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"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE"—John viii. 32.

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## LOVING AND HATING IN THE BIBLE

By Dr. J. H. Dillard

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The full strength of these words as they are used in the Bible has been lost by missing their meaning. We take them to mean more than they mean in one direction, and in this way we lose the force of their meaning in the intended direction. We take them to mean too much in the direction of sentiment, or even sentimentality; we miss their force in the direction of fact and act. In one sense love and hate can not be commanded; in another sense they can be.

### What Is Loving An Enemy?

It would be a gain if we would try to clear up in our minds different shades of meanings which the one word love is made to serve. When we are told to love our neighbors as ourselves, and to love our enemies, manifestly the meaning of love is not romantic or affectionate or parental or filial. Many words are difficult, that is, they are mere attempts, the best we can do, to express the idea. It is so with the word love.

In the great thirteenth chapter of First Corinthians our King James translation uses the word charity, and the more recent translations have substituted the word love. Charity is better. Of course, it does not mean charity in the sense of giving a dime to a beggar. It means being kind and unselfish, free from envy and jealousy, not rejoicing in injustice, but welcoming the truth and not delectation in regard to our neighbors and even our enemies.

As used in the Bible in sentences like loving our neighbors and enemies, the word love carries a combination of justice and kindness, with thinking and doing justice as the basis. It is the spirit of practical good will. Whatever of sentiment may precede or follow it, justice is the foundation of satisfactory relations. How easily and conventionally we use the words brotherhood of man, and loving one's neighbor, without thinking of the ABC of justice. Justice is something practical, has its feet on the ground.

Our translation of the New Testament, in several outstanding passages, does not use the word justice where this is really the actual translation. For example, it is, "Seek ye first the kingdom of God and his justice." And in St. Paul's definition of the kingdom of heaven he says, it is "Justice and peace and joy in the Holy Spirit." When our King James translation was made, righteousness meant primarily rightness or justice. The Catholic translation does in fact use the word justice in these passages.

It is worth while to dwell on this thought, because the basis of satisfactory relations among men must be justice. There must be justice before the law, justice in our thoughts, justice in our dealings. This applies to individuals, to governments, and to races. Dr. Washington once said that the best Southern speech on race relations he ever heard was made by a certain governor who began by saying that he laid no particular claim to a sentiment of love for Negroes, but he believed in justice. This is different from the sentiment that still hovers around the ghost of the "old black mammy." However fine and even beautiful such sentiment may be, we see the difference. In the ordinary relations of life justice is the staple. But, of course, we need kindness and mercy to supplement justice. There must always be Good Samaritans.

Does not the wonderful, often quoted verse in the book of the

Prophet Micah cover the whole ground? It is in the Old Testament but it is a Christian verse. "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" Here we have the whole matter beautifully knit together—justice, mercy, and reverent obedience to the will of Him who is Father of all.

### What Is Hating Your Mother?

In the twenty-sixth verse of the fourteenth chapter of the gospel according to Luke, it reads: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." Now it is perfectly evident what our Lord means. He means, of course, that in following Him there may arise some occasion when everything has to give way and a man must take issue with, and perhaps separate himself from, even his mother. I personally knew such a case. The young man's integrity of conscience was at stake, loyalty to his vision of justice was at stake. His attitude of opposition wounded his mother deeply, but he was right. Had the mother lived longer, she would have acknowledged that he was right.

This seems to me to illustrate what Christ meant. He was not thinking of sentiment. At no time did the young man hate his mother—that is, in the sense in which we ordinarily use the word hate. On the contrary, he was all the time deeply distressed at her distress, and perhaps loved her more than ever, just as Christ loved people whom He knew to be in the wrong.

The fact is that the word hate, like the word love, is made to serve a number of meanings for which we might well wish that distinct words had been available. In some sense neither hate nor love implies sentiment. In a sermon preached several years ago one of the ablest theologians and preachers of the English Church said outright: "Love is not sentiment." He was, of course, speaking of the word as used in most passages of the New Testament.

