

THE FUTURE OUTLOOK

J. F. JOHNSON Editor & Publisher
 MISS EMMA P. JOHNSON News Reporter
 L. A. WISE Staff Photographer

Make all checks payable to and mail to:

THE FUTURE OUTLOOK

P. O. BOX 20331—GREENSBORO, N. C. 27420
 PHONE 273-1758

Second Class Postage Paid at Greensboro, N. C.

10c Per Copy Published Weekly \$6.00 Per Year

"Black Is Beautiful"

Sunday, July 5, 1970, North Carolina sponsored its first Miss Black North Carolina Pageant at the Greensboro War Memorial Stadium. Forty-one beautiful black girls representing various cities, counties, and towns in the state competed for the title.

The pageant began with the introduction of all the young beauties. As the show proceeded, the contestants were re-presented three times modeling cocktail dresses, mod costumes, and swimsuits. Out of the forty-one young ladies, ten were selected as the semi-finalists upon their charm, poise, and talent. From the ten semi-finalists, five of the young ladies made finalists. Hilda Freeman of Rutherford County, a student at Bennett College; Vivian Gunn of Durham County, a graduate of N. C. Central University; Phyllis Ledbetter of Bull City, N. C., a student at N. C. Central University; Clennis Noble of Raleigh, a student at Winston-Salem State University; and Sylvia Alexis Smith of Durham, a graduate of Hampton Institute, Hampton, Va.

Each of the five contestants was asked a question about problems of current events. Upon their answers along with their other attributes, Miss Black North Carolina was selected. She is Miss Sylvia Alexis Smith, a 22-year-old college graduate from Durham. She is presently working on her master's degree at N. C. Central University.

The theme "Black is Beautiful" represented more than just being crowned Miss Black North Carolina in this pageant. It represented and still represents an awareness and true identity of the black race. Until recently, many black people thought true beauty was having long straight or curly hair, being of fair complexion, and having the shape of a white person. But this pageant showed that black beauties come in various shades with various lengths, types, and colors of hair, and various sizes and shapes.

Miss Sylvia Smith felt the reason for the pageant was to give the black girls an opportunity to participate in a pageant because she seriously doubts that a black person could ever win the Miss North Carolina pageant.

The purposes of the pageant as stated by the sponsors were: "To provide scholarships for deserving young women and to bring out the awareness of black beauty that has been denied Black Women in its fullness."

This also inspired all black women to believe that they possess some qualities that could be considered true beauty as looked upon by people in their own race as well as others. Instead of trying to simulate the white woman, the black woman can fix her hair as she chooses and determine the size or shape that she would like to acquire and walk in this country with her head held high with a feeling of being proud and respected.

The last concern and main concern of this pageant to the sponsors is to help the people and to encourage the people to help themselves. They would like for all the contestants along with all black women to help make our state and nation a better place to live, void of hate, racism, drugs, and all other detrimental forces that prevent us from having a harmonious society.

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**CREATION, GOD'S HANDI-WORK****Beginning Where You Are**

The Apostles' Creed begins, "I believe in God the Father Almighty, maker of heaven and earth." This confession clearly sets Christians off from those who do not believe that heaven and earth were created. Those who do not accept the biblical faith believe that the universe has always existed and is therefore uncreated, or else they believe that the ordered universe came out of chaos by chance.

Some who accept modern scientific theories of the origin of the universe do not attribute its existence to God, and many scientists decline to discuss theological questions. Those who accept the creed of communism or other atheistic systems do not believe that the world's existence depends upon God, since they believe there is no God.

But those who accept the Christian creed believe that God, the uncreated, the eternal Father of our Lord Jesus Christ, is the sole Maker and Sustainer of the universe. They affirm that every part of creation belongs to God.

Christians and Jews alike celebrate this faith weekly. "God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation." (Genesis 2:3) Because Jesus Christ rose from the dead on the first day of the week, Christians celebrate Sunday as the day of God's new creation, the day of the new Adam.

Searching The Scriptures

The Scripture for this lesson is Genesis 1 and 2; Isaiah 40:12, 21-28; I Corinthians 8:4-6; Hebrews 1:1-4. Selected verses are printed below.

Genesis 1:31

31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day.

