained by the facts of BJU's history? Rather, until 1971, was their conviction not that the segregation of the races was Scriptural, and *on that basis* Blacks could not be admitted? Has not a very critical shift taken place?

Feeling that Mr. Ward's reply skirted the issues I raised in my August 12th letter, I wrote Bob Jones III again on January 14, 1976 (cf. Appendix G, Part [a]). No reply was received. So I wrote Mr. Ward on March 4, 1976, and asked why my questions were not being answered (cf. Appendix G, Part [b]).

Silence from Greenville. No reply.

Why? Did I touch on issues they could not answer, or were my points so ridiculous that they merited no reply? In light of the whole picture, *you judge*.

SOME PRACTICAL OBSERVATIONS

Why bring up these matters regarding the history of BJU's policy of segregation? What can we learn from considering these matters?

1. *It is important to isolate what the real issue is in the Bob Jones case*. Bob Jones III says, "BJU's case is not a race case. It never has been. It is a freedom of religion case" (ABC News *Nightline*, transcript of Show #180, Jan.15, 1982, pp.2-3). This sentiment plays down the nagging reality of the *spiritual* issue — is it right to exclude Christian Negroes from a "Christian" university on the basis of the segregation doctrine? What is indeed a *spiritual issue* of tremendous importance has been turned into a *civil case* having tremendous implications for the freedom of religion in general.

Bob Jones III smugly skips over BJU's discriminatory past by saying, "we have open admission policies. You saw the blacks in the film that was shown a while ago. Everybody is treated alike" (*Nightline*, p.5). In a *Washington Post* guest editorial, Jones III wrote, "BJU has a racially integrated student body and educates its students without discrimination" ("The Issue is Religion, Not Race," Jan.24, 1982).

But these remarks only apply to a policy that BJU reluctantly submitted to since 1975! Prior to that time, it was thought best to have a separate school for Blacks. C'mon, Mr. Jones, how can we take your above statements seriously? Your educational policies until 1975 were highly discriminatory, and *still would be* were you not *forced* to change. The most important issue from a spiritual standpoint is *segregation* or *Scripture*?

> While on the *Donahue* show,
>
> Bob Jones III had plenty of opportunity to show a little humility about his school's former exclusion of blacks. He could have conceded that BJU has come a long way in integration, even though considerably behind the rest of the South. His attitude on this point gave no hint of anything but a superficial acceptance of blacks (James Stahr, "B.J.U. and the I.R.S.," *Interest*, March, 1982, p.2).

2. *The image of the gospel is at stake*. In Galatians 2, Paul recounts his experience at Antioch. When some of the circumcision-party came from Jerusalem, Peter moved from table fellowship with Gentile believers to table fellowship with Jewish believers (2:12). Peter said *by his actions* that the gospel was faith in Christ *plus* living like a Jew (2:14). Paul saw in this action that the whole gospel was at stake (2:11,14).

The gospel is being denied when "Christian" institutions or churches refuse to accept other Christians because of *any* outward condition (color, economic or educational status, etc.). They are in their actions communicating to the world that the gospel is faith in Christ *plus* being middle-class White, etc.

Bob Jones III says, "Here's a religious institution [BJU] that has one little, irrelevant rule that society says is unacceptable, and society says, 'We're going to penalize you. We're going to tax you'" (Quoted by Ellen O' Brien, "Render to Caesar: A Modern Parable," *The Record*, East Bergen, N.J., Feb.4, 1982, p.A-12). "Irrelevant rule"? Hardly. That rule — no interracial dating — is based on the supposition that racial segregation is mandatory in the church. To practice such a rule is a denial of everything the gospel stands for. The same gospel that brought Jew and Gentile into the *same local churches* in Paul's day, can bring Blacks and Whites into the same assemblies in our day.

Interestingly, George Wallace (who received an honorary doctorate from BJU) has apparently radically changed his views about segregation.

> Wallace, a noted segregationalist during his days as a powerful Southern politician, said the old way in the South is gone forever.

> Those who defended the old way thought it was right, but were mistaken, he surmised . . . . Those groups who use the Bible to defend their racism are "deadly wrong," said Wallace . . . . "There is nothing in the Bible to indicate you can get in heaven by hating anyone because of race, color, creed or national origin ("George Wallace Reflects . . .," *BRR*, Vol.10, #3, 1981, p.27; cf. "George Wallace, Ten Years Later," *Christianity Today*, April 9, 1982, pp. 52-53).

It is important for us to see that the BJU-type outlook "has given America's evangelicals a black eye," because it "identifies born-again Christianity with an outdated racial attitude that is now abhorrent to the great majority of evangelicals" (Stahr, "B.J.U. and the I.R.S.," *Interest*, March, 1982, p.2).

If the churches were judging themselves more in these matters, the world would have a better picture of what the gospel is all about. "If we would do more yelling and screaming about racist practices in our own evangelical ranks, the civil rights people wouldn't be so tempted to turn to Congress or the I.R.S. to right the wrongs in American society" (Stahr, p.17).

What image has BJU communicated over the years to Negroes? One of acceptance or rejection? BJU's actions speak louder than Bob Jones III's unconvincing words, "everybody there is treated alike." When Ted Koppel noted that out of 6,300 BJU students, less than a dozen were Blacks, Jones III replied: "That may be. We have a small number of blacks, a small number of orientals. But that's not by our choice; it's by theirs" (*Nightline*, #180, p.5). What about from 1927 - 1975, Mr. Jones, when you did not allow them the choice to attend BJU? Was that not by *your* choice, not their's?

