

THE FUTURE OUTLOOK  
Greensboro Negro Newspaper.

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THE FUTURE OUTLOOK

A NEW ENTERPRISE.

The launching of any new project is usually fraught with uncertainty because there are no past trails to point the way to future goals. The New Outlook is beginning its life with this issue, full of the usual high hopes for progressive success. It is beginning fully aware that true success is fraught with many failures and hard knocks. Yet, it is willing to pay the price of these things if it realizes the ultimate objective of being of service to the citizens of this community.

To us service means: A good-looking and well balanced medium of public opinion; expressed in the best possible language. This paper is to be directed by a publisher and editors who will endeavor to show skill and foresight, in carrying on newspaper activities in a business-like manner. To this end, we hope to justify our existence by the type of service that we are able to give.

SERVICES.

No business enterprise has a right to exist which does not have for its main purpose the serving of the constructive needs of the people in the community where it has its being. While there might sometimes be a doubt as to whether the public always understands all of the conditions well enough to say definitely what its needs are, nevertheless, whatever they are, the worthwhile enterprise must serve them. To this end, we pledge ourselves to give our community the following newspaper services:

Accurate and complete news coverage;

A medium to which each individual can express his opinion on many subjects;

An institution in which the community can take pride.

Our services will extend also to addressing ourselves to any movements which have for their aim, the advancement of human freedom and the defense of our country. Every effort will be made to contribute to the welfare of all, so that it will result in the highest good.

This century has witnessed many unusual developments which started from small beginnings, but those which have continued to exist have contributed to the welfare of the community. We hope to bring ourselves to the attention of all forward looking citizens interested in the welfare of all the people.

THE NEGRO AND SAVING.

William Pickens of the United States treasury department speaking before the students and friends at A. and T. College last week urged students to spread the idea of saving and serving among the Negro group. This can be done by encouraging them to purchase defense bonds and stamps. His strongest point in urging them was based on the fact that they are the one group in this country who are real Americans and have a larger share of the good life at stake in the present world crisis than any other minority group. One wonders if Negroes everywhere realize by their actions, that they, more than any other group, represent the true children of the democratic spirit in America. One suspects, too, that the real ideal of democracy would not now be so strongly developed in this country were it not for the encouragement that the Negro has given it during his life here before and since the civil war.

Let us hold up our heads, and feel that we belong to this great country

years to make democracy more real. Let us enjoy the fullest possible American life by saving our share

THE MEANING OF COLLEGE EDUCATION.

Various people in the field of education have found time to emphasize the points they consider a necessary part of a good college education. The matter of a college education by its very nature seems to indicate a certain distinction which under our present economic order makes it impossible for a large number of people to enjoy it.

For that reason, many of those who have the opportunity of getting a college education usually allow the exclusiveness of it to blind them to its real meaning. Yet when one considers the various points which are emphasized under the head of "higher education," one is inclined to see that certain outstanding demands present themselves more forcibly than others.

In order to thoroughly understand the whole subject of the meaning of "college education" considerations are to be given to the following main points:

1. What is the purpose of the particular education under consideration?
2. How much does it cost to obtain an education? Can the most desirable people be brought in contact with educational set-up in such a way that a minimum amount of effort is expended towards getting the proper people educated?

The purpose of an education is to prepare individuals so that they can perform those higher leadership branches of activities, which can be mastered only after much training. In the setting up of such a purpose of college education, it should not be forgotten that we have a great deal of conflict in educational circles among certain groups who want education reduced to those usual situations which one finds in most of present day activities. These people are called the "very practical" people and they believe in the kinds of education that can be readily applied to numerous conditions as they exist today.

On the other hand, many people believe that the purpose of an education should be to bring out the higher and more exclusive elements of the human soul and character in such a manner that human beings perform those functions of leadership and genius which in many instances, lead them far from the common paths. In other words, we have educators who believe that education should deal with life as it now exists. While on the other hand, we have others who believe that education should be arranged so that it pulls a certain small group of people away from that which is ordinary and causes them to be pioneers in the unlimited realms of human endeavor.

Many interpretations of education give the feeling that leadership in itself, in the present age, is the far reaching need of any group. On the other hand, the technical skills are also desirable. The evidence seems to indicate that the motivating branches and saving forces in any society rest not only upon those who are skilled in the manual arts of their particular age, but also upon those who are skilled in the directing of human activities along lines that will coordinate and direct those that have hitherto, never been attracted by it. This is known as management.

