

## THE FUTURE OUTLOOK

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## THE FUTURE OUTLOOK

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# TRAGEDIES

Quite often one may read in the local papers about an accidental death. All deaths are not derived from automobile accidents. The most stern misfortunate deaths are derived from children playing in their own yards or in their own neighborhoods.

Children often play hiding in boxes in their driveways or their homes. One parent leaving, may not be aware of this, backs the car out into the driveway and crushes the child to death.

Older children carelessly and dangerously get on bumpers of the car as the parent drives away from home which also may cause an accidental death.

While driving an automobile people should be aware of what they are driving over because often children pull down limbs of trees and hide under them. In the fall, they gather fallen leaves and play under them.

There are as many deaths from unaware misfortunes as expected misfortunes. For example, when driving through a heavily populated area, the driver is aware of children or older people crossing the streets, but they are not aware of some of the accidents which happen such as running over a child playing in the driveway or drunken and careless driving.

Another accident which may occur at home is an accidental slip while taking a bath. A slip on a piece of soap while bathing may cause severe injury or death.

Many misfortunes not only bring about death, but also cause injury which affect people for life. Cooking, for example, may cause total blindness from grease popping into the eyes or serious burns which may misfigure the body.

Another accident you often read about is the smothering of a new born baby while sleeping with parents.

Now, there are certain accidents which may happen which requires only some knowledge of first aid.

When someone is injured or suddenly becomes ill—there is a critical period before medical help arrives—that is of the utmost importance to the victim. What you do—or what you don't do—in that interval can mean the difference between life and death. First aid is the help that you can provide until medical aid takes over. You owe it to yourself and your family, your neighbors, to know and understand the simple procedures which can be applied quickly and intelligently in an emergency.

The next paragraph tells how first aid may be rendered in some of the most common accidents.

A child may not be expected to hemorrhage or to have a nosebleed, but if so, let him sit quietly with his head back and press the nostrils together for five minutes. If the bleeding does not stop, slip a pad of folded paper under the upper lip firmly against it, place a wet towel across the face.

If something gets into the eye, don't rub, instead have the patient close both eyes for a few minutes to allow the tears to wash out the foreign matters naturally, or grasp the lashes of the upper lid and draw the lid out and down over the lower lid to dislodge the article.

Fainting may be caused by fatigue, hunger, sudden emotional shock or poor ventilation. Place the person on his back, low, loosen tight clothing, apply cool cloth, allow to inhale aromatic spirits of ammonia. When he revives, give him hot tea or coffee.

Insect bites, another common accident may be or may not be serious. An insect bite may kill a person as quickly as a snake bite if it occurs in the right place. Remove the stinger if possible by lifting or scraping with sterilized needle or knife. Run cold water over and around the sting to relieve pain and slow the absorption of the venom or pack ice around it. Calamine lotion may relieve itching.

There are several other accidents which may occur such as epileptics or escaping gas which may require first aid. In order to be of help, get a first aid handbook so you will know what to do before medical aid arrives.

Remember, that haste makes waste, and most accidents occur from just that, haste. So be able to offer some relief to an accidental victim rather than panic and cause more accidents.

# This Week's Sunday School Lesson

## LIVING PEACEABLY WITH OTHERS

### Beginning Where You Are

"Less and less for more and more" is a slogan used to remind us that the population problems looms larger daily. From 3.5 billion people in 1970 to 7 billion in 2000 is the usual projection for the world's population. It may not come true; but then, again, it may. If it happens, can so many manage to live together comfortably?

When the United States began as a nation, it had fewer than five persons per square mile on its land. Now it averages more than fifty persons per square mile. Without the fertile, well-watered acres in the nation and without our agricultural revolution we would be a country regularly facing famine.

The hard struggle for land and water for growing food is vividly seen in the history of our West. Much of the present-day revolutionary ferment in Africa, Asia, Central and South America centers around the problem of ownership and use of land and its products.

Land and water are essential for crops and domesticated animals on which mankind has always depended. People must have a sufficient food supply, and history records unceasing warfare and misery accompanying the struggle for it.

Christians have always been concerned about the problem of hunger and famine, of waterless, nonproductive land, of poor agricultural methods and results. United Methodists today work with church-inspired agencies to overcome these ills. We work in hope that we will one day see enough of life's necessities produced so that hunger and famine will be wiped out.

The earliest fathers of our religion—Abraham, Isaac, and Jacob—all faced days of famine and want and the struggle of finding grazing land, living space, and water for themselves and their animals. For their survival and comfort they were sometimes forced to fight, sometimes made treaties and covenants with other peoples, sometimes migrated to other areas, and sometimes practiced deceit. They were a people determined to live. Their faith gave them perseverance and self-confidence.

### Searching The Scriptures

The Scripture for this lesson is Genesis 26; Matthew 5:9; James 4:1-3. Selected verses are printed below.