One 1969 female graduate of BJU (name withheld, of course) observed, "even if the rule has changed, attitudes haven't, and I can't imagine blacks crashing the gates to apply . . . . But I just don't think there will be any blacks. I know if I was black, I wouldn't want to attend" (*Greenville Piedmont*, Aug.6, 1975, p.40). She is no doubt accurate, for during most of its history, BJU has communicated to blacks that they should have their *own* schools, and their *own* churches, with special thanks to White people — as Bob Jones Sr. put it in his prayer, "we thank Thee that white people who had a little more money helped them build their churches and stood by them and when they got sick, they helped them" (*Is Segregation Scriptural?*, p.32).

3. *Interracial dating and marriage by believers is not condemned in Scripture.* In the Old Testament we have the example of Moses who married interracially: "And Miriam and Aaron spoke against Moses because of the Ethopian woman whom he had married: for he had married an Ethopian woman" (Num.12:1). If such a deed was so sinful, why is it that God was upset with Miriam and Aaron for their foolish sin (Num.12:8,11)? In the New Testament, the only requirement for a believer is that he/she marry another believer. It is nowhere specified

that a believer must marry a believer of the same ethnic strain. Granted, there are *cultural* considerations that a couple would have to think about seriously before marrying. But there is nothing in Scripture to forbid two believers of any ethnic background from marrying. As Bruce Ray summarizes:

> There are many white and black Christians who would scarcely raise an eyebrow if their son or daughter wanted to marry an unbeliever, but who would hit the roof at the prospect of an interracial marriage of two believers. But which marriage is more Scriptural and therefore more honoring to God? Interracial marriages may pose a problem to our sinful society, but the interracial marriage of believers should not be offensive to the Church of Jesus Christ made up of people from every tribe, language and nation ("Jesus' New Commandment to the Church: Black or White?," *BRR*, Vol.4, #2-3, 1975, p.26).

Charles Bishop, a BJU graduate, uses Nehemiah 13 as proof against interracial marriage (*The Nation*, "New Curricula," p.332). Israelites intermarried with the children of Ashdod. But this, in type form, illustrates the principle of 2 Cor.6:14 — believers are not to marry unbelievers. The Nehemiah passage has nothing to say about believers marrying only within their race. Christians are free to marry "in the Lord."

4. *We must not avoid the thinking process in facing crucial issues.* At BJU many traditions are taught as "gospel," when in reality there is room for liberty among Christians. The segregationalist tradition is obviously deeply-rooted at BJU. However, students at BJU are not encouraged to *think*, but, as Bob III states, "we're unusual in our objectives to teach the student *what he believes*" ("New Curricula," p.328). "Put in another way," Robert Sherrill observes, "the college teaches its graduates to act from a pre-thought, not to think . . . . And the best way to insure that their graduates act in a prescribed way is to spend four years, as the President says, 'teaching them what they think'" ("New Curricula," p.328).

One student I knew at BJU was shipped (expelled) in 1968. His crime? At the evening prayer meeting in the dorm, he requested prayer that the students would be given wisdom by the Holy Spirit as they listened to the chapel speaker for that week (John R. Rice), so that they would be able to discern truth and error. That was not a good request to make at BJU. The next morning he was told by the Administration that the students did not need the discernment of the Spirit because the chapel speakers had been pre-screened, and that assured that they would only hear the truth.

One reason why so many screwball things can go on in the name of Jesus Christ is because most people simply *do not think*.

5. *We must show love to our enemies.* Fundamentalists have a tendency to accentuate what might be called "imprecatory" elements.

They can be very harsh in the application of principles. For example, in deploring USA wheat shipments to the USSR, Charles Bishop tries to bring the Old Testament to bear on this situation: "God never told people in the O.T. to go in and feed people who were against Him" ("New Curricula," p.333). But the New Testament (and the Old) *does* teach us to feed our enemies (Luke 6:35; Rom.12:20). The Overstreets observe that Fundamentalism "is a highly selective blend of those aspects of the N.T. that specifically relate to personal salvation and those aspects of the O.T. that give them permission to be exclusive and to hate their enemies" (Harry and Bonaro Overstreet, *The Strange Tactics of Extremism*, p.145). The O.T., of course, does not teach people to hate their enemies. But Fundamentalists do latch on to certain O.T. passages to justify nationalistic aggression or retaliation. It does not appear to me that BJU has shown love to those she repeatedly designates as God's enemies. Nor have they *welcomed* Negro Christians into their fellowship.

The world needs to know that BJU does not represent Biblical Christianity. The world needs to *see* Christians demonstrating that "sociological healing" that the gospel brings along with personal salvation.

The late Bob Jones Sr., Bob Jones, Jr., and Bob Jones III.

APPENDIX A
(edited)

My dear Friend, December 9, 1970

IT LOOKS AS IF BOB JONES UNIVERSITY WILL LOSE ITS TAX EXEMPT STATUS SHORTLY.

