

## THE FUTURE OUTLOOK

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# Fall Activities

By Miss Norma Williams

Fall season has arrived. This is the season that is enjoyed by both the young and the old.

There are many highlight activities during this season. There's the opening of school — seeing old and new faces. There's parties, football games, dancing and the annual homecoming of your favorite high school or college. There's the harvest of crops and the county and state fairs.

One of the most important events during this season is the general election of government offices in November.

On November 3, everyone, who is a registered voter, will go to the polls and vote for his or her favorite candidate.

There are many candidates seeking election or reelection, and each offers a good platform. But, we are not out to seek someone with a lot of promises. We want someone who believes in equal rights, who is willing to decrease tax, and who is interested in the safety and welfare of our people.

No one can tell you whom to vote for. Only you can make that decision.

When you go to the polls, keep in mind the platform each has to offer. Then cast your vote for the one you think is willing to keep his word.

Democratic candidates seeking election are for: Sheriff — Paul Gibson; Sixth District Congress — L. Richardson Preyer; Clerk of Superior Court — Joseph P. Shore; County Commissioners — Bob Andrews, F. T. Bodenheimer and Andy Troxler; State Senate — Hargrove Bowles, Jr., Elton Edwards and L. P. McLendon, Jr.; State House of Representatives — W. H. Barnette, Henry Frye, C. W. Phillips, Marcus Short, J. M. Smith and Charles Webb.

Republican candidates seeking election are for: Sheriff — George A. Seay, Jr.; Clerk of Superior Court — Joe Sansone; County Commissioners — Percy H. Sears, Tom Wright and Dale Montgomery; Sixth District Congress — Clifton B. Barham; State Senate — Coolidge Murrow, Richard Pugh and John Hutchen; State House of Representatives — Odell Payne, Ralph Slate, Roger Gibson, Hal Hlemn, Ted Hunt and Ralph Walker.

REMEMBER!!! NOVEMBER 3, 1970 is GENERAL ELECTION DAY.

Only you can make this election worthwhile by going to the polls and voting for the candidates of your choice.

## SING WHILE YOU DRIVE

- 45 miles per hour—sing, "Highways are happy ways."  
 55 miles per hour—sing, "I'm but a stranger here, Heaven is my home."  
 65 miles per hour—sing, "Nearer my God to Thee."  
 75 miles per hour—sing, "When the roll is called up yonder, I'll be there."  
 85 miles per hour—sing, "Lord, I'm coming home."

# THIS WEEK'S SUNDAY SCHOOL LESSON

## GROWING THROUGH PRAYER Beginning Where You Are

Huckleberry Finn, one of Mark Twain's favorite characters, reported his experience with prayer:

"Well, I got a good going-over in the morning from old Miss Watson on account of my clothes; but the widow she didn't scold, but only cleaned off the grease and clay, and looked so sorry that I thought I would behave awhile if I could. Then Miss Watson she took me in the closet and prayed, but nothing came of it. She told me to pray every day, and whatever I asked for I would get it. But it warn't so. I tried it. Once I got a fish-line, but no hooks. It warn't any good to me without hooks. I tried for the hooks three or four times, but somehow I couldn't make it work. By and by, one day, I asked Miss Watson to try for me, but she said I was a fool. She never told me why, and I couldn't make it out no way."

We laugh, but a second look reveals that perhaps Huck Finn had a fairly typical problem. We can easily see why. The Scripture says: "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened." (Luke 11:9-10)

The problem is one of expectation. Throughout the New Testament we are told to pray and told to expect that prayer will make things different. Yet if we pray thoughtlessly, we too might wind up with a fishline but no hooks. If we scoff, we run the risk of undermining the whole faith.

I am not sure there is any cut-and-dried answer to the dilemma, but in this lesson we will hope to gain some perspective on the subject by taking a look at the nature of prayer.

### Searching The Scriptures

The Scripture for this lesson is, Luke 11:1-13; John 15:1-7. Selected verses are printed below.

Luke 11:1-10

1 He was praying in a certain place, and when he ceased, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." 2 And he said to them, "When you pray, say:

"Father, hallowed be thy name. Thy kingdom come. 3 Give us each day our daily bread; 4 and forgive us our sins, for we ourselves forgive every one who is indebted to us; and lead us not into temptation."

5 And he said to them, "Which of you who has a friend will go to him at midnight and

say to him, 'Friend, lend me three loaves; 6 for a friend of mine has arrived on a journey, and I have nothing to set before him'; 7 and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything?' 8 I tell you, though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him whatever he needs. 9 And I tell you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. 10 For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened."

Memory Selection: If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. —John 15:7

### Exploring The Questions

You recognize, of course, that this Scripture passage gives the less familiar version of the Lord's Prayer. The one more familiar to us is Matthew 6:9-13. But it is interesting to note that the two versions are almost identical, except for three phrases added by Matthew.

Scholars suggest that the reason for these additions is that Matthew's Gospel was written for the Jewish-Christian church, which lived in a world of rich liturgical tradition and used a variety of prayer forms. Luke's Gospel, written for gentile converts, gives only the skeleton of the prayer.

Both Gospels were written as books of instruction for new converts, and it seems clear that their common conviction was that from the Lord's Prayer a Christian learned how to pray.

Even today the Lord's Prayer is held up as a model prayer. Writers and speakers analyze it, suggesting that it demonstrates the various aspects of prayer—praise, petition, and so forth—and that it outlines the order we should follow in addressing God with our various concerns.

Our primary attention, however, will be given to the parable that follows Luke's prayer, though we will also take a brief look at some interpretations of various phrases in the Lord's Prayer.

The parable hurls a real challenge. It urges the Christian to persist in prayer and suggests that God hears and answers prayer. As we have said before, this claim presents some real problems for people. So we will be taking a look at this business of asking and receiving in prayer.

### Finding Help

#### With Your Questions

I believe we have trouble with prayer because we misunder-

stand what it is all about. Like religion in general, we try to make it one of the many things we do in life — fifteen minutes in the morning or three sentences before we drop off to sleep at night. But my contention in this lesson will be that prayer is seeing the world through the eyes of God. That makes it a full-time job. This goal was expressed by Paul when he wrote, "Pray constantly." (1 Thessalonians 5:17)

This understanding of prayer means, as Harvey Potthoff says:

"Prayer is the inner orientation of life Godward, expressed in thought, word, deed. Prayer is an act, but it is more. Prayer is an acting out of the faith orientation of one's whole life. He who prays expresses the most important fact of his inner life — his understanding of life as grounded and renewed in God."

My definition of prayer assumes faith in a personal God. In our relationship with God, as with a friend, interaction is what keeps it alive. Sometimes we express gratitude to our friend. Sometimes we find it necessary to apologize. But inevitably we find it necessary to ask him for something. So it is with God.

### What Prayer Is Not

Our problem comes when we abuse God's good will. If we accept the notion of an orderly universe, then thinking of prayer as something we do to get God to interfere with the normal course of events brings on this image: 'In the switchboard system of prayer God is the Big Operator. We dial up God. