

THE FUTURE OUTLOOK

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Police State or Sadistic Police

By RICARDO RAFFLES
 Trouble Shooter

Let me first apologize to the many wonderful, kind, understanding policemen, whom I know, for this happening is no reflections on the many good law abiding, hard working Cops. But this is a sad day for North Carolina and Governor Moore, it behooves you to look into this matter, and no matter where the chips may fly. No white-wash . . . Dateline UPI . . . November 11th, SWANQUARTER, N. C.

NEGROES CHASED OUT OF HYDE COURTHOUSE . . . UNQUOTE . . .

It was Veterans Day, at Swanquarter, Hyde County, N. C. but there was no Armistice or truce between the Forces of Law and Order (HA HA HA) and the Chanting and singing twenty or more teen age youngsters. These twenty Negro boys and girls were part of a group of a hundred and fifty who were demonstrating peacefully against a declaration made by the Welfare Dept. and Hyde County officials, that Welfare Payments would be cut to all of those participating in a Black Boycott of Schools. The Boycott being because Negroes were being integrated in white schools, but no whites being integrated in Negro schools. So about twenty broke away from the main group and singing Civil Right Freedom songs headed into the two story court house. These Negro students were followed by Sheriff Charles Cahoon and three Highway Patrolmen, the four of them wearing gasmasks. They allowed the twenty boys and girls to file in a room and they followed them in, as the students got inside of the room, without any warning the brave Sheriff and Highway Patrolmen tossed canisters of tear gas on the floor and at once closed the door and locked it, shutting out all avenues of escape from the second story of the courthouse. As they stood outside of the door, happy in their sadistic devilish handiwork, young Negro boys and girls were gasping for breath, choking, dropping to the floor. A window was broken to allow air to come in, seventeen year old Mamie Harris in frenzy and fear leaped from the second story broken window and sustained injuries. An ambulance was called for the young girl, the extent of her injury not known. The door was finally opened by the brave Sheriff and the rest let out. Every one of the students were members of the Martin Luther King Non Violent Crusade, this group were dedicated to the Freedom Fight by Non Violent Methods and they were doing that. No swearing, no fighting, but praying and singing and marching and sit downs and sit ins. It was not these students who became violent . . . it was not these students using guns or knives or beating people. These were students protesting with the only weapon that they had, freedom of speech and freedom of demonstration. On the other hand, the officials who had duly sworn to be the upholders of law and order, showed the George Wallace style of law and order that the South had been perverting for many years, law and order without Justice Whitemans style. These men with PRE-MEDITATION, I SAID PREMEDITATION, willfully put on their gasmasks, knowingly and before hand, knowing that the students were going into the courthouse, they didn't try to stop them from going into the courthouse (they could have). They allowed them to. They knew that once they got those students in there, they planned to use the gas on these kids. All they had to do was shut the doors of the courthouse. But they willfully allowed these students to march in, they had already prepared to do their dastardly and shameful act, for they had donned their gasmasks knowing they were going to use them in a few minutes purposely. Are these Highway Patrolmen an example of law and order. Is this Sheriff Charlie Cahoon supposed to be a dispenser of his kind of law and order?

How sadistic have men become? How much hate can you have for Americans of different color? Then we of North Carolina want to know why Black Militants are being born everyday? We wonder why this sudden hate for Whitey? How blind can we be? Or is that why we always see the Statue of Justice blindfolded? If these men, the Sheriff and the three Highway Patrolmen are not made to account for this travesty on justice, then we can only wait upon the last accounting. For vengeance is mine sayeth the Lord. And it won't be long!

This Week's Sunday School Lesson

12. WALKING IN THE LIGHT WHAT IS OUR CONCERN?

A seminary professor once interviewed Harry S. Truman. In the course of their conversation the professor asked the former president, "What suggestions have you for the theological education of our young ministers?"

"Just teach them the Ten Commandments and the golden rule," Mr. Truman replied. "That's all they need to know."

A great many other Americans have felt the same way. They say that the important part of religion is morality, one's relationship to one's fellow man.

A few years ago Edward R. Murrow, the distinguished news analyst, broadcast a series entitled "This I Believe," in which outstanding Americans presented their own personal beliefs. The majority of them proved to be an optimistic glorification of man, devoid of reference to God. The emphasis was ethical rather than religious.

This twentieth-century cult of optimistic humanism is not to be identified with the Christian faith. Furthermore, it has failed even as a "philosophy of life." "Love your neighbor," without reference to God's kind of love, has become, "Use your neighbor." "Do unto others as you would have others do unto you," has become "I'll scratch your back if you'll scratch mine."

Perhaps we are at a turning point when modern man will realize he cannot continue to feed on himself alone. Our roots go deeper.