We have received from the Internal Revenue Service a notice that any institution that does not enroll black students without restriction will no longer be granted exemption from income tax and that gifts made to such institutions will no longer be tax deductible. I hope you will read very carefully the enclosed material explaining just why Bob Jones University does not accept black students. We are not "against" Blacks. Our Board simply does not feel it is in the best interest of either our white students or the Blacks themselves to enroll black students at the present time with conditions as they are . . . .

If the income tax exemption can be used to blackmail educational institutions, the next step is to use it to blackmail churches. The National Council of Churches and liberal denominations would like nothing better than to see this pressure applied to independent, fundamental, Bible-believing churches to force them "into line." We feel, therefore, that the whole cause of Christ is at stake in this matter; and Bob Jones University is going to fight for fairness and freedom for all Christian educational institutions and churches in America . . . .

Sincerely yours,

Bob Jones [Jr.], President

APPENDIX B

A STATEMENT FROM THE PRESIDENT OF BJU

The Board of Trustees of Bob Jones University is made up of fifty godly men and women from all sections of the United States. They are *unanimous* in their convictions that BJU should not enroll Negro students. This Board is responsible for administering the affairs of BJU, establishing its policies, and seeing that it is operated in line with Scriptural principles.

The fact that we do no 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 were an institution like BJU 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; and where God sets up barriers, He does it for human good. In fact, Paul makes this quite clear in his sermon on Mars' Hill, the first portion of which the integrationists love so to quote: "He has made of one blood all nations of men for to dwell on the face of the earth." They never continue, however, "and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of

us."

The emphasis today is on one world, one race, one church; but this is to be a world in rebellion against God ruled by Antichrist, a mongrel race in defiance of the separation which God has put up, and an apostate church, serving Antichrist.

College years are the time when young people make their life contacts, fall in love, and get married; and we do not believe intermarriage of the races is Scriptural. That such is the purpose of the whole present emphasis is apparent from a statement from one of the leaders of the NAACP who said, "The racial problem will not be settled in the Courtroom but in the bedroom."

We accept a few Oriental students, but we do so with a definite understanding that they will not date outside of their own race. If we took Negro students here on this basis today, they would resent that restriction and would cry that they were being discriminated against because they were not allowed to date Orientals or Caucasians. If we had to expel a black student today for the worst possible offense — stealing, attempted rape, or something of that sort — he would cry that he was being persecuted because he was black; and we would be picketed, annoyed, and harassed. The very attitude of the integrationist today makes it impossible for us to find any basis on which we can accept Negro students without violating Christian and Scriptural principles and without being put in a position where we could be harassed, annoyed, and threatened. The Board is not going to be put in any such position.

In this as in all matters, this institution seeks to do what we believe to be right, what we believe to be Scriptural, and what we believe to be in the best interest of the testimony of this institution and the welfare of our students. It is unfortunate that some Christians have been brainwashed by the propaganda of the integrationists to the point where they feel guilty if they do not integrate, when the truth is in most cases they should feel guilty if they *do* integrate on a basis that violates the boundaries which God has put up.

APPENDIX C

January 11, 1971

Dear Dr. Bob,

Having given much consideration and prayer to your letter and "Statement" of Dec.9th, I feel constrained in the interest of the Scriptural testimony of the University to ask those instrumental in making the decision regarding the exclusion of Negro Christians to prayerfully consider the enclosed letter.

An attempt has been made to reach as many as possible with the enclosed letter who were involved in making this decision.

Yours truly,
Jon Zens

Jan.10, 1971

Dear Board of Trustees of BJU,

Having come in contact with your Dec.9th communication regarding the potential loss of your tax exemption, which included the "Statement from the President," I found myself in basic agreement with the assessment of our apostate culture, especially with reference to the rebellion

of modern Babel-builders who seek an impossible unity apart from the Word and the Christ of which it testifies.

But I feel constrained to speak — knowing that we have a common interest in Truth — concerning what appears to be a fundamental misunderstanding which leads to confusion. The general dealings of God with men in a fallen creation are applied to God's special dealings with the church in redemption. For instance, you say,

> I wish there was an institution like BJU 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 . . .

Now you may wish to apply this principle to a secular society in general, but how can you apply this to the Christian church in particular? Has God "set up" racial barriers in the sphere of the church? Granted, secular men are trying to break down God-ordained barriers. But can you say that this secular sin is also a sin for the true Christian church? Would God have a Bible-believing church "solely for Blacks" on one corner in Greenville, and another solely for whites on another corner? It would seem that the Word of God teaches that although racial tension exists in a non-Christian society, *in the church* of Jesus Christ such tension is resolved. The Scriptures teach that in the church, one of the central results of Gospel preaching is a breaking down of racial barriers — a "sociological healing" is effected by which men of diverse racial, economic and religious backgrounds can dwell together in peace because they are all "in Christ."

(1) Acts 2:5-11,41-47 — Here we have dispersed Jewish men of "every nation under heaven" gathered at Pentecost in Jerusalem. These men had settled in this city (v.5). It is evident from verses 6 and 8 that there was a language barrier being broken down by the tongues of Pentecost. In verses 9-11 it is evident that many geographical areas were being brought together. This is the establishing of the church of Christ. Separate churches were not established for the various groups. Rather, they were all received into the one "church at Jerusalem" (v.47). They were of "one accord" and had "all things in common" (vv.44,46). In vv.9-11 you have some fourteen geographical groups of men coming together in *one* church.

