

THE FUTURE OUTLOOK

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THE FUTURE OUTLOOK

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Helping The Handicapped Help Himself

An agency may be established at the local hospitals to teach the students in the pediatric department and students of school age who have become victims of tragedy. These students will have to remain in the hospital for the school year or maybe even longer if necessary.

A good diversified retired teacher could fit in this type of category to teach academic subjects if the students are allowed credits for courses taught while they are recuperating. The students could then take their places with regular classmates.

There are several students at L. Richardson Memorial Hospital who are victims of tragedy which caused broken bones and other bodily injuries. These injuries will cause them to be out of school for a large portion of the school year or maybe the entire school year.

If there were a teacher there to give them instructions they could keep up with their regular classwork of the school they attended before their accident.

Victims of handicaps should be given jobs whenever and wherever an employer may hire them. Many people have been stricken from birth of one or more of their senses, but have been trained in some vocation. Some of the most looked upon handicaps are blindness, deaf, and polio victims. These people are handicapped by the laws of nature. Many are taking advantages of the services offered them by the Rehabilitation Centers and are making themselves useful in their vocations.

Some of these vocations, especially for the blind are typists, making brooms, clothes brushes, switchboard operators and many other vocations of this type.

What should be done about many of our professional employees who are in declining health, and at the age of retirement, but who conceal their age and illness? They fall into the same category as the handicapped.

In many of our schools we find cases of such nature. I think that if the Board of Education, or the city or state council or parent-teacher associations would set up a rehabilitation center whereby they can offer job opportunities for the invalid and aged teachers, so they may keep their minds busy and still earn wages, it would help the problem of business.

We don't believe that teachers who complain of being ill, and who are absent a great portion of the school year because of ill health should be placed before a class of healthy, energetic students. Some are suffering from such chronic illnesses as bursitis, arthritis, rheumatism, high and low blood pressure, strokes, heart conditions, etc. These illnesses are not only found in the teaching profession. Many ministers doctors, and lawyers, who deal with a large group of people suffer from the same type of illnesses.

It had been told that many of these professional leaders are alcoholics and dope addicts. Professional leaders should be given a thorough examination by the Health Department at least three times a year, and where these cases show up and affect their routine of work, give the person the privilege of resigning or accepting some form of rehabilitation service, such as tutoring, filing clerk, switchboard operator, or arranging books in the library. In rehabilitation these persons, consider that they are accustomed to giving service to others and place them where they give service to two or three individuals, but not a large group.

Many of these invalids have done a good job while in good health, and still maintain a strong determination to carry on in their professional fields. But it is a handicap to them as well as to those whom they serve. If they are required to retire without giving them something to keep their minds occupied, they soon die.

The colleges are turning out graduates who have majored in every professional field, and there is no need for

This Week's Sunday School Lesson

JESUS INTERPRETS THE LAW

Beginning Where You Are

Many people living in our day are trying to deal with changing concepts of "law." Civil disobedience and problems of "law and order" have been in the forefront of thinking in our society for several years.

Some have felt that every law passed by a valid legislative body should be obeyed. Others have felt that every citizen is obligated to disobey laws he feels are unjust in the hope of getting these laws changed.

Religious law has also undergone developments. In the Wesleyan tradition, there was a time when the rules of church membership had the force of law. Two or three generations ago, church trials were not unusual for both laymen and ministers who were charged with violation of one or more of the church's laws.

Today many churchmen do not take church law so seriously, even though they may regard secular law as having great importance.

How is it possible to account for persons who have an indifferent attitude toward church law but are very much concerned about secular law? Can you think of illustrations in your own experience that might offer some insight?

In this lesson we are to consider Jesus' attitude toward the law. How would you interpret Jesus' attitude toward the law based on the following Scripture?

Searching The Scriptures

The Scripture for this lesson is Matthew 5 through 7; Deuteronomy 5:1-21; 6:1-9; Romans 12 and 13. Selected verses are printed below.