So when our Lord spoke about hating father and mother, it was not "sentiment" that He had in mind. The young man mentioned above never for a moment had the "sentiment of hate" for his mother. What he was about was not hating his mother in this sense, but following the will of God. In the New Testament love generally means just this, namely, being and doing in accordance with the will of God. So loving an enemy means being and doing toward him as God would have us be and do, under any and all circumstances; that is, forgiving and ready to help.

In thinking about neighbors and enemies we have to remember that God cares about one person just the same as about any other. He expects us to think and act toward all others as we would wish them to act toward ourselves. This is a statement of a fact. There is no "sentiment" about it, any more than our Lord was thinking of the sentimental side when He said that under certain circumstances a man must hate his father or mother.

We ought always to use judgment in our reading of the Bible. I do not mean that there is any requirement of great learning and high intellect, but there is requirement of common sense. We sometimes destroy the very force and power of the

words by putting them into the tone of sentimentality when they are tremendous statements of fact or sledge-hammer commands. One of these sledge-hammer commands is, "Thou shalt love thy neighbor as thyself." When we think of its great meaning, we see that it is no impossible command, but an absolute rule for right relations between man and man.

## BLANDONIA CHURCH NOTES, SANFORD

By Mrs. N. L. Crumpton

The Blandonia church has suffered great loss this year in the removal by death of some of her most loyal members. We wish to honor their memory by recording the death of the following members:

Mr. Russell M. McIver departed this life on Sunday, March the 19th. He was our senior deacon and was faithful to every duty required of his office. He was noted for his punctuality. It was a rule of his life always to be on time. He leaves to mourn their loss a devoted wife, two daughters, one son, ten grandchildren and a host of relatives and friends. He lived a consecrated Christian life, and inasmuch as he was faithful over a few things here we believe he has entered into the joy of the Lord he loved and served so zealously.

Mr. S. D. McIver was called from labor to reward on Sunday, July 16th. He leaves to mourn his passing a wife, Mrs. S. D. McIver, eight children, Mrs. A. J. Williams, Atlantic City, N. J.; Mrs. C. J. Little, Springfield, Mass.; Rev. James Vance McIver, Englewood, N. J.; Mrs. Julius Hanson, Passaic, N. J.; Mrs. J. T. Evans, New Haven, Conn.; Mrs. Linda Mitchell, New Haven, Conn.; Mr. Preston McIver, of Sanford, and a large number of relatives and friends who loved him for his splendid Christian character. He was the oldest elder in the church and his place will be hard to fill, but we know we must be submissive to the will of God who doeth all things well. We find comfort in the belief that he has attained that rest which remaineth for the people of God.

Miss Janie B. McIver was taken from us on Wednesday, August 9th, in the fresh beauty of young womanhood, being just eighteen years of age. She united with the church in early childhood and hers was a consistent Christian life until her death. She was identified with all the activities of the church in which young people participate. We shall miss her but we feel that our loss is heaven's gain and that our lives are the better because of the beautiful and sunny life she lived while with us. She is gone but not forgotten.

However, in the midst of all this sadness and the so-called depression, our church is still going forward in attempting great things for the Master.

On Sunday, October 1, Rev. McMillan preached two great sermons that were spiritually inspiring to all. At 11 A. M. his text was taken from II Samuel 9:7, "And thou shalt eat bread at my table continually." At 8 P. M. his text was "And ye shall know the truth and the truth shall make you free." John 8:32. Both of these sermons were heard and enjoyed by large congregations in which many visitors were noted. You shall hear of some of the work we are doing in the near future.