(2) Acts 13:1 — From the brief list of men at the Antioch church it is evident that diverse racial groups were united "in Christ." A man from the geographical area of North Africa is included in this list.

(3) Acts 10:14-15,28,45; 11:3,17-18 — From these passages it is clear that a central issue in the extension of the gospel was racial. Peter — in trying to keep the Mosaic law which forbade "a man that is a Jew to keep company with one of another nation" — was hesitant to break down this barrier which God had set up for generations. Through a vision God teaches Peter that this racial barrier no longer exists in the sphere of the church. Jews and Gentiles (which would include Negroes, Whites and Chinese) can come together *in the church* without enmity. A separate church is not established solely for each ethnic group.

(4) Eph.2:14-18 — "For He is our peace, who has made both one." It is a well-established fact of history that the racial tension which existed

between Jew and Gentile was of such magnitude that the racial conflicts of our day (Black-White, Hindu-Muslim, etc.) are in comparison "kid-stuff" in many respects. Alfred Edersheim tells us that

> In truth, the bitter hatred which the Jew bore to the Gentile can only be explained from the estimate entertained of his character. The most vile, and even unnatural, crimes were imputed to them . . . .They and theirs were defiled; their homes unclean . . . . Their wine was interdicted — the mere touch of a heathen polluted a whole cask . . . . Painful as these details are, they could be multiplied (*Life & Times of Jesus the Messiah*, Vol.II, pp.85ff.).

We have not matched such bigotry even in America. Eph.2 would teach us that this racial enmity which was unparalleled in history was slain by Jesus Christ. Both Jew and Gentile — ethnically alienated — are made "one" in Jesus Christ in the sphere of His body, which is the church.

Thus, while it is sinful for unregenerate men to seek a "one race" world on a humanistic basis, it is not sinful for Christians of all races to be visibly one in the church — if this unity is based on Apostolic doctrine and upon the foundation of Jesus Christ . . . . So while there is a "oneness" that emmanating from the mystery of iniquity, there is also a Scriptural program of "oneness" *in the church* which demonstrates to the world that "peace" and "unity" cannot be gained through a United Nations or a C.O.C.U., but only through the Body of Christ.

Now how is this truth being actively demonstrated at Bob Jones? How is the "sociological healing" among men being shown in this crucial area? It would be inconsistent to claim that the sinful attitudes of sinners could keep you from obeying the commands of God.

(5) Col.3:11; Gal.3:28; 1 Cor.12:13 — "there is neither Greek or Jew . . . Barbarian, Scythian, bond or free; but Christ is all, and in all." It is obvious from these passages that *in the church* racial barriers are broken down. One thing characterized all these visible assemblies: those of all races "in Christ" were welcome. If there is one place in the world where men should be able to visibly see "sociological healing" it is in the Biblical church. If there is one place where enmity between the races should be non-existent it is in the Biblical church. Dr. Woodbridge says in *A Handbook of Christian Truth*:

> As members of the body are closely related to the head and to the other members, so Christians everywhere, irrespective of race, color or denominational affiliation, are indissolubly linked with Christ the Head and with one another in the bonds of doctrine and charity (p.271).

From these Scriptural teachings it is clear that we cannot apply the secular idea of "one world, one race, one church" to the body of Christ. The "integration" the world seeks is not Scripturally based. But integration *in the church* — where there is One Lord, One Faith and One Baptism — is not *forced* but *fundamental* to the very nature of the body. To be racially segregated in the church is to deny on a practical level the very nature of the Body. It is corporately *one*. The church is a "chosen race" composed of some from every tribe, kindred and tongue (Rev.5:9; 1 Pet.2:9). The true church does not erect a sanctuary solely for the Blacks, and another for Whites. They all drink of the same

Spirit in the same sanctuary.

It is necessary to keep in mind the nature of the church as discussed above, then, when approaching Acts 17:26. This verse has primary reference to God's general dealings with men. The "Universal Fatherhood of God" here presented — that He gives life and breath and all things to all men, and that in Him they live and move and have their being — is not a *redemptive* Fatherhood, but rather a *creational* Fatherhood. Paul is teaching here within the realm of the Noahic covenant which was made in general with all creation, rather than within the Abrahamic covenant in which the redemptive purposes of God are focused. It would seem of importance to note that the verse does not set up a tri-racial structure with boundaries, but rather national boundaries. In the case of America, our national boundary would include many different races. Paul is not delineating the latter but the former. Both the "times" and the "boundaries" of "nations" are determined. But the verse does not say anything about these bounds being determined *once for all*, but that God also determines the *duration* of these bounds as is indicated by the word "times." The bounds of habitation here specified are not racial bounds but national bounds. For instance, it would refer to the boundary between Canada and America (as "nations"), and not to the boundaries between White and Black in America (as "races").

In creation, these boundaries of habitation are a demonstration that God is anti-Babel. He has confused their tongues and scattered men in order that they might seek Him instead of seeking security among themselves. But in redemption (in the church) God has purposed to break down these barriers, as we have seen from other Scriptures. Can Acts 17:26 be applicable as a mandate to segregate in the sphere of the church? To do so would be to violate the meaning and context of the verse, and to contradict other clear verses.