While it is impossible for us to say definitely, it does seem to imply, that the great need for our group along the line of education, is not in the field of practical arts. The skilled workers in America before the depression of 1929 had brought efficiency to a very high level, but the very nature of their skill was such that it neglected the higher aspects of leadership. Then coming to the scene of such a dramatic character as the present President of the United States, brings to mind once again the question of leadership.

In the field of all branches of education, the need is not only for skilled workers, but also for organizers and coordinators. Men who can create new wants and new uses, men like the organizer of the kindergarten, the

elementary school and the industrial schools, have been the men who have set in motion new forces which have absorbed skilled labor in abundance.

In the field of labor, it is not the individual worker only who is needed, but trained minds to direct the masses of people who must work for a living. In matters of the financing of big jobs, it is not only the people who own the stocks and bonds, but the organizing genius who is capable of using these investments in the best possible manner, that must be considered also.

In the field of religion, the demand is for leadership. Not leaders who have been to college necessarily, but leaders who have absorbed the point of view which causes them to improve the group with which they must work.

But this question of the meaning of a college education, must further be considered in the light of the cost. The very nature of life's situation has made it impossible for a large number of people to come in contact with those forces which tend to lead more to the improved condition of life. For that reason, the cost of an education must be so fixed that the community can educate those people upon which it depends for new ideas and new life.

The realization of this duty by the community is partly carried out by persons who return to the community in the form of leaders who have been supported by the community's contributions, it seems to follow that the community is responsible for the giving of a good education to each citizen in line with his capacities. At the same time each prepared student should return to the community intending to make a contribution in service so that the community will be helped.

International Uniform  
Sunday School Lesson  
For November 2, 1941

Golden Text: If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1:9.

What Sin Is  
By LUCIUS H. BUGBEE

1. We need a restatement of the meaning of sin in modern terms. Let me first make a negative statement, for I can at least tell you one thing that sin is not. In the words of Dean Inge sin is "not merely imperfection in the process of being worked out." But that is exactly the idea of sin that most of us have unconsciously adopted—the ape and the tiger in us that have not yet been tamed. A false interpretation of evolution has given us this easygoing conception of sin. Rightly understood, evolution teaches us no such thing; it teaches rather the tragedy of degeneration and of reversion to type, which is very much in harmony with that conception of the seriousness of sin which you will find in the New Testament.

2. In the long run we may believe in the ultimate triumph of good over evil and still believe tremendously in the corrupting power of sin on our personal lives and on the generation to which we belong. Jesus, however, draws a sharp distinction between the sin and the imperfection of men. With the shortcomings of people He was as very patient. He bore with the arrogant boastfulness and even the treachery of Peter. He suffered the stubborn dullness of His disciples, who could not seem to understand His meaning, although repeated lessons were presented. But to sin against the standard of personal righteousness in one's life—it were better to cut off one's hand or pluck out one's eye than to do that. Or to sin against the standard of social righteousness by causing even the least of God's children to stumble and fall—it were better to have a millstone hung about one's neck and to be drowned in the midst of the sea.

3. What is sin, then, in more affirmative terms? When it is tracked some to our innermost being it is a malignant inward malady. It is an insound and untrue mental attitude. It is a serious maladjustment, which

needs correction or healing as surely as some malformation in our physical frame. It is a disease of the spirit as certainly as tuberculosis is a disease of the body.

4. The people among whom Jesus lived assumed that sin was the breaking of some rule or regulation, the omission of a rite or ceremony, the neglect of some ritual requirement. Jesus said in essence: "You are all wrong. Sin does not consist in those outward and incidental matters; it is an affair of the inner life; for it is from within, out of the heart, that there proceed evil thoughts, adulteries, murders, thefts." In emphasizing the same aspect of sin He suggested that murder was not merely the outward act that resulted in the death of another. The force of it was the inward attitude that permitted one to call his brother a fool. The root of it was a fundamental lack of respect for a human life and regard for personality. If your attitude toward other people, other races, is one of contempt and scorn, if you do not respect the infinite value of a human soul, then the root of every violent evil deed and outward cruelty is in your being.

5. Another aspect of sin is its transgression of law. I am not thinking now of any arbitrary legislation created by man or any set of rules ordered for the regulation of society; I am thinking of that body of eternal law which is built into the very structure of the universe. God did not make it. It is what God is. It is the expression of His character. It is part of the eternal order of things. It lies at the basis of all constitutions, all governments, all expressions of authority, and all legislation of men and is therefore older and profounder than any of these.

6. Slavery is another aspect of this matter. Economically and politically we are constantly striving for a larger measure of freedom, but sin is forever undoing our work; for the worst possible bondage is not that of outward control but of inward serfdom, and we have only to look around us to find everywhere the slavery of passion, lust, and greed.