The man in whom the common breed dominates rejoices to make little men tremble; but the man who stands on high ground vaunts not himself at another's expense.—Dr. W. L. Metz

## THE ECONOMIC PLIGHT

By Dr. Kelly Miller

For the first time in our history we are approaching the iron law of competition between white and black labor. Where there is not work enough for all, the strong will serve themselves first. Up to now there has been work enough for all willing hands, white and black. The resources of a new continent had to be developed and its opportunities exploited. America had to draw on Europe for an adequate labor supply. Immigration doors swung wide open. But with the rapid advance in machinery the labor demand diminished. Immigration doors were closed. Labor began to organize so as to protect itself from inside and outside competition. The Negro was not welcome or wanted in these organizations whose chief motive was to limit competition. The American Federation of Labor tolerates the black man with a cold and icy tolerance. It is shot through with that primeval jealousy which forbids the despised race to take of the tree of opportunity "lest there be not enough for you and us."

At first the Negro was pushed down to the bottom of the labor ladder and confined to manual and menial types of tasks which the white man did not choose to do. But as necessity became more pressing the white workman began to push downward and to crowd the black man out of fields customarily assigned to him. The barber, the waiter, the cook and the coachman gradually gave way to white encroachment. The perfection of machinery drove the colored woman out of the laundry business. The rise of apartment houses, household appliances and ready cooked foods are driving them out of the kitchen. Being thus dislodged from their former strongholds the Negro finds few new avenues to take the place of those which he has lost. The large scale industries make only limited allowance for him either at the bottom or at the outer edge.

The sudden impasse between man and the machine brings the Negro's sad plight into full light. His list of unemployment is out of all proportion to the general average. He is rapidly recruiting the ranks of enforced idleness. These plain facts of observation are apparent to all who have the courage to face the situation. The time has come to face the facts and tell the truth. It no longer boots us any good to boast of our wonderful achievements or to condemn white men for their meanness. The white race will admit its meanness and injustice, without argument, if forced to do so, just as they do to the Japanese in California. "Shall We Tell the Truth About Ourselves?" was a topic for discussion on the agenda of the late lamented Amenia Conference. We must either face the facts or we will be faced up to them.

Now comes the N. R. A. with its codes for the relief of the unemployed and the return to prosperity. All loyal Americans, and true, are praying for the success of the Blue Eagle. But after the N. R. A. has done all that it is calculated to do, what then will be the lot of the Negro? Up to date there is little or no indication that he is receiving any substantial benefit from the codes. Instead of diminishing his number of unemployed they are actually increasing it. The minimum wage under the codes is deemed too high for the black man in some quarters and is taken as an excuse for supplanting him with white workmen. Thus the iron heel of competition crushes out the weaker competitor by one

pretext or another. All possible protest, petition and remonstrance should be made against such discrimination on account of race, but we need not be foolishly optimistic. But after the Blue Eagle has folded his wings, the Negro's industrial and economic lot will be substantially as now. I do not believe that any hope lies in the manifesto of the late Amenia Conference that we may hope for proffer of fraternity from the white laboring man. Capitalism, mindful of its own best welfare, will accord the Negro as much opportunity as the white laborer will permit it to do. There is still some remaining germs of hope in appeal to the sense of justice and fair play of the American people. Religion, though much the worse for wear, has not yet, like the spear mint on the bed post, lost all of its flavor of beneficence. I can see but one ray of hope amidst the encircling gloom, and that is the old Booker Washington gospel of having the race root itself in the soil.

If there be little hope in the domestic service from which we are being driven or in trade and manufacturing pursuits where the arrogance of white labor tends more and more to reduce the Negro to a minimum, the only remaining large scale occupation where race prejudice is least effective is on the farm. Hard and uninviting as the rural prospect is, it furnishes the best outlook. The race slogan should be, if not "Back to the Land," at least "Stay on the Land."

## KNOXVILLE LETTER

By The Scribe

The 68th anniversary of the Shiloh church was celebrated the first week in September. The principal address was delivered by Hon. Hu B. Webster, Judge of the Court of Domestic Relations. Judge Webster chose for his subject: "The Mission of the Church to the Unfortunate." Shiloh was organized in 1865 by the Rev. Jno. B. Reeve, who also organized the Theological Department of Howard University.