In the "Statement of the President" this vital distinction between God's general dealings with nations, and particular dealings in the church is not made. It is stated that in Acts 17:26 "God has set up racial barriers." But if the verse is studied closely, there is no indication that Paul has races in view. He is speaking about national boundaries since Babel. These alleged barriers set up in Acts 17:26 are applied without qualification to a Christian context . . . . For a *Christian* institution to keep out qualified *brethren* of any race is a practical denial of Christ's work to reconcile men to one another. This practice certainly has no *Scriptural* basis, although one certainly should have the civil right to allow whom he pleases on his property.

According to your standards, ethnic boundaries are set up by God, and this rules out having Negroes. If this is so, on what *consistent* basis can you allow Orientals? Shouldn't there be — to be consistent — a Christian school solely for Orientals? If you answer, "the very attitude of the integrationist today makes it impossible," then why weren't Blacks allowed in BJU back in the days *before* civil rights agitation existed (before 1956)?

You presuppose that Black students would cry "discrimination" if their dating was restricted. What leads you to believe that a *Christian* Black student would say that? You have no evidence. If they really

wanted their education as a Christian at BJU, they would more than likely submit to your regulation.

Another reason given for not having Blacks is that you would be "harassed." It would seem that if you do or do not accept Negroes you are going to be "harassed." *Not* having Blacks is not going to cause a decline in harassment. Dr. McIntire's Shelton College has Black students, and the college does not seem to be experiencing harassment in this area as a result of their policy.

The government is asking you to accept Blacks, not on the basis of Christian principles or the nature of the church, but because they are Babel-builders. God's directives to a *Christian* institution would be to accept brethren of all races (the consequences of such obedience must be left in the hands of God) on a Scriptural basis and because of the nature of the church. To disobey Scripture because of "the very attitude of the integrationist today" is compromise. It would appear that if qualified Christian Negroes had been allowed as students since the school's inception in 1927, perhaps the present problems would to some degree be dissolved.

I have tried to deal honestly with Scripture in light of the position espoused by the University. I would not bother writing about this issue if you were a secular institution not believing in anything. But being a Christian institution, and claiming your position is Biblical, would constrain me to ask you to consider your position before God in light of His clear Word. Without Him we can do nothing. May He grant in these evil days grace to us in order that we might obey His revealed will — His commands are not grievous.

Sincerely yours,
Jon Zens

APPENDIX D
(edited)

Feb.8, 1971

Dear Mr. Zens,

Although I believe you would have been more constructive to write privately to Dr. Bob Jones, President of BJU, rather than to the Board of Trustees, I appreciate your frankness and your right to express your opinions. Hardly can I pose as an authority in any field; nevertheless, I have been theologically trained and have been preaching the Gospel about twenty years.

Your letter provoked much time in re-examination of my position relative to the whole counsel of God, and particularly to the Scriptures you quote in your letter. Please forgive me if I missed the impact of your letter. The only point that you have made is where you said, "According to your standards, ethnic boundaries are set up by God, and this rules out having Negroes. If this be so, on what consistent basis can you allow Orientals?"

Mr. Zens, I cannot and need not speak for Dr. Jones; however, it seems obvious to me that Blacks are notoriously troubling our nation today while Orientals happily abide by our laws and respect the rights of others. Surely, if Orientals presented the problems that Negroes do,

they too would be denied entrance to any institution having standards comparable to BJU . . . . Personally, I can remember several times when Dr. Bob Jones expressed before the official board a personal desire to admit Negroes to the University, but the entire Board including Dr. Jones felt that the circumstances prevented such a possibility at this time. Back in 1956, before the Civil Rights agitation, I cannot recall any Negroes having a desire to attend BJU.

Regarding your interpretation of Scripture, I am happy that you seem to perceive that the "mystery of iniquity doth already work." Furthermore, I am impressed that you may well be sincere and honest. I submit the following as a necessary correction to what I believe is serious misunderstanding of God's Word on your part.

Because of natural barriers and other problems that develop because Christians are still in the flesh, a Bible-believing church solely for Blacks on one corner, and another solely for Whites on another corner is probably the best consideration and respect for both peoples. I think this would promote true love in all Christians, and it surely would not embarrass me. Furthermore, I fail to see how having the races together in one church could testify to the world for Christ any more significantly than the two separate churches Spiritually united in efforts for our Lord and love toward one another. It seems to me that natural divisions instituted by God and ignored by those who would physically unite the races is what causes tensions. You say, "a 'sociological healing' is effected by which men of diverse racial, economic and religious backgrounds can dwell together in peace 'in Christ.'" The truth is that our being "in Christ" is but a spiritual attainment. As we are now physically, we Christians shall never be one because even in Heaven we shall have resurrected bodies. Mr. Zens, I respectfully submit that your entire interpretation is predicated by the confusion of spiritual and physical attainment in Christ . . . .

Refer to Acts 10:14,15,28,45; 11:3,17-18. You say, "From these passages it is clear that a central issue in the extension of the Gospel was racial." The only trouble is that such an interpretation is not clear to me. The central issue was religious and not racial prejudice . . . .

Of Eph.2:14-18, "For He is our peace, who has made both one," you determine means racial tension. This is tension that is national with the Jew and Gentile but not racial . . . . The perversions of Judaism developed an "exclusive spirit" in Jews that the Gentiles hate . . . . therefore, through Christ the Jew and Gentile can become spiritually united while the basic physical differences remain . . . .

