

THE FUTURE OUTLOOK

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FIRST AID

Too much emphasis can never be placed on the importance of knowing first aid and reading all available information.

Numerous deaths and disabilities have been caused by the lack of one having a little knowledge of first aid.

First aid medical devices are useless without knowing how and when to use them. Every organization should employ three or more persons that have a knowledge of the use of first aid.

On one occasion an ambulance was called for a victim of a knife wound and enroute to the hospital the ambulance was blocked by a train. The ambulance attendants had no knowledge of first aid and the victim died from a hemorrhage. This was uncalled for. By all means such persons as policemen, ambulance attendants, and all public transportation operators should have a knowledge of first aid.

First aid is needed in the home, especially where small children reside. One with a thorough knowledge of first aid shouldn't use it to capitalize upon anyone. They should give their services free and willingly in the case of emergencies.

When a family takes a vacation in their personal vehicle or any trip they should always have their first aid kit with them. They may not need it for themselves but there are so many accidents on the highways that they could render service to someone else.

May we name a few accidents and emergencies that could be remedied by someone having some knowledge of first aid, electric shock, freezing, unconsciousness, burns, cramps, dog bites, hemorrhages, poison gases, etc.

Such incidents may occur at anytime but the ambulance attendants, police departments and fire departments should be prepared to render first aid for any particular case that may happen before the doctor arrives.

We advise all of our readers to study some phase of first aid. Have literature in the home as well as on the job. We further advise our readers, who have no knowledge of first aid to beware of advice given by the many peddlers of patent medicines, which are supposed to remedy many little illnesses.

A story tells of a young man who suffered from a throat illness. He took the advice 114 persons who had no knowledge of treatment for his case and the more remedies he took the worse his throat became. Finally he visited his physician and no one out of the 114 persons had suggested any type of medical treatment anywhere near the cure.

We should all have our family doctors, both dental and medical and never complain to others of our personal illness except in the case of an accident or emergency.

Why not write to the Red Cross today for first aid literature for your convenience. May we also advise our readers that some things are required such as death, in our immediate family. Don't allow yourself to forget the fact that many illnesses may arise in which a person with a knowledge of first aid may be able to help before the doctor arrives.

First aid is necessary to the victim as well as it would be to the one who acquires the knowledge of administering its uses.

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."

This Week's Sunday School Lesson

GOD'S COVENANT PEOPLE

7. God Chooses a People

What Is Our Concern?

Dietrich Bonhoeffer was a great theologian and Christian martyr. He was imprisoned and put to death under the Hitler regime.

"I believe," he said, "that God can and will bring good out of all things, even the most evil. For this he needs men who will let all things work for the best in respect to them. I believe that in every trial God will give us as much power to resist as we need. But in order that we will rely on him alone and not on ourselves, he does not give it ahead of time. Such faith must overcome all anxiety about the future. I believe that even our mistakes and errors are not in vain, and it is no harder for God to deal with them than with what we regard as our good deeds. I believe that God is no timeless rate, but that he waits for and answers upright prayer and responsible deeds."

Do you have this kind of vital and unconquerable faith in God? Do you move through life with a confidence and certainty because you trust God and because God can depend on you?

God speaks to men today just as surely as he spoke to Abraham. He may use different means, but he is still calling men into covenantal relationship with him. How do you respond?

Before You Read the Scripture

In the statement by Bonhoeffer we have a portrait of Abraham. He was a man who let things work for the best with respect to him and his descendants.

God brought good even out of Abraham's mistakes. Even when Abraham became impatient and attempted to "help" God fulfill his covenant promises—as in the birth of Ishmael (Genesis 16) — God brought good from these mistaken "good deeds." In all of this God empowered Abraham to take the first steps toward the fulfillment of God's goal of redeeming men from sin. Abraham was God's chosen agent in his new plan for the redemption of mankind.

This lesson is the first of four in a unit of study entitled "God's Covenant People."

What the Scripture Says

The Scripture for today is Genesis 12:1-9; 15; 17:1-21; 18:13-14; 21:1-5; 22:15-19. Selected verses are printed below. See Home Bible Study suggestions in the back of the quarterly. Genesis 12:1-3, 7

1 Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves."

