

THE FUTURE OUTLOOK

J. F. JOHNSON Editor & Publisher
 MISS EMMA P. JOHNSON News Reporter
 L. A. WISE Staff Photographer

Make all checks payable to and mail to:

THE FUTURE OUTLOOK

P. O. BOX 20331—GREENSBORO, N. C. 27420
 PHONE BR 3-1758

Second Class Postage Paid at Greensboro, N. C.

10c Per Copy Published Weekly \$6.00 Per Year

Problems Of The Handicapped

An agency may be established at the local hospitals to teach the students in the pediatric department and students of school age who have become victims of tragedy. These students will have to remain in the hospital for the school year or maybe even longer if necessary.

A good diversified retired teacher could fit in this type of category to teach academic subjects if the students are allowed credits for courses taught while they are recuperating. The students could then take their places with regular classmates.

There are several students at L. Richardson Memorial Hospital who are victims of tragedy which caused broken bones and other bodily injuries. These injuries will cause them to be out of school for a large portion of the school year or maybe an entire school year.

If there were a teacher to give them instructions they could keep up with their regular classwork of the school they attended before the accident.

Victims of handicaps should be given jobs whenever and wherever an employer may hire them. Many people have been stricken from birth of one or more of their senses, but have been trained in some vocation. Some of the most looked upon handicaps are blindness, deaf, and polio victims. These people are handicapped by the laws of nature. Many are taking advantages of the services offered them by the Rehabilitation Centers and are making themselves useful in their vocations.

Some of these vocations, especially for the blind are typists, making brooms, clothes brushes, switchboard operators and many other vocations of this type.

What should be done about many of our professional employees who are in declining health, and at the age of retirement, but who conceal their age and illness? They fall into the same handicap.

In many of our schools we find cases of such nature. I think that if the Board of Education, or the city or state council or parent-teacher associations would set up a rehabilitation center whereby they can offer job opportunities for the invalid and aged teachers, so they may keep their minds busy and still earn wages, it would help the problem of business.

We don't believe that teachers who complain of being ill, and who are absent a great portion of the school year because of ill health should be placed before a class of healthy, energetic students. Some are suffering from such chronic illnesses as bursitis, arthritis, rheumatism, high and low blood pressure, strokes, heart conditions, etc. These illnesses are not only found in the teaching profession. Many ministers, doctors, and lawyers, who deal with a large group of people suffer from the same type of illnesses.

It has been told that many of these professional leaders are alcoholics and dope addicts. Professional leaders should be given a thorough examination by the Health Department at least three times a year, and where these cases show up and affect their routine of work, give the person the privilege of resigning or accepting some form of rehabilitation service, such as tutoring, filing clerk, switchboard operator, or arranging books in the library. In rehabilitation these people consider that they are accustomed to giving service to others and place them where they give service to two or three individuals, but not a large group.

Many of these invalids have done a good job while in good health, and still maintain a strong determination to carry on in their professional fields. But it is a handicap to them as well as to those whom they serve. If they are required to retire without giving them something to keep their minds occupied, they soon die.

The colleges are turning out graduates who have majored in very professional field and there is no need for individuals who are suffering from chronic illnesses to continue their positions.

It is not a shame for an individual who is drifting into some chronic illness to seek aid to rid himself of it—especially an alcoholic.

This Week's Sunday School Lesson

The Christian Conscience

What Is Our Concern?

In his great confessional narrative "The Fall," Albert Camus dramatically portrays modern man's struggle with his conscience. Jean-Baptiste Clamence, a noted defense lawyer, was by all standards a happy and successful and good human being. He had accepted the cases of the poor and the defenseless; he had been known to be kind to the aged and generous to beggars.

Clamence's fall began late one night when, returning home over the bridge known as the Pont Royal, he noticed a girl leaning over the rail staring into the river. When Clamence had crossed over the bridge, he heard a splash and then a series of cries. Clamence stopped and listened, knowing he should do something about it and yet realizing he would not.

He felt himself overcome by an irresistible weakness. The cry of the girl did not quite penetrate the shell of his conscience. But when he ignored the cry and walked on, he knew he had made a lie of his so-called life of virtue. When he was asked, he discovered he loved only himself. Even his good acts were simply a means of buttressing his self-importance and self-sufficiency.

From this moment by the Seine River, Clamence began to change. He left Paris and all he had known and loved. He became an exile, a man withdrawn, a man with a guilty conscience. He had discovered he was a free man; he did not have to answer the cry of distress. Clamence also made another discovery. He was unable to bear the burden of guilt that came with this free choice. Clamence had no God to whom he could confess his guilt.

Camus has no answer to Clamence's dilemma except that of irony and cynicism. There seems to be nothing beyond guilt and judgment. But the Bible has another answer; it is possible to have a clear conscience.

Before You Read the Scripture

When Paul's nephew uncovered a plot by assassins to ambush Paul, the Roman tribune took Paul to Caesarea under cover of darkness.