Christians can be one in doctrine and one in Christ spiritually whether or not they are members of the same church location. Since Jesus Christ always referred to spiritual rather than organizational unity for Christians, you do the Scriptures great injustice to confuse the Spiritual with the physical. Mr. Zens, you apply that which God will resolve in Heaven to our present situation on earth . . . .

Last of all, regarding Acts 17:26 . . . . While Caucasians and Negroes can overlap as far as nations are concerned, God, nevertheless, originally put races into separate geographic locations at some point. Their coming together into one nation as in America is permitted of God but probably not intended by God. It seems to me, Mr. Zens, that what you

advocate is that racial inter-marriage is spiritual as long as both parties are truly born-again. What I am saying is that God did not intend racial inter-marriage on this earth. The natural barriers God put between us physically, we will find erased Spiritually in heaven, but not on earth. On earth we may have in Christ a Spiritual oneness which is a greater and truer testimony for Christ than a physical oneness which many people of the world resent. God, as someone said, "never made a Robin co-habit with the Blue Jay," and He is the author of all creation.

Mr. Zens, I write with no desire to argue further any of these points, but with Christian love and a true desire to be helpful. I hope you will be blessed by the efforts I have put forth.

Sincerely yours,
Don Wilson
cc: Dr. Bob Jones, Jr.

APPENDIX E

August 12, 1975

Dear Dr. Bob III,

If you will bear with me, I have some matters to share with you . . . .

Also I never received a reply from anyone on the Voting Board to my 1970 letter regarding your admittance policies.

In light of recent developments in this matter at BJU, I do not understand how you can "obey" the law without sacrificing what you feel are your Biblical convictions. You are quoted as saying:

> This institution has certain Bible convictions that its previous admissions policies were designed to protect . . . .
>
> If the day comes when the laws require that we do something contrary [to our convictions] we will refuse and go to jail . . . . (*Greenville Piedmont*, Aug.5, 1975).

From these statements I must conclude that you should go to jail and refuse to submit to a law that forces you to compromise your convictions. The logic is obvious:

a. Your admissions policy for years was based on "Bible convictions."

b. In order to comply with this federal court ruling you must sacrifice your Biblical convictions.

c. Therefore, from what you've said, shouldn't you "obey God rather than men" and go to jail . . . . Hasn't "the day come" when you must stand for your convictions in the face of such a law? Please explain.

Thank you very much for giving these matters your consideration.

Sincerely yours,
Jon Zens

APPENDIX F

August 15, 1975

Dear Mr. Zens

Your letter addressed to the President of the University has been received. I am writing for him, but we would not reply at all to your letter except to clear the reputation of BJU.

The University has not sacrificed any Bible convictions. It has sacrificed its preference for a racially-exclusive admission policy in order to do the Scriptural thing and obey Caesar's laws which we can obey without denying God what is God's. Your prejudice against BJU will probably keep you from seeing anything clearly as it relates to the school; and on the basis of our previous contact with you as a student, we seriously doubt that you have the reasoning ability to handle this one; but nonetheless, before you spread any lies about BJU, we are going to put the truth in your hands. Then, if you misrepresent us, we can at least tell people that we did everything in our power to set you straight.

Enclosed are two letters that explain exactly what we have done. We have not compromised any convictions. We had no particular conviction against enrolling blacks, but we do have a conviction against interracial dating and marriage; and not enrolling them was the best way we knew to protect those convictions. If we had convictions against black people being here, we would not have taken married blacks some years ago [1971]. Since our conviction was against interracial dating and marriage, we took married blacks knowing there would not be any dating problems there and that our conviction would be protected.

Very truly yours,
Harry Ward, Executive Assistant

May 29, 1975

Dear Jack:

Upon authorization by the BJU Board of Trustees, this letter is being sent to serve notice that the University's admission policies will be modified to conform to the new law requiring private schools to adopt nondiscriminatory admission policies. Heretofore, this institution and other private schools have been permitted by law to discriminate provided the school did not receive any federal funds. We believe the new law to be ridiculous, unconstitutional, discriminatory, and a declaration of war against the right of the individual to maintain freedom of association. This institution's Bible-based convictions are against interracial dating and marriage. Until now, our admissions policies precluding the acceptance of single blacks into the student body have been designed to protect that conviction at the first line of defense. If we are forbidden by law from being able to do that any longer, we have no choice but to adopt a policy that is racially neutral. We will protect our conviction by expelling any student of any race who seeks to date outside of his own race. Our conviction has never been against admitting Negroes; it has been against interracial dating and marriage . . . .

We are indignant over the court's action; but as Christians, we are compelled by the Lord Jesus Christ to "render unto Caesar the things that are Caesar's" unless in doing so we cannot "render to God the things that are God's." We can admit single blacks in order to render to Caesar that which is his; we cannot let them date outside their own race and render to God the things that are God's; and we will not do so. Our admission policies are being changed only because we are being driven to it by a belligerent, tyrannical, and foolish court decision . . . .

Sincerely yours,
Bob Jones, III, President

[The second letter was not dated and contained basically the same information as the above letter].

APPENDIX G

Part [a]

Dear Dr. Bob, III Jan.14, 1976

My letter of Aug.12, 1975, to you was given to Mr. Harry Ward, who responded Aug.15th. I desired to reply then, but moving to Tennessee hindered me.

