

## THE FUTURE OUTLOOK

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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

# Physical Examinations And Heart Check-Ups

Regular physical examinations, including a heart checkup, is one of the best ways to give your heart a break in '68. There is nothing mysterious about the things your doctor does to examine your heart; and actually, the procedure is entirely painless and relatively simple, says the Greensboro Heart Association.

Your physician has a number of tools, methods and tests including laboratory techniques for observing your condition. He uses those methods which are appropriate in each patient's case.

First of all, your doctor will undoubtedly want to know if you have any complaints. He will want to know if there is anything new in the way you feel since your last visit, or if you have noticed any change in your general health. Your physician is not making idle conversation with these questions. The information you give him is important to his estimates of your health.

One of the first items he will check in examining your heart will be the rhythm of the heartbeat. He checks this rhythm by feeling your pulse.

Next, your doctor will probably take your blood pressure. The instrument he uses will actually take two pressures. The result of this blood pressure reading will be written as a fraction, such as 120/80. The first figure is the systolic pressure, which measures the force behind your blood as your heart contracts and drives the blood into your arteries. The second figure is diastolic pressure. It registers the pressure in your heart between beats while the pumping chambers are refilling.

Your doctor will probably also use the familiar stethoscope. Through the earpieces he hears the sound your heart makes when it contracts and the valves open and close. He listens for the pitch, rhythm and intensity of these and other sounds. If there is anything wrong within the heart, he may be able to detect it by the sounds he hears.

When your doctor taps your chest with his fingers he is getting an idea of the size and position of your heart. This method is called percussion of the chest.

Often the doctor may shine a light into your eyes with a special instrument so that he can see the blood vessels at the back of your eyes. It is only through the eye that the blood vessels are directly visible, and your physician uses this method for clues to the condition of your circulatory system.

As you grow older, the doctor may extend his heart examination further than the methods just described. He may run laboratory tests, electrocardiograms and X-rays and check your kidneys and lungs.

The Greensboro Heart Association points out that the earlier heart ailments are diagnosed the more effective can be the treatment. Almost all heart conditions can now be helped by proper treatment, but the secret to success is still early diagnosis.

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# This Week's Sunday School Lesson

## Sharing The Good News

### What Is Our Concern?

It seems that today more open and bitter hostility is expressed among men around this globe than ever before in human history.

If the angels' song over the Judean hills proclaimed peace among men of good will, we can understand why little peace exists today. There simply do not seem to be many men of good will. So many of us have cut ourselves off from God and from one another.

Call the roll of hostile camps in today's world: East against West; race riots in every large American city; differences alienating labor and management. The list could go on and on.

But hostility does not express itself only in open and violent conflict. We are witnessing a growing unrest among the oppressed and dispossessed peoples all around the world. In many places these people have neither the power nor the resources to rise in open conflict, but they feel a seething hatred against all groups they suspect of being responsible for their intolerable lives.

Even among the privileged groups—the educated, the well-fed, the affluent—we observe hostility and a deepening sense of self-alienation that expresses itself in loneliness, frustration, depression, and, at times, mental and emotional breakdown.

The issue in this lesson may be stated this way: Do we as Christians have a word of reconciliation to share with this hostile, broken world of human beings? Have we ourselves experienced the reality of the "living water" that brings reconciliation to our lives? How can we find more effective ways to share this experience so that a broken world can be healed?

### Before You Read The Scripture

Our Scripture resource is already well-known to persons brought up in the church school. Again, the very familiarity of this story may immunize us against the full impact of its meaning. Before you begin the study of the story, the following considerations may prove helpful.

John used an interesting pattern throughout his Gospel. He shows Jesus introducing a word or words carrying a spiritual meaning, which were taken by Jesus' hearers in their literal sense. Then, in John's report, Jesus proceeded to try to help his listeners grasp the deeper meaning of the word or words.

We saw an example of this technique in the story of Nicodemus. Jesus used the words born anew. Nicodemus' response indicated he was thinking of physical birth. Jesus then helped Nicodemus grasp the deeper meaning of "born anew."

In the story of the woman at the well the word is water. When the woman expressed surprise that Jesus, a Jew, would be asking her for a drink of water, Jesus offered her living water. The woman's response indicated that she was still thinking of water for drinking. She understood living water to mean water running in a brook

as contrasted with water collected in a cistern.

Jesus then moved from this misinterpretation of his use of living water to help the woman grasp the spiritual meaning of the phrase. The living water that Christ gives is identified as that which gives life the quality of eternity.

