

THE FUTURE OUTLOOK

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Ministers Seek To Satisfy Human Need

The Ministers played an important role when all organized themselves and picketed the A&P store, located in a predominantly Negro community. Many have said that they were out of their place, having the young generation singing and encouraging customers not to buy at the newly-built A&P store until a black man was employed as manager.

The A&P store plans to turn back a goodly amount per week in profit and only employs a few maintenance workers and cashiers, where two-thirds of the income is from Negroes, especially at the newly-built East Market St. A&P store.

It should be the policy of the Negro minister to boycott such business enterprises. That is what the church membership is paying them for—to look out for the human needs.

The ministers are organized in Greensboro. The leader has stated that they will go to all enterprises, as Kroger, Colonial Store, Winn-Dixie, Big Bear and especially those in predominantly Negro sections, to see that Negroes are equally employed. The ministers stated that they will also go downtown where the Negro spends his money. They are capitalizing more on Negroes because of a human need. It was further stated that this will be hurriedly done while the weather is more favorable. The stores downtown will be boycotted too.

Many of the college students are cooperating with the ministers because they are taking courses in all phases of business, and after graduation, they have to go in some other state to secure a job, unless it is in teaching in their own state.

The Governor of North Carolina called all Negro publishers into his "mansion", at which time he stressed that special emphasis be put on Negro employment, especially high school and college graduates. He further stated that North Carolina stands lower in teachers' salaries and other state employees' salaries than any other state in the union, due to the fact that when Negroes graduate, they have to go to another state to secure a job and pay their taxes there.

In Eastern North Carolina and farther down South, one can find farming becoming a productive enterprise. That is one of the major reasons for the "Poor Folks March on Washington." It is due to equal employment and salary.

May our readers patronize the small Negro business, especially those in Negro sections and the highly populated business area. Business cannot be improved nor salaries increased unless we patronize them. The ministers cannot properly boycott the big supermarkets unless we patronize the small businesses.

Poet's Corner

"LORD, when Thou seest that my work is done,
 Let me not linger on,
 With failing powers,
 Adown the weary hours,
 A workless worker in a world of work.
 But, with a word,
 Just bid me home,
 And I will come
 Right gladly,
 Yea, right gladly
 Will I come."

Drive Sanely

This Week's Sunday School Lesson

4. MAN'S WAY AND GOD'S WAY

WHAT IS OUR CONCERN?

In an essay entitled "On Meddling," William Lee Miller writes: "The religious traditions have helped to hold the responsible American citizen. One wants a religious tradition that will shape public-spirited men. Such men will not be forthcoming from a religion divorced from the ethical questions of the common life."

After reviewing reasons for various churches' individualistic approach to religion, Miller states: "Probably the prevailing pattern is formally to deny but actually to practice the confinement of religion to its own quarters. It is a standard item in preaching to say that 'Christ is Lord of all of life,' or that religion deals with the 'whole of life,' or, more popularly, to deplore the failure of the commitments of Sunday to extend to Monday." But he goes on to point out, "The religious groups by and large then settle down in their separate niches."

The Letter of James makes an appeal for ethical behavior. It has intensely personal application, but it also has broad outreach—like ripples moving outward from a stone thrown into a pond.

For example, James is quite concerned with irresponsible, inflammatory speech. (See 3:5-10.) One has only to remember the catastrophic race riots of the summer of 1967 to see the relevance of James's teaching in our times. Demagogues whipped crowds to a frenzy, urging them to kill, to loot, to burn. Cities were brought to a state of civil war, with tanks, machine guns, soldiers, tragically in evidence. Can we not say that tongues "full of deadly poison" were busily at work?

Religion is not a purely private matter between a believer and God. At least, Christianity is not. It lays claim upon the whole of life. Discovering what the Christian way is in complex modern society is not easy, but it is imperative.

BEFORE YOU READ THE SCRIPTURE

In the early church teachers held a highly important place. In 1 Corinthians 12:28 Paul spoke of "teachers" along with "apostles" and "prophets." And in Ephesians 4:11 we read that God's "gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers."

After a person was converted to Christianity, the teacher helped him understand the implications of the Christian faith for his daily life. William Barclay points out, "It was the teacher's awe-inspiring responsibility that he could put the stamp of his own faith and knowledge on those who were entering the Church for the first time."