The data upon which I based my thinking was overlooked, or at least not dealt with in Mr. Ward's reply and in the enclosed letters by you. Therefore, I would like to present the data from past history and ask some questions. I do this because I thought that among your "Bible convictions" which guided your previous admissions policy of no Blacks was the idea that it was God's will for the races to be separated (per your Grandfather). An implication of this basic doctrine (segregation) would be that marriage among races is wrong. But Mr. Ward and you both stated that segregation was not the past basis ("our conviction has never been against admitting Negroes"). Rather, you say, the basic conviction has always been "interracial dating/marriage."

But is this really the case? Is there not evidence in past history that segregation of the races was regarded by Bob Jones Sr. as the basic Bible conviction for the no-Black policy? Have you not shifted the story?

1. *Is Segregation Scriptural?* . . . . Is it not upon the *foundation* that segregation is Biblical that your Grandfather then draws the *implication* that interracial marriage is wrong? Why have you now given the *implication* as the reason for past policy, and left out his fundamental "Bible conviction" as the *real* foundational principle upon which he acted?

2. In your father's letter of Dec.9, 1970, his *foundation* for the no-Black policy is that God set up racial barriers which should not be broken down . . . .

3. In the February 26, 1971, *Christianity Today*, your father connects BJU's "religious convictions and its admissions policies" with "segregation": "The issue at stake is not integration or segregation. Good men may differ on this question. The issue is constitutional freedom" (p.18) . . . . Wasn't the foundation of your no-Black policy in 1971 related in some way to *segregation*?

4. In the slanted, biased *Nation* article of 1965, you are quoted as saying:

A Negro is best when he serves at the table . . . .

Is this an accurate representation of your beliefs? If so, isn't the above a formative conviction that would contribute to your past no-Black policy? . . .

From the above points, is there not reason to wonder if your real reason for a no-Black policy for all these years was not a conviction concerning interracial dating/marriage, but a more basic conviction concerning segregation? Thus, I ask in summary:

1. Wasn't the BJU policy in past years fundamentally based on the Bible conviction of segregation (per your Grandfather)?

2. How can you say that since BJU began you have "had no particular conviction against admitting blacks"? Wasn't there a basic conviction that it was God's will for the races to be separate?

3. Have you, therefore, been candid to the public about *all* the reasons for your long history of not admitting Blacks?

Thank you for considering these questions.

Sincerely yours,

Jon Zens

cc: Harry Ward

Part [b]

Dear Mr. Ward March 4, 1976

On Jan.14, 1976, I directed a letter to Dr. Bob, III, and sent a copy to you (another copy is enclosed). I have received no reply to it.

Now I believe my questions are not based upon "thin air," or forcing your thinking into some preconceived mold. Especially does this hold true with reference to Dr. Bob Sr.'s booklet *Is Segregation Scriptural?* I have taken written, public material and asked you questions based upon it.

Could you please answer my questions?

Thank you very much for considering these matters.

Sincerely yours,

Jon Zens

[No reply has ever been received]

EXCERPTS FROM "THE IMAGE OF THE NEGRO IN COLONIAL LITERATURE." BY MILTON CANTOR, pp.29-32,33,34,36,37,39,45.

Modern scholarship has emphasized that slavery evolved out of the practice of servitude in English America. Colonial society, it is observed, developed a system of slavery which fastened its stigma upon the Negro people. But it should not be assumed that the stigma followed only in the wake of slavery. Rather the slave status of the Negro was worked out within a framework of discrimination. Slavery, as Oscar and Mary Handlin have found, developed uncertainly, and was not legally fixed before 1660. The Handlin's conclusion, however, should not obscure the fact that institutional forms frequently precede their legal recognition, and there is considerable evidence to indicate that the peculiar institution existed *in fact* before it did in law. More important is the underlying assumption of the colonists that the Negro servant — slave — was of a special inferior status. Since the Negro had been set apart from the first and never treated as the equal of the white settler, free or servant, assurances that the discriminatory word "slave" was rarely applied to the Negro in the early decades of settlement are irrelevant: the conclusion derived from this, however — that the Negro servant was the equal of the white — is debatable. For colonial literature touching on the Negro is explicit: the earliest settlers viewed him as different and inferior . . . .

