

## THE FUTURE OUTLOOK

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# CHILDREN'S DAY

Have you forgotten Children's Day, which is celebrated on the second Sunday in June, the 8th? This day has been set aside at which time the members of the younger generation receive recognition. Like Mother's Day and Father's Day, Children's Day is observed in our churches and in our homes.

Most all Christian parents make preparations for their children to participate in some type of youth activities, especially in the churches. Children's Day is called a day of benevolence, that is, the child learns to make contributions to the various charitable causes, namely, in foreign missions, home missions and education.

One should not forget this important day, because the church, social and civic organizations depend on its development of the youth of tomorrow. Families should share with the youth of tomorrow. Families should share with the youth on Children's Day in the various activities and programs. They should give the children an opportunity to execute leadership in the church. Of course, some call this a day of poems, simply because the youth are participating in programs, giving recitations, and the like. The recitations carry a vivid thought of what the youth will mean to his church, school, and community of tomorrow.

Many churches have disbanded the annual Children's Day and added other activities for the youth. The children should have an annual day to celebrate just as the members of the older generation, have Mother's Day and Father's Day. Most of the rural churches usually celebrate Children's Day more than any other day in their churches.

It is in the Bible, "Suffer little children to come unto Me and forbid them not, for such is the kingdom of heaven." What are your plans for Sunday the 8th? Will you worship with the children? Have you given them some type of home training to take an active part in your church activities? Will you make a sacrifice to give your child financial aid so that he may contribute to the benevolent funds in your church? Let us trust that you spend Children's Day attending Christian activities at your church with your children.

# FATHER'S DAY

Father's Day is the setting apart of a day on which to honor fathers with special services in the churches and in other countries at different times of the year.

The first suggestion of Father's Day belongs to Mrs. John Brice Dodd of Spokane, Washington. The idea occurred to Mrs. Dodd in 1909 as a suitable tribute to her own father, who had successfully reared a family of children after the death of their mother. She wrote to Rev. Conrad Bluhm, president of the Ministerial Association, proposing that the third Sunday in June be set apart for honoring fathers. The Association approved the proposal and the first celebration of the day was held in Spokane, Washington in June, 1910.

Sons and daughters were asked to wear a red rose in honor of the living father, and white rose if the father was dead.

The knowledge of the celebration did not spread far, for in 1911 the observance of Father's Day was discussed in Chicago as though it was something new. Miss Jane Adams approved it, saying, "poor father has been left out in the cold. He doesn't get much recognition, but regardless of his bread-winning proclivities it would be a good thing if he had a day that would mean recognition of him."

Mrs. D. C. Sternberg prevailed upon J. Hampton Moore, a representative, to introduce a bill designating the first Sunday in June as Father's Day. The bill was not passed.

A Father's Day of a different kind was observed on November 24, 1918, when, at the suggestion of the Stars and Stripes, the official newspaper of the American Expeditionary Force in France urged that the fathers at home write to their sons on the battlefield and the sons in return, write home. The letters were delivered without delay and without risk.

A real father is always a pal to his children. Some

# This Week's Sunday School Lesson

## 2. THE UNITY OF THE BIBLE

### What Is Our Concern?

A cartoon in a series appropriately entitled "Grin and Bear It," shows a husband and wife standing back to back with dueling pistols held aloft. The husband, cocking an eye over his shoulder, says, "I hope you're satisfied, Adele. . . . It was your idea to consult a marriage counselor."

Many Christians believe that the marriage between the Old and New Testaments has broken down, and they see a duel either in the offing or under way. It is a stand-up fight between law and gospel, between a God of judgment and a God of love. They think that in this duel the Old Testament will lose.

The mistake made in many marriages is that of confusing unity and uniformity. Husband and wife should be "one flesh" (Genesis 2:24), but this term does not mean that they should think and talk alike and prefer the same things. They can differ in these respects and yet find a real unity of purpose and mutual regard.

Our concern in this session is to see that differences of viewpoint between the Testaments do not mean that no valid marriage exists between them. What is the unity underlying the manifest differences between the Testaments?

### Before You Read the Scripture

Ancient Semitic peoples believed that the first-born of man and beast (Exodus 13:11-13) and the first fruits of the ground (23:19a) belonged to God. In keeping with this principle the Israelite farmer offered the first sheaf of grain from his fields in token of God's ownership of the soil and the crop. His offering also expressed thanksgiving for the harvest God's goodness had provided. Deuteronomy 26:5-9 gives part of the words that were spoken before the Temple at the offering of first fruits.

This ritual recites the saving deeds done by God for his people. It summarizes the history of Israel from the time of Jacob until the entrance into Canaan. It also emphasizes the two crowning examples of God's loving care for his people—the deliverance from Egyptian slavery (verses 6-8) and the gift of the land (verse 9).