Nowhere is this idea expressed more clearly than in the New Testament letters of John. Our relationship to our neighbor is all tied up with our relationship to God. Therefore each of us must ask, "How can my responses to God and my responses to my neighbor form a single, coherent pattern?"

BEFORE YOU READ THE SCRIPTURE

First John is an informal tract or sermon addressed to numerous Christian groups in Asia Minor early in the second century. Unlike Second and Third John, First John neither begins nor ends like a letter. However, its wording clearly reveals the warm affection of the writer for his readers. Second and Third John refer to their author only as "the elder." Tradition gives his name as John.

All three letters indicate that the author was trying to bring harmony within the churches. The doctrinal division that John was addressing arose as a result of the claims of an oriental philosophy called Gnosticism. The Gnostics believed that the earth was in the power of evil, so much so that some could not see how the physical realm could have anything to do with the spiritual realm.

Consequently, some Christian teachers, influenced by Gnosticism, were denying that Christ was really born as a man or died on a cross. They taught that Christ only seemed to suffer, die, and be raised from the dead. How could God associate himself with evil flesh or the

humiliation of sufferings?

The Elder asserted the full humanity of Jesus. You will recognize this concern as you read these three short books. (Overemphasis upon the divinity of Christ also affected what the Apostles' Creed said about Jesus Christ.)

More serious than the doctrinal differences within the church, however, was the antagonistic attitude expressed by the persons involved. Some, like Diotrephes (die-OTT-ruh-feez), were willing to split the church for the sake of their opinions. (3 John 9-10)

First John was written primarily for the purpose "that you (the various churches) may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ." (1 John 1:3) Missionary bands were to take these letters of introduction with them, trying to reconcile differences and win unity among the churches.

Notice the way the author used the Gnostic contrasts between light and darkness, truth and falsehood, life and death. He used oriental terminology to expound Christian truth.

WHAT THE SCRIPTURE SAYS

The Scripture for today is 1 John 1:5 through 2:6; 3:1-10; 3 John. Selected verses are printed below. See Home Bible Study suggestions in the back of the quarterly.

1 John 1:15 through 2:6

5 This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. 6 If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; 7 but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. 8 If we say we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. 10 If we say we have not sinned, we make him a liar, and his word is not in us.

1 My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; 2 and he is the expiation for our sins, and not for ours only but also for the sins of the whole world. 3 And by this we may be sure that we know him, if we keep his commandments. 4 He who says "I know him" but disobeys his commandments is a liar, and the truth is not in him; 5 but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: 6 he who says he abides in him ought to walk in the same way in which he walked.

Memory Selection: If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

— 1 John 1:7

HOW WE UNDERSTAND THE SCRIPTURE

The first set of contrasts used

by the author in this letter is that between light and darkness. (1:5) Meaningful fellowship with God and our fellow men is not possible when we live in moral darkness, apart from our Lord. God, the source of light, knows no darkness. In his presence the crooked and the straight, the honest and the dishonest, are exposed. Evil men who live for themselves alone seek the cover of darkness because they cannot abide the light of God's searching love.

Yet people must walk in God's light if they are to be forgiven of their sins or realize true self-fulfillment. (1:6-7) Walking in his light, according to this author, means living in single-mindedness, without division of loyalty and purpose. It means a life of integrity and wholeness. This does not mean that one will never sin; it does mean that he tries steadfastly to live by the truth and asks forgiveness when he fails.

Fellowship with God is based on sincere confession of sins and humble acceptance of his forgiveness. This renewed relationship with God provides the basis for a loving attitude toward other people. However, such a fellowship must produce obedience in terms of service to others. Otherwise it is not fellowship; it is falsehood.

Truth and Falsehood

Thus the second set of contrasts concerns truth and falsehood. Those who brag about their goodness and refuse either to admit their own faults or to forgive their neighbors' shortcomings are liars. (1:10) They have not brought their actions into line with their affirmations.

The only way for believers to be true to their Lord is to "keep his word"—to demonstrate their faith through lives of self-giving service. (2:4-5)

The guide for such commitment is the life Christ lived. It is to such a life of discipleship that we are called. Any other existence is fraught with death. (See 3:14.) This is the third set of contrasts.

Living in Christ

The author, however, does not regard the living of such a dedicated life as a mere human achievement. People by themselves lack the inner resources to be godly. "Good deeds" are done for purely selfish aims. Sinful men cannot lift themselves from spiritual death.

They do not stand alone before God, however. They have "an advocate with the Father, Jesus Christ the righteous." (2:1) He can intercede with the Father for sinful men because he has given his life for them. First John says that Christ is "the expiation for our sins." (2:2) That is, he cleanses us from our sins. (See 1:7.) William Barclay says that this statement does not refer only to the cleansing of past sins; it is a process that continues day by day in the life of the Christian.

Barclay concludes: "True religion is that by which every day in life a man comes closer to his fellowmen and closer to God. Religion is that which pro-

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