### Samaritan and Jew

The Judean Jews regarded the Samaritan people as a half-breed race. The Samaritans had developed following the scattering of the tribes of the Northern Kingdom (721 B.C.) and the moving in of other peoples by the Assyrians. (2 Kings 17:22-33) The Samaritans claimed the first five books of the Old Testament as their sacred Scripture. They regarded Mount Gerizim as the mountain of God instead of Mount Zion in Jerusalem. They based this claim on Deuteronomy 27:4, which, in the Samaritan version, refers to Mount Gerizim instead of Mount Ebal.

Because of these beliefs the Samaritans were not only an alien race but also a people who, from the perspective of devout Jews, had perverted the faith of the fathers. John explained for the benefit of gentile Christians: "For Jews have no dealings with Samaritans."

Of course, this statement could be reversed. Certainly the Samaritans had no more dealings with the Jews than they had to have.

### Why at Noon?

Women did not usually go to a well in the intense heat of noon ("the sixth hour") to draw water, but this detail did not bother John. He was telling a story to present a new depth of understanding of what Jesus came to be and to do. Often we get hung up on details, when, as a matter of experience, we know that people do depart from their usual pattern of conduct from time to time.

### What the Scripture Says

The Scripture for today is John 4:1-42. Selected verses are printed below. See Home Bible Study suggestions in the back of the quarterly.

John 4:7-14, 31-35

7 There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink."

8 For his disciples had gone away into the city to buy food.

9 The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. 10 Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." 11 The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? 12 Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" 13 Jesus said to her, "Everyone who drinks of this water will thirst again, 14 but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life."

15 The woman said, "Sir, give me this water, that I may not thirst, and that I may not come here to draw." 16 Jesus said to her, "Go, call your husband, and come here." 17 The woman answered and said, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband.' For you have had five husbands, and the one you now have is not your husband; as I have said, you have been true in all that you said." 18 The woman answered and said, "Sir, I see that you are a prophet. Our fathers worshiped on this mountain, and you Jews say that Jerusalem is the place where we should worship. What do you say?" 19 Jesus said to her, "The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such to worship him. So the Jews do not know what they say, for they do not know the Father. I know, for I worship the Father, and my Father does not seek me, but I seek him, saying, 'Rabbi, eat.' 32 But he said to them, 'I have food to eat of which you do not know.' 33 So the disciples said to one another, 'Has any one brought him food?' 34 Jesus said to them, 'My food is to do the will of him who sent me, and to accomplish his work. 35 Do you not say, 'There are yet four months, then comes the harvest? I tell you, lift up your eyes, and see how the fields are already white for harvest.' Memory Selection: They said to the woman, 'It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.' —John 4:42

### How We Understand The Scripture

Again, let us realize that this Scripture cannot speak to us as fully as it should if, on the one hand, we are concerned only with literal history or if, on the other hand, we seek to interpret the story allegorically. We must seek to transfer the meaning intended by John for his day to meanings for experiences that are a vital part of our lives.

What kinds of alienation did John picture in this story of the Samaritan woman?

### Jews Against Samaritans

The most obvious example of hostile separation is that between Jews and Samaritans. Here is an example of alienation of peoples who had their roots in a common heritage, worshiped the same God, and venerated the same ancestors.

The rift between the Jews and the Samaritans had begun long ago; but, instead of disappearing, it continued to become wider. Now, insofar as possible, members of the two groups avoided one another.

### Men Against Women

John let the suggestion of another area of alienation slip out at the close of his story. As the disciples returned from Sychar, John tells us, they marveled that Jesus was talking with a woman. (4:27) In those days and in that Oriental culture, men did not talk with women in public places. This fact did not necessarily mean that men did not have a high regard for women. But it did mean that a wall of separation existed between the sexes.

### Separated from Society

In the picture John draws for us, we certainly see a woman who was separated from the rest of society. Perhaps it would be more accurate to say that this Samaritan woman had chosen a way of living that separated her from "good" society.

This fact may be a clue as to why she came alone to the well at noon. She may have grown tired of the whispers she often encountered.

### Self-Alienation

One can sense a suggestion that the Samaritan woman may not have liked herself any better than she did her neighbors. Evidently she had not been able to live with any one man for very long. Perhaps this was partly because she could not stand herself.

Notice the quickness with which she answered when Jesus offered her living water. "Give it to me," she exclaimed. And why? So she would not have to come continually to the well to

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31 Meanwhile the disciples be-