At Caesarea, the trial before Felix (Acts 24) seems to have been more of a preliminary hearing than a formal trial. The plaintiffs (the high priest and other Jews from Jerusalem), through the voice of a professional advocate named Tertullus, charged Paul with being an agitator, "a ringleader of the sect of the Nazarenes," and a plotter to profane the Temple. (Verses 5-6)

Paul defended himself by stating that he had a clear conscience on the entire matter, that he had gone up to Jerusalem to worship, and that he had

engaged in no arguments or disputes. (Verses 10-21)

Felix never gave a decision in Paul's case. When Felix was succeeded by Festus, Felix did not cancel all pending cases, as was often done. Rather, "desiring to do the Jews a favor" (verse 27), Felix left Paul's case for his successor to deal with.

What the Scripture Says

The Scripture for today is Acts 23:12 through 25:12. Selected verses are printed below. Acts 24:10-21

10 And when the governor had motioned to him to speak, Paul replied:

"Realizing that for many years you have been judge over this nation, I cheerfully make my defense. 11 As you may ascertain, it is not more than twelve days since I went up to worship at Jerusalem; 12 and they did not find me disputing with any one or stirring up a crowd, either in the temple or in the synagogues, or in the city. 13 Neither can they prove to you what they now bring up against me. 14 But this I admit to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the law or written in the prophets. 15 Having a hope in God which these themselves accept, that there will be a resurrection of both the just and the unjust. 16 So I always take pains to have a clear conscience toward God and toward men. 17 Now after some years I came to bring to my nation alms and offerings. 18 As I was doing this, they found me purified in the temple, without any crowd or tumult. But some Jews from Asia—19 they ought to be here before you and to make an accusation, if they have anything against me. 20 Or else let these men themselves say what wrongdoing they found when I stood before the council, 21 except this one thing which I cried out while standing among them, 'With respect to the resurrection of the dead I am on trial before you this day'."

Memory Selection: I always take pains to have a clear conscience toward God and toward men. —Acts 24:16

How We Understand the Scripture

We Christians are constantly on trial for our faith. By word and deed, we are called upon to give a convincing account of our faith. Apparently our accounts are not very convincing, for the world often rejects our testimony.

It was not so with Paul. He spoke with a certainty that came from careful thought and tested conviction. He had taken "pains to have a clear conscience toward God and toward men."

A Troubled Conscience

The clear conscience of Paul apparently produced a troubled conscience on the part of the Roman governor Felix. Despite his unsavory background, Felix attempted to give Paul a fair hearing. In the end, however,

Felix found himself more on trial than Paul was. Paul's defense usually disturbed his accusers.

Against the half-truths and twisted facts that the hired prosecutor Tertullus brought against Paul on behalf of the Jews, Paul presented the whole truth and the honest facts. Paul was accused of being a troublemaker, a pest. He was charged with being the ringleader of a sect of Nazarenes who were inciting the people to hysterical uprisings in connection with messianic movements. Such charges would naturally interest authorities, for these authorities had the responsibility of maintaining law and order.

Paul's defense was simply to state the facts — how he had come to Jerusalem to bring a contribution for the poor and how he was scrupulously observing the Jewish law when he was arrested. We notice that Paul's testimony showed no trace of self-pity or bitterness. He knew that the only defense he needed was absolute honesty.

A Judge Under Judgment

As has been suggested, Felix was fair and polite to Paul. He refused to make a hasty judgment in the case and postponed it for several days until he could have his wife Drusilla sit with him at a hearing. At this hearing Paul apparently hit upon some subjects that were disturbing to Felix and Drusilla. "He argued about justice and self-control and future judgment." (24:35)

Both the state and its civil servants are responsible to God for restraining the forces of anarchy and evil so that the forces of righteousness may have an opportunity for advancement. All of this talk about justice and self-control struck terror to the heart of Felix, for he was vulnerable in his personal and civil morality, according to the historian Tacitus.

Felix was not only alarmed by Paul's witness; he was also fascinated by it. He was restless and disturbed in the presence of the high demands of a Just God. Personally he may have been seeking for a better life than he had known. At any rate, Felix sent for Paul often and conversed with him. What an opportunity Felix had! What little advantage he took of this opportunity!

The judgment of God came surely upon him. He was dismissed from his governorship and narrowly escaped execution. He may have wanted to do something about Paul's case, but he was too weak and insecure to take definite action. He left Paul in prison for his successor to deal with.

What the Scripture Says to Us

How can we have a clear conscience and share Paul's experience as he stood before Felix? How can we avoid a corrupt conscience such as Felix had as he tried Paul?

Conscience comes from a sensitivity to right and wrong. But if conscience is to be clear, it must be free from all interfering signals. Conscience is not a reflection of what other people think; it is a reflection of our sensitivity to the will of God.

What Conscience Is Not

First of all, we must recognize that having a clear conscience (Continued on Page 3)