A Seminar on Missions was held in the Shiloh church during the second week in September. The purpose of this seminar which lasted for five days, was to make a larger number of people conscious of the missionary program of the Church, and to enlist their active support in carrying out the program. The adult courses were taught by Mrs. J. S. Dailey, who was also the guiding genius of the seminar. The young people's courses were taught by Mrs. A. H. George. Platform talks were made each afternoon and evening. The experiment was a decided success.

A group of young people from several of the churches in the Presbytery met in the Shiloh church on September 15th for the purpose of studying the New Youth Movement. Out of this gathering came a reconsecration of lives to Christ. These young folks resolved not only to live closer to the Christ themselves but also to aggressively challenge others to make a surrender of their lives to the Christ. There was a spiritual fervor and an active enthusiasm in this gathering that is seldom witnessed. It is most earnestly hoped that from this meeting of serious-minded youth a spiritual fervor will be set in motion which will touch every church in the Synod.

## MCCLELLAND PRESBYTERIAL

By Mrs. M. V. Marion, Corresponding Secretary

The McClelland Presbyterial held its Fall session with the Woman's Missionary Society of Mt. Zion Presbyterian church, Due West, S. C., September 8th. The Executive Committee was called together by the President, Mrs. A. P. Butler, at 9:30 o'clock. The meeting opened with the Missionary Doxology.

Plans were given for the continuation of a well built up Presbyterial by the President. "I Am Thine, O Lord," was sung which closed the meeting.

At ten o'clock the Presbyterial opened with Mrs. Jones, of Newberry, conducting the devotions. "Give of Your Best to the Master," was sung. Scripture, Luke 10:26-32, was read, and commented on beautifully by the leader, who compared the women with the Good Samaritan. "Beneath the Cross of Jesus" was sung, followed with sentence prayers for the missionaries on the home and foreign fields. The devotions closed with the missionary doxology.

Then the President took the chair and brought a message which will linger long in our hearts. She even carried us back to the years of Mrs. Hughes Allison as President and gave us her closing remarks at the Fall meeting of 1913:

"Read and you will know; Know and you will pray; Pray and you will give."

Then she brought us ten years forward to 1923 and gave us Mrs. J. G. Porter's closing remarks of the Fall meeting: "Not by might, nor by power, but by my Spirit, saith the Lord."

Then six ears onward, 1929, Mrs. J. H. Toatley closed the Fall meeting with: "Step by Step, but Always Forward."

We must say that those who were new in the work certainly caught a vision of the work of previous years and will be willing to launch into the work and help to push it onward.

The minutes of the last meeting were read and adopted.

New business was brought forward. The President emphasized the importance of giving systematically, study classes in each local society, and ten or fifteen minutes were given over to the studying of the Dial. This was very interesting and I am sure our societies will be better.

The enrollment of officers, presidents, delegates and visitors numbered 44. This showed that everybody was eager to come to Due West, because of the cordial treatment they would receive and the fine hospitality that is always shown to visitors by these good people.

Mrs. Eloise Williams gave an urgent appeal to the societies to please send their money on time.

Mrs. R. W. Boulware being ill, sent a glowing message by Mrs. D. T. Murray along with her report.

We closed at this hour to worship with the Presbytery in its morning devotions.

The afternoon session began at 2:30 P. M. Mrs. Hattie Pitts, of Mountville, and Mrs. I. E. Ginn, of Aiken, conducted the devotions. It seemed as if all the members were in an attitude of work and service as all entered into the devotions readily.

The reports were called for and eleven societies answered the roll. They all showed that they had been working hard since last reports as some had met their quarterly quotas, and one had paid up in full. The reports of the district leaders were not so good, but they are

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