Genesis 2:4-9

4 These are the generations of the heavens and the earth when they were created.

In the day that the Lord God made the earth and the heavens, 5 when no plant of the field was yet in the earth and no herb of the field had yet sprung up — for the Lord God had not caused it to rain upon the earth, and there was no man to till the ground; 6 but a mist went up from the earth and watered the whole face of the ground — 7 then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. 8 And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. 9 And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

I Corinthians 8:4-6

4 . . . We know that "an idol has no real existence," and that "there is no God but one." 5 For although there may be so-

called gods in heaven or on earth — as indeed there are many "gods" and many "lords" — 6 yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

Memory Selection:

The earth is the Lord's and the fulness thereof,
 the world and those who dwell therein. —Psalms 24:1

Exploring The Questions

Two accounts of creation are given in Genesis. The first is found in Chapter 1:1 through 2:4a; the second, in Chapter 2:4b-25. These accounts differ in some details but agree in ascribing the world of heaven and earth to the creative act of God.

Questions may arise in the minds of many as they read the creation accounts of Genesis. These are some examples:

Why does the Bible have two stories of creation side by side, and why are they different from each other? What can we learn from these two stories?

Some may question the validity of the biblical accounts of creation when they are compared with modern scientific explanations. Must a modern man choose between the biblical record and modern scientific theories? Can he live with both? If so, how?

What is man's place in creation?

What is the significance of the tree of life and the tree of the knowledge of good and evil in the Genesis 2 story?

Finding Help With Your Questions

From the beginning of time man has looked at the stars and wondered what they were and how they came to be. He has observed the cycles of nature and speculated about their origin and meaning. Most of all, he has pondered his own place in the world and his relation to its Creator. The Bible opens with a declaration of the faith of the Hebrews on this matter of beginnings.

Two Accounts

The fact that the Book of Genesis opens with two accounts of creation suggests the contribution of more than one author to the composition of the book. Biblical scholarship indicates that the creation narratives are essentially the products of two sources — the J or Yahwist writer and the P or priestly writer. In speaking of the work of these two writers Charles F. Kraft has this to say:

"We have two accounts, not one, of creation. The first is the voice of the exilic or post-exilic priestly writer, P, proclaiming the divine setting of the cosmic drama through God's mighty word creating heavens and earth, man and the Sabbath (1:1-2:4a). The second is J, the old Judean prophet, telling in his inimitable narrative style how the God of the universe, who as 'Lord' (Yahweh, YHWH) (the Hebrew alphabet has no vowels) of his special people Israel, formed man from the ground

with human tenderness, breathed into him the breath of life, placed him in a special garden, and made him a mate (2:4b-25)."

We should not assume that the Yahwist and priestly writers were composing original stories as they recorded the creation accounts in Chapters 1 and 2. They were more like editors compiling, arranging, and recording traditions that had been existing in the Hebrew community for many centuries. These stories had been remembered and passed by father to son, from generation to generation.

We must also remember that the Hebrews were surrounded by Mesopotamian neighbors who had their stories of the world's origin. Some were older than the Hebrew accounts. Scholars differ in their estimates of how much these Mesopotamian versions influenced Hebrew thought. Doubtless some borrowing from these sources occurred. But the Hebrew accounts are unique in treatment. Nowhere is there any hint of polytheism (belief in many gods), as in the Babylonian account. The one God is the Creator of heaven and earth.

According to the priestly account in Genesis 1, God speaks and creation immediately results. Thus creation is by divine decree. This account depicts God as exalted and absolute. He stands above his creation with some detachment.

This detachment is especially apparent when compared with the very intimate contact depicted in the Genesis 2 account. In Chapter 1 God speaks the word and it is done. In Chapter 2 God toils, in human fashion, over what he creates.

Further, the priestly account uses the word for "God," Elohim, rather than the name for God, Yahweh, as in the J account.

The Genesis 1 account is heaven-centered, while the Genesis 2 account is earth-centered. The first narrative tells of the creation of a universe in general terms. The second speaks only of our planet and life on it.

The Creature Man

In the Yahwist account (Genesis 2:4b-25) the Lord's first specific work was to form man from the earth. He then placed man in a garden to keep it.

Man is thus viewed as the first living creature and is distinctly an "earthling." His vocation is earthly, a tiller of soil. The relationship between the Creator and his creature, man, is like that between owner and manager, master and servant, or lord and steward.

Trees inside of the garden of Eden bore man's food. In the midst of the garden was the tree of life, the ancient symbol of immortality. Near the tree of life stood and tree of the knowledge of good and evil. To eat of this tree was forbidden because its fruit would cause man to know or experience evil and thus lead to death.

The priestly narrative states that man is the final living creature made — the climax of creation. Furthermore, man alone is created in the image of God. The first implication of be-

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