Genesis 26:17-29

17 So Isaac departed from there, and encamped in the valley of Gerar and dwelt there. 18 And Isaac dug again the wells of water which had been dug in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he gave them the names which his father had given them. 19 But when Isaac's servants dug in the valley and found there a well of springing water, 20 the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, because they contended with him. 21 Then

they dug another well, and they quarreled over that also; so he called its name Sitnah. 22 And he moved from there and dug another well, and over that they did not quarrel; so he called its name Rehoboth, saying, "For now the Lord has made room for us, and we shall be fruitful in the land."

23 From there he went up to Beer'sheba. 24 And the Lord appeared to him the same night and said, "I am the God of Abraham your father; fear not, for I am with you and will bless you and multiply your descendants for my servant Abraham's sake." 25 So he built an altar there and called upon the name of the Lord, and pitched his tent there. And there Isaac's servants dug a well.

26 Then Abim'elech went to him from Gerar with Ahuz'zath his adviser and Phicol the commander of his army. 27 Isaac said to them, "Why have you come to me, seeing that you hate me and have sent me away from you?" 28 They said, "We see plainly that the Lord is with you; so we say, let there be an oath between you and us, and let us make a covenant with you, 29 that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of the Lord."

Memory Selection: If possible, so far as it depends upon you, live peaceably with all.

—Romans 12:18

### Exploring The Questions

Although he was the bearer of God's special grace and promise, Isaac faced the same problem of obtaining a livelihood in Canaan as did his father Abraham. He needed food, water, and land. Was God's promise to bless Isaac and to give him land of any value in meeting daily needs? What fulfillment of the divine promise was Isaac actually to obtain in his time?

We tend to believe that the person who enjoys divine favor will have an easy time, without worries or cares. But the Scriptures do not confirm such an easygoing view of religion. Life within the special providence of God is not without hardships. Both good and ill befall all men, and each is expected to respond to the varied circumstances of life with courage, hopefulness, and thanksgiving.

At a time of food and water shortage Isaac was tempted to go to Egypt, where there was always bread since crops were grown from the never-falling waters of the River Nile. But the Lord forbade such a migration. Isaac was not to depart from the Promised Land. On its rough terrain, God had purposed to guide the development of a people, fortifying them through a morally disciplined life to serve and suffer redemptively for others' sake.

Staying within the bounds of the Promised Land, Isaac moved to the more fertile territory of Gerar. This region was near the city of Gaza, a coastal area. Within its territory Isaac had only the status of a visiting alien or sojourner.

After Isaac moved in, the situation in Gerar became tense. The inhabitants of Gerar might

normally be expected either to feel resentment at Isaac's consumption of water, food, and grazing land or to feel threatened by his presence and subsequent increase. What should a man of God's choosing do in such circumstances?

The biblical record seldom provides much description of the characteristics and motivations of a man. We come to understand his character through his actions and manners. How, then, shall we characterize Isaac? What kind of man was this father of our faith?

How are we to understand this narrative within the larger context of the epic of Israel and the process of God's salvation? Is this tradition about Isaac in Gerar a necessary part of biblical theology and history?

### Finding Help

#### With Your Questions

Genesis 26 relates a colorful tradition about Isaac and his life in the Promised Land. The writer has used this occasion to show that divine providence was extended to Isaac, the heir, according to God's promise of protection and prosperity. It is also a suitable context in which to affirm the Lord's pronouncement to Isaac of the blessings previously bestowed on and partially confirmed through Abraham.

Since there was famine within the Promised Land, Isaac set out in search of food and water. The Lord directed him: "Do not go down to Egypt; dwell in the land of which I shall tell you." (26:2) We are thus to understand that Isaac was divinely guided to the land of Gerar, and there the Lord renewed the covenant promises made to Abraham.

In Gerar's soil Isaac sowed and reaped a hundredfold. (26:12) Such pleasant fortune was understood as a proof of the Lord's design to fulfill the promised blessings. Isaac also acquired flocks, herds, and servants who both worked for and protected him.

Soon enough, the inhabitants of Gerar became envious of Isaac. They therefore sought to hinder his increasing prosperity and power by filling up the wells that Abraham's servants had dug and which rightfully belonged to Isaac. Fearful of his own security, Abimelech, king of Gerar, asked Isaac to move out.

#### Isaac Must Increase

Isaac moved away from the fertile portions of Gerar and encamped in its dry ravines, watered only during the rainy season. Here he reopened wells that Abraham's men had dug, calling them by the names his father had given. However, when a well of spring water was uncovered, herdsmen of Gerar challenged Isaac's use and ownership. So Isaac moved on, naming the well Esek, which means "challenge" or "contention." When later the herdsmen of Gerar bickered with Isaac's men over a second well, Isaac again moved on. He called this second well Sitnah, which means "opposition" or "enmity."

When finally no strife arose over a third well, Isaac pronounced it Rehoboth, which

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