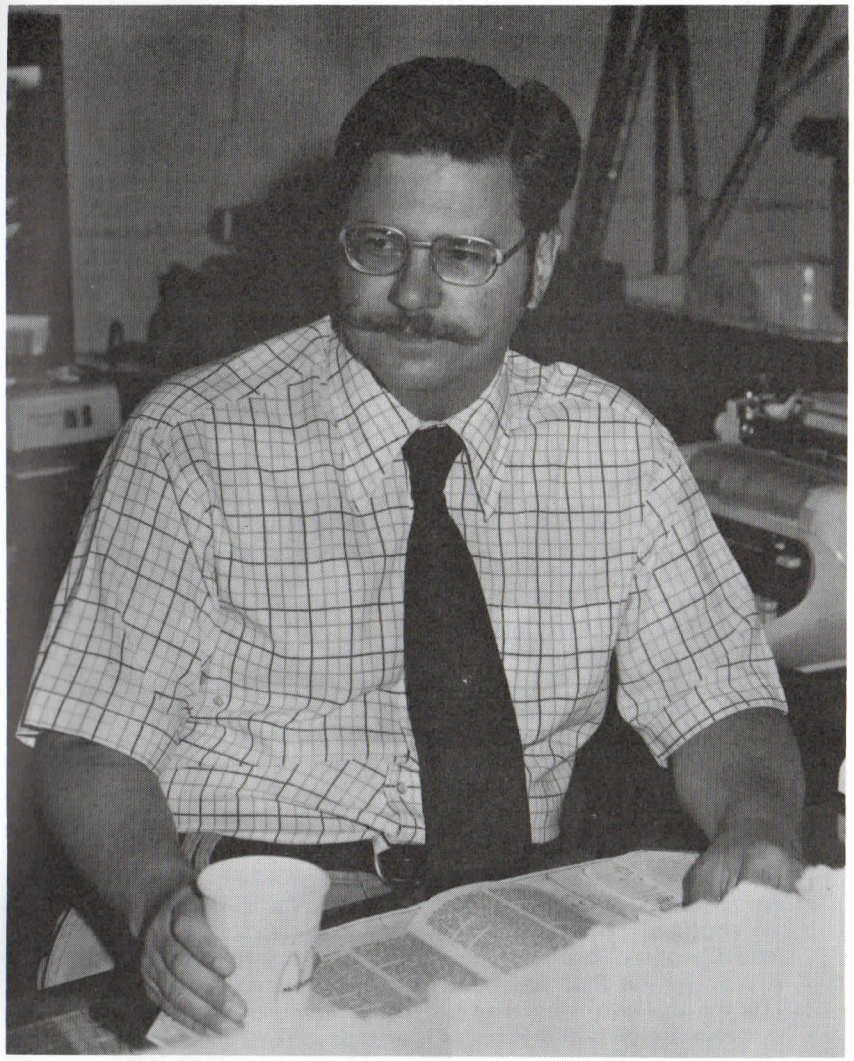
References to the Negro, though few and scattered, nevertheless do suggest that a distinct and low status was accorded him. They also demonstrate that the origins of the pro-slavery argument, as well as the counterattack, may be observed in colonial America . . . . Cotton Mather may have incidentally wished to inculcate piety among the Negroes of Massachusetts, but his primary motive was to increase their usefulness, and he assumed the Negro's inequality and incapacity for freedom . . . .

So widespread was this conviction of inequality that many anti-slavery writers acknowledged it . . . . One of the earliest opponents of slavery in English America [John Woolman] admitted that "the black seem far from being our Kinfolk" and that they "are of a vile stock." When this champion of conversion and manumission asserted as much, it is hardly surprising that the Middletown Friends would, in 1738, take a stand at least as positive. "Deceased Negroes," they decreed, are "forbidden to be buried within the bounds of the graveyard belonging to this meeting."

There was good reason for the nearly universal stress upon the Negro's low estate. Prevailing opinion had maintained that only heathens could be enslaved by Christians and that, once a slave had been Christianized, he was automatically free. Psychological and economic obstacles, however, stood athwart this tradition . . . . baptism might bring freedom and loss of property, a possibility that was anathema to most slaveholders. Finally, there was the fear that conversion would encourage unrest. It would make them 'greater knaves" than they were, wrote one southerner, and possibily "result in the cutting of the throats of the baptizers." George Whitefield affirmed as much when he noted the planters' disregard for the souls of their property, which he ascribed to apprehensiveness that Christianity "would make them proud and unwilling to submit to slavery" . . . .

Obviously, the issue of conversion elicited a considerable amount of polemical literature. It ranged from assertions that "*Men*-Slaves and *Women*-Slaves . . . have the same Frame and Faculties with yourselves, and have souls capable of being made eternally happy," to counter claims that Christianity was "to rich a pearl to be cast before negroes." The negative statements presupposed Negro inferiority which, understandably enough, was prerequisite to enslavement. Slavery, after all, could not survive without the assumption that the Negro was special; he *had* to be, otherwise his debasement would be inadmissibly inhuman and unchristian . . . .

Spokesmen for the planter aristocracy were not alone in affirming the Negro's spiritual inferiority. New Englanders, too, came to consider the Negro as a species whom it was appropriate to regard in a radically different light from other men. Even such advocates of the Golden Rule as Cotton Mather, after pleading that "thy Negro is thy neighbor," felt obliged to note his brutishness and "stupidity." More than these judgments were recorded, however. To treat the Negro brutally, it was necessary to find him less than a man; to find him a beast, a thing without a soul to lose. The goal was attainable, since the Negro was *sui generis* from the outset — different in color, language, religion, and appearance . . . .



The author was born in Barstow, California, in 1945. After living several years in East Los Angeles, his family settled in the San Fernando Valley in 1956. In 1963, Jon graduated from Canoga Park High School. While pursuing art at San Fernando Valley State College, the Lord brought the gospel in power to Jon's heart in 1965. He then transferred to Bob Jones University, and studied there for two years. In the summer of 1967, through studying the Scriptures and reading many of C.H. Spurgeon's sermons, he came to see the sovereignty of God in salvation. Jon then transferred to Covenant College, where he graduated in 1968 with a B.A. degree. In 1972 he graduated from Westminster Theological Seminary (M.Div.). For four years he served as pastor in the Nashville Reformed Baptist church, and now is pastoring at the Malin Baptist Church in Oregon.