Some teachers in the early church perverted their teaching, trying to make it another form of Judaism. Some failed to live by what they taught, while some did an admirable job.

The Christian teacher was in the tradition of the Jewish rabbi; and, we would remind ourselves, Jesus himself was called

"Rabbi" by his disciples. To be a teacher is a tremendous responsibility — one that can only be discharged rightly when one is himself teachable, humble, and open to the guidance and teaching of the Holy Spirit. (Compare John 14:26.)

The Letter of James is full of ethical teachings. The best way to us it is to test its truths in one's own heart and mind. One is then equipped to speak out of personal knowledge.

WHAT THE SCRIPTURE SAYS

The Scripture for today is James 3:1 through 4:12. Selected verses are printed below. See Home Bible Study suggestions in the back of the quarterly.

James 3:13 through 4:4

13 Who is wise and understanding among you? By his good life let him show his meekness of wisdom. 14 But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. 15 This wisdom is not such as comes down from above, but is earthly, unspiritual, devilish. 16 For where jealousy and selfish ambition exist, there will be disorder and every vile practice. 17 But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. 18 And the harvest of righteousness is sown in peace by those who make peace.

1 What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members? 2 You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have, because you do not ask. 3 You ask and do not receive, because you ask wrongly, to spend it on your passions. 4 Unfaithful creatures! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

Memory Selection: The wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity.—James 3:17

HOW WE UNDERSTAND THE SCRIPTURE

James 3:2-12 constitutes one of the most incisive treatises on the tongue (that is, speech; one's way of talking) to be found in any literature. James points to the universality of the problem (verse 2), contrasts our ability to control animals and ships with our inability to control our tongues (verses 3-4, 7-8), points to the damage that can be done by careless or malicious speech (verses 5-6), and indicates the inappropriateness of using the same tongue to praise God and to curse men (verses 9-12).

In verses 13-14 James indicates that the test of wisdom is a good life. He warns against jealousy; ambition, and boasting. One scholar comments, "The one who is really wise and intelligent must manifest his achievements or show what he is able to do through good Christian behavior." In other words,

ethics and wisdom are inseparable.

Some members of the early church may have been influenced by pagan philosophers who taught persons to be argumentative. James contrasts the wisdom of the worldly wise man, which is devilish, with genuine wisdom, which is humble, reasonable, sincere, merciful, and peace-producing. (3:15-18)

The Root of Conflict

What could be more pertinent in 1968 than the discussion that begins Chapter 4? James drives us to consider the root of war. His analysis applies to wars both "hot" and "cold," for it points to envy, covetousness, and uncontrolled passions. It indicates that the primary battleground is the heart of man.

At least one scholar holds that James was not referring to military action; he suggests that the readers may have been engaging in riots and sabotage, thus bringing persecution and death to their fellow Christians. However, as we in America know, following the riots of recent summers, there is strong similarity between these two kinds of hostile and violent situations.

In verses 4-10 the author compares disobedience to God to breaking the marriage oath or vows. The passage thus has echoes of Exodus 34:13-16; Deuteronomy 31:16; Jeremiah 3:20; and Hosea 9:1.

Verses 11-12 warn against speaking harshly about another person. This section means we should not criticize, insult, or slander one another. James had already reminded his readers (in 2:8) that "You shall love your neighbor as yourself." This was quoted from Leviticus 19:18 — and, of course, had been lifted up by Jesus Christ as the second commandment. Harsh, judgmental remarks such as James refers to are, of course, completely out of line with this teaching.

WHAT THE SCRIPTURE SAYS TO US

The theme of Expo 67, held in Montreal last year, was "Man in His World." In one of the "theme buildings," the presentation—by motion pictures, television, computers, and communication satellites — was about the drastic change in our lives produced by media of communication. It was pointed out that when President Lincoln was assassinated, weeks elapsed before persons in other nations across the oceans knew about it. But when President Kennedy was assassinated, the news was flashed around the world in a matter of minutes. The reaction to news anywhere in the world is almost instantaneous at almost every other point on earth.

This fact was made vivid to me personally in the summer of 1963, when I was teaching writers' workshops in Southeast Asia and the South Pacific. I went by longboat up the Rejang River in Sarawak to a longhouse. Just inside the door there were many human heads hanging from the rafters—witnesses to the fact that, a generation before, the Ibans had been headhunters. I was received graciously by the people, who are now Christians.

Shortly after the chief had

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