7. My thought goes back this morning to a boyhood acquaintance—a genial and friendly lad whose one moral weakness was the desire to get something for nothing and was always plotting some sly game by which he could extract from somebody a value for which he had given no equivalent. That false inward attitude fastened itself upon his life until it became his controlling motive. The story of his career, as nearly as I have been able to follow it, has been the working out of this mistaken idea. The last episode, so far as I know, was his indictment for selling stolen bonds and securities. He has become a slave to a false idea.

8. The ultimate meaning of sin is isolation. It breaks the adjustment between ourselves and the universe. It is separation from God. It is also separation from society. All criminals are not in the penitentiary but they are isolated from their fellows by an invisible wall that they themselves have built. If no human authority lays its hand upon them, they are still made cowards and outcasts either by an individual standard of righteousness or by a social standard they have violated. Destiny itself is against them.

Four Steps In Dealing With Sin

By HALFORD E. LUCCOCK

1. The first thing to do about sin is to see it in ourselves. It is very difficult, is it not, to see ourselves physically? Of course, we may look in a mirror; but, even then, our eyes confuse us. About the only place we can actually look at ourselves as others see us is in the triple mirrors in a hat store or a clothing store. (Frequently that experience is so humbling that we wonder that we have any friends left.) Yet confronting ourselves is the first step in moral honesty and spiritual progress. Learning to call things by their right names is a great help in seeing one's own evil. When the good speaks to a person, and he refuses it, that is sin. When the persuasions of his lower

self overcome those of his higher self, that is sin. We have all had such experiences. How would you define sin, not in abstract terms, but in concrete actions? Here are some simple descriptions: "Sin is man's 'No' to the highest he knows." "Sin is disloyalty to our fellow man." "Sin is selfishness." "Sin is wrongdoing seen in relation to God." Sin includes not only sins of the flesh but also sins of the disposition. What traits of the disposition did Jesus regard as sinful? How about pride, covetousness, carelessness indifference? It was in recognition of this danger of overlooking the sins of the disposition that Dwight L. Moody once said, "I have often heard people say that our meetings were doing good; that they were reaching the drunks, the gamblers, the harlots; but they never realized that they needed the grace of God for themselves."

2. A second step in successful dealing with sin is to acknowledge it. The publican who prayed, "God, be Jesus gave his emphatic approval to thou merciful to me a sinner." The publican acknowledged his wrongdoing and wrong attitudes. He did not try to excuse himself and claim that he "had done pretty well, considering all the circumstances." That is what we are tempted to do and often do. He acknowledged that he was a sinner. One cannot shake hands with another person if one's hands are full. One's hands must be emptied of fond belief in oneself before one can grasp the power of God.

3. A third step in being saved from the power of sin is to repent. This means to turn away from our wrongdoing. The word "repent" means literally to get a new mind. A man who has been addicted to gambling gets a new mind, he sees the waste and dishonesty of it and turns away from it. We get a new mind when we turn toward the best we know and away from our worst, or our second best. Repentance means a strong, even violent, right-about-face in our desires and endeavor. "Sometimes when people ask to be forgiven they are not in reality amending their sins but are merely dusting them off. In turning away from sin one is not left to the strength of one's own will, which is not equal to the task; one may have a reinforced will—himself plus God working in him." In Jesus one may find a new center of affection, around which the discordant elements in one's nature can come together into one person. In Jesus one finds a new pattern of living, which, if one gives it a central place in one's imagination and desires, exerts a pulling power like the pull of an incoming tide.

4. The fourth step in dealing with sin is to displace evil actions with good. If we do not take this step we are almost sure to fall back into old and evil ways. Don't leave an empty space in your life; fill it up with positive actions and interest so that the bad will be crowded out. If a boy learning to ride a bicycle keeps thinking about a telegraph pole, even though he says to himself over and over, "Don't run into that telegraph pole," the probable result is that he does run into the pole. Many of us know that is true from experience. The best thing is to forget the telegraph pole, look in another direction and steer positively for some other place. The same is true in overcoming evil by filling one's lives with good activities and desires.

STORIES COMING TO YOU

The first Sunday Forum meeting sponsored by the Hayes-Taylor Memorial Y.M.C.A. will be held on the afternoon of November 9 at 8 o'clock. E. R. Storrs, manager of the Red Circle Grocery stores of Richmond, Virginia, will be the guest speaker. Mr. Storrs is not new to Greensboro, having addressed a group early last year. The speaker will use as his subject, "Consumer Co-operatives—An Outlook." The general public is invited to be present.