

## DEATHS AND FUNERALS



**MRS. GUSSIE BLACKWELL**

Funeral service for Mrs. Gussie Watlington Blackwell were conducted Thursday, May 15, 1969 at 2:00 p.m. at High Rock A.M.E. Church, the Rev. E. W. Wilson, pastor, officiated.

Mrs. Blackwell was a member of High Rock A.M.E. Church, a past superintendent of its Sunday School, and the church

clerk until her recent illness. She served as an officer of Five Point Chapter No. 510, Order of the Eastern Star, McLeansville.

She is survived by her husband, Andrew R. Blackwell of the home; her mother, Mrs. Maude Watlington, McLeansville; two daughters, Mrs. Sallie B. Smith, Greensboro and Mrs. Bettye B. Martin of the home; one son, Ralph C. Blackwell of the home; three grand-daughters, Yvette, Cheryl and Janice Smith; two grand-sons, LaMont and Kevin Smith; two sisters, Mrs. Ethel Blackwell, Reidsville and Mrs. Willie Summers, Brown Summit; one brother, Oscar Watlington, McLeansville; and a host of relatives and friends.

Smith Funeral Service in charge of arrangements.

More than 25,000 sons and daughters of deceased or permanently disabled veterans were receiving Veterans Administration educational assistance in January 1969.

### Sunday School Lesson

(Continued from Page 3)

The Old Testament mood is frequently an eager straining forward toward an unrealized future: "Behold, the days are coming, says the Lord." The New Testament mood is characteristically a bold affirmation: "The days have come."

A major key to understanding the Old Testament is to see it as a promise of the New. This does not mean combing the Old Testament for "prophecies" of Christ—specific predictions of New Testament events. The promise of the Old Testament lies at a level deeper than prediction. It tells us what kind of creature man is—an uneasy, tension-filled blending of dignity and worth with greed and self-centeredness. Its promise is that in the unfolding purpose of God there is a hope and a future for such a creature as man. This promise comes to reality in Christ.

3. A Book About Me. A promise is a personal thing, and because of its promise-fulfillment character the Bible asks to be understood in a personal way. Its promise and its hope are given to me. The fulfilling love of Christ is extended to me. The Bible is the story of my life, the mirror in which I see my natural face. (James 1:23)

Who am I? I am Adam rebelling against God in the garden. I am the person against

whom the prophets spoke their word of judgment. I am the mob demanding Jesus' death, Pilate consenting, the soldiers indifferently casting dice. I am also the one whom God has chosen. I am the one he calls, "My son." I am the brother for whom Christ died and the one to whom he said, "I am the way, and the truth, and the life." (John 14-6)

4. A Book About Today. The personal quality of Scripture forces us to realize that the Bible is not primarily about the past. It does tell of old things, finished long ago. But it is also about us—now; and in spite of its ancient origin and unfamiliar setting it speaks to our nature and our world.

5. A Call for Action. Because the Bible is about me, I cannot merely read it and put it aside, like James's mirror watcher who goes away and forgets what he looks like. The Bible makes a claim on my life. It asks me to decide, "Will you identify yourself with this understanding of human nature, and will you make this hope your own?" A simple "I agree" is not the kind of decision called for. Consent is not action, and nothing short of action is obedience to the purpose and call of God.

When James said, "Be doers of the word, and not hearers only," he was calling for a commitment to the intention of God that would affect all of life—thought, word, and action.

### What Will We Do About It? —

The keys to understanding Scripture are also guides to Christian action. All depend on the realization that the Bible is my means of self-identification as a Christian.

Does American history and tradition have any practical effect on how I live? Does my identification with Americanism in any way define my style of life? In thinking about these questions we should try to be as specific as possible. What precisely are the ingredients of Americanism? How are they related to our particular history? Why are they distinctively American? What responsibilities do they place upon us?

Now ask this same set of questions about Christianity.

How can obedience to Christ be liberty? If the gospel demands that we have the mind of Christ, does this mean that our own minds are put to sleep? Reading the Bible as our own life history brings fresh insight and understanding. It also forces us to recognize some persistent and difficult problems.

### Hospital Sick List

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Mrs. Leath McDowell

415 Best St.

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