Matthew 5:17-20, 38-48

17 "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. 18 For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. 19 Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' 39 But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; 40 and if any one would sue you and take your coat, let him have your cloak as well; 41 and if

any one forces you to go one mile, go with him two miles.

42 Give to him who begs from you, and do not refuse him who would borrow from you.

43 "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' 44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. 46 For if you love those who love you, what reward have you? Do not even the tax collectors do the same? 47 And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? 48 You, therefore, must be perfect, as your heavenly Father is perfect."

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Memory Selection:

Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. —Romans 13:8

Exploring The Question

One of the questions that must have been in the mind of Jesus as his ministry began was how to establish some kind of relationship with the religion of Israel's past. We must remember that the ritual sacrifices of the Old Testament continued among the Jews until the Temple was destroyed in A.D. 70, some forty years after the death of Jesus.

We may note that Mary and Joseph followed the ritual commands of the law when Jesus was brought to Jerusalem for presentation to the Lord. (See Luke 2:22-24.)

Jesus knew that one branch of traditions about the Messiah said that when he came, he would do away with the law. It all seems so clear and simple to us, since we have the written New Testament before us; but Jesus must have given a great deal of thought to the will of God in Jewish religion, as well as how his final convictions might be given to the people with sympathy and understanding.

Every person who has ever been born has had to take up some kind of attitude toward the past. What shall he do with the thoughts and ways of his ancestors? Shall he make a complete break with them? Or shall he modify them to suit changed conditions? Shall changes be peaceful or violent?

Finding Help

With Your Questions

What did "the law" mean to the Jew of Jesus' time?

It might be used in several ways: (1) the Ten Commandments; (2) the first five books of the Old Testament, which they thought had been written by Moses; (3) "the Law and

the Prophets" as a phrase that meant most of what we refer to as the Old Testament; (4) the oral law, a body of traditions that had begun as interpretations of the written law but had taken on the same force as the law itself.

Increasingly in the two hundred years before the birth of Jesus, faithfulness to the covenant had meant "obedience to the law." All during this period there was increasing stress placed on the outward observance of the law. Circumcision, the sacredness of the Sabbath (men chose to be killed rather than to fight on the sacred day when they were at war), ritual cleanliness, observance of what foods could not be eaten, fasting, tithing, and the like were given increasing importance.

But it would be untrue to say that Judaism stood only for outward observance of the law. During the same time, there were many examples of Jews meeting high ethical demands and observing the law with delight. Psalms 1 accurately describes the attitude of many Jews toward the law during this period.

We see, then, that though there was widespread disagreement as to the precise interpretation of the law, most Jews united in a deep loyalty to it. They had therefore become known as "the people of the Book."

Following the death of Ezra (whose work is described in the book in the Old Testament that bears his name), a body of men known as the scribes arose and in time won for themselves the position of "authorities" to interpret the law. These scribes developed traditions that stood among Jews for hundreds of years. Later these early teachers became known in Jewish traditions as "Men of the Great Synagogue."

In time another group arose who wished to adapt the traditions of the past to changing situations in life. This party later became known as the Pharisees. About two hundred years before the birth of Jesus, the Sanhedrin (pronounced san-HEED-rin), a kind of supreme council, was set up. The high priest was the president of this body and carried the most weight in its decisions. The scribes were second only to the high priest.

As mentioned above, an "oral tradition" grew up that had the same authority as the written law. This oral tradition—sometimes called "the tradition of the elders"—interpreted the law in such a way as to make clear to the people what might be done or not done. For instance, the written law prohibited work on the Sabbath. But what was "work"? According to the oral tradition, work meant picking up any object that was heavier than two figs. This is a sample of the kind of oral tradition that grew up around the written law.

If we had space, we might also get into the details of Temple worship of the time and the development of the Book of Psalms—which served as the hymnbook of the Temple during

(Continued on Page 3)