The term "Aramean" (verse 5) originally referred to a member of one of various Semitic groups living in the area of Syria and upper Mesopotamia. This verse recognizes that Israel's ancestors were part of these wandering Semitic tribes. (Compare Ezekiel 16:3.)

They had no identity as a separate people until the Lord made them a nation.

### God's Saving Acts

On his first missionary journey Paul and his companions visited Antioch in Pisidia. On the Sabbath they went to the local synagogue and were asked to speak. (Acts 13:13-16) This address is given as a typical example of Paul's preaching to Jewish audiences.

The speech first recites God's saving acts, much like Deuteronomy 26:5-9. (Acts 13:16b-22) After an interlude on John the Baptist (verses 24-25), this speech portrays Jesus, crucified and raised from the dead, as the promised Messiah of the line of David (verses 26-41). The passage revolves around verse 23, where the ancient promise to David is applied to Jesus.

### A Savior

Devout Jews looked for a political savior. Paul revealed to them a Savior who brought deliverance, not from human oppressors, but from themselves by "forgiveness of sins." (Verse 38)

The Jews pictured the Messiah as a military hero. They had no place in their thought for a dead Messiah, much less one executed by the hated Romans. Hence, Jesus' crucifixion caused consternation among his disciples, and his resurrection led at first to confusion and uncertainty rather than faith.

Luke 24:13-27 deals with this situation of doubt and uncertainty. The two who walked with Jesus on the road to Emmaus reflected the prevailing mood of despair. "We had hoped that he was the one to redeem Israel." Jesus' death seemed to violate the Old Testament concept of the Messiah. (See Isaiah 9:2-7; 11.) But Jesus showed them that the suffering and death of the Messiah were necessary to fulfill the promises of the Scripture. (Luke 24:25-27)

The kings of ancient Israel were anointed with oil at their coronation. Messiah means "anointed one"—therefore "king approved by God." The Greek equivalent of the Hebrew word is *christos* (in English, "Christ").

### What the Scripture Says

The Scripture for today is Genesis 12:1-7; Deuteronomy 26:5-9; Joshua 24:2-8; Luke 24:25-27; Acts 13:16-33. Selected verses are printed below. See Home Bible Study suggestions in the back of the quarterly. Deuteronomy 26:5-9

5 "And you shall make response before the Lord your God, 'A wandering Aramean was my father; and he went

down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous. 6 And the Egyptians treated us harshly, and afflicted us, and laid upon us hard bondage. 7 Then we cried to the Lord the God of our fathers, and the Lord heard our voice, and saw our affliction, our toil, and our oppression; 8 and the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror, with signs and wonders; 9 and he brought us into this place and gave us this land a land flowing with milk and honey.'" Acts 13:17, 23

17 "The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. . . . 23 Of this man's posterity God has brought to Israel a Savior, Jesus, as he promised." Luke 24:25-27

25 And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! 26 Was it not necessary that the Christ should suffer these things and enter into his glory?" 27 And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.

Memory Selection: Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. —Matthew 5:17

### How We Understand

#### The Scripture

All Israelite religious thought grew out of reflection on the events of the Exodus. From them Israel learned the meaning of the grace of God. The Israelites had been slaves in Egypt, and the Lord had saved them from bondage.

In spite of their rebellion in the wilderness God had brought them into a land of their own. Along the way he had entered into a binding agreement or covenant with them. Fundamentally, the terms of the covenant were, "I . . . will be your God, and you shall be my people." (Leviticus 26:12)

Thus Israel learned that the Lord was a God of saving love, whose power was used on behalf of the helpless and oppressed. They learned, also, that their God entered into a permanent relationship with his people—sealed on his side by loving care and guidance and on theirs by love and obedience.

#### The Exodus

The events of the Exodus dominated Israelite worship, education, and outlook toward the future. When the people assembled for worship, they joined in reciting God's saving acts. (See Joshua 24; Deuteronomy 26:5-9; Psalms 78; 106; 106.) When a child asked the meaning of Israel's laws and customs, he was told the story of the Exodus. (Deuteronomy 6:20-23; Joshua 4:6)

When the prophets saw the people of God sunk in corruption and disobedience, they clung to the hope that God would again redeem his stricken nation. (Hosea 11:8-9) In the

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families believe that the father contributes most and gives more time to his boys than girls. On the other hand, some fathers consider the love and affection of his child, when the child achieves recognition from society, civic organizations, and churches, especially when he hasn't done his duty in bringing love and affection toward the child in the home and in helping to rear him. A father usually thinks of his child when some misfortune happens, especially when they violate a criminal law or bring some mortal shame on the family, but a real father loves his child at all times, regardless of achievement or misfortune. Again we urge that you make "Ole Dad" happy Sunday, June 15, with some type of gift, or visit him or send a card, showing what your dad means to you. Let's make dad happy and let him know he is the "hero" of your family.