7 Then the Lord appeared to Abram, and said, "To your descendants I will give this land." So he built there an altar to the Lord, who had appeared to him.

Genesis 17:1-8

1 When Abram was ninety-nine years old the Lord appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. 2 And I will make my covenant between me and you, and will multiply you exceedingly." 3 Then Abram fell on his face; and God said to him, 4 "Behold, my covenant is with you, and you shall be the father of a multitude of nations. 5 No longer shall your name be Abram, but your name shall be Abraham; for I have made you the father of a multitude of nations. 6 I will make you exceedingly fruitful; and I will make nations of you, and kings shall come forth from you. 7 And I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. 8 And I will give to you, and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."

1 The Lord visited Sarah as he had said, and the Lord did to Sarah as he had promised. 2 And Sarah conceived, and bore Abraham a son in his old age at the time of which God had spoken to him. 3 Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac.

Memory Selection: I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. —Genesis 12:2

How We Understand The Scripture

In these early centuries long before Christ was born (2000 to 1400 B. C.), many wandering tribes and nations roamed around the Near East. Some were looking for lands to conquer. Others were following their flocks. The Hebrews were among these wandering people.

This is the background against which we see the development of a covenantal relationship between one deity and one people—God and the Hebrews.

God promised Abraham, the first patriarch, that through him would come a great nation; his name would be great; he would be a blessing; and through him all families of the earth would be blessed. (Genesis 12:1-3)

Abraham's faith in God is a dominant idea running through the Old Testament. It is present also in the New Testament.

In Genesis 12:8 place means a shrine, a "holy place," where the Canaanites worshiped a deity other than Yahweh. Yahweh is the name of the Hebrew deity. In the Revised Standard Version and the King James Version, the word is not translated but is represented by "Lord" printed in capital letters. (12:7) The name is given as Jehovah in the American Standard Version.

When Abram (as Abraham was first known) came to Shechem in Canaan, he had fulfilled his first promise to God, so "he built there an altar to the Lord." (12:7) What is

more natural than that the first act of a faithful man in a new land should be praise and thanksgiving to God? At this time the land of Canaan was promised to the descendants of Abram.

The Covenant

Genesis 15 and 17 are two different presentations of God's covenant with Abram. The covenant is not a bargain between equals; rather, it is a gift initiated by Yahweh himself. (See 15:1; 17:1-2.)

In Genesis 15, which combines material from the J and E sources, no specific demands are made of Abram, although the story implies that Abram is to maintain a right relationship to God. However, in Genesis 17, which comes from the P source, the requirements are spelled out. In verse 1 God says to Abram, "Walk before me, and be blameless." Verses 9-14 require every male to be circumcised as the sign and seal of the covenant.

In 17:1 God identifies himself to Abram, saying, "I am God Almighty." In a time and country where many gods were worshiped by many people, it was important to know the name of the deity with whom one talked. This name, God Almighty, appears frequently in Genesis.

In 17:5 we read of the change of names from Abram to Abraham. The change of names symbolized a new relationship — a covenant relationship — between God and Abraham.

Verse 8 emphasizes the importance of the Promised Land. The Hebrew way of thinking was one of concreteness. If Israel was to be the people of God, she must have a land in which she could live out her task and mission. This thought is presented in Psalms 105:44-45.

God's promises about the greatness and the blessings of Abraham's descendants depended upon the fulfillment of the promise of a son. The story of the birth of Ishmael (Genesis 16) may represent an attempt by Abraham and Sarah to help God fulfill his promise. But God is not swayed from his purpose by the solutions men attempt when their faith waivers. God did promise to make a great nation of Ishmael's descendants also, but his plan was still to be realized through a son of Sarah.

The effort of Abraham and Sarah to provide an heir through Hagar suggests a kind of "practical atheism." A "practical atheist" gives lip service to God but acts as though God is powerless to fulfill his promises. God will have none of this. So in due time Abraham and Sarah had a son—Isaac. (21:1-3) The name Isaac means "He laughs." (See Genesis 17:19; 18:15; 21:6.)

Covenants occupy an important place in the religion and history of Israel and her spiritual heirs—the church. A covenant, in the biblical meaning of that word, is a solemn agreement between two parties (not necessarily equal in status) in which each party takes on certain obligations.

In the story of Abraham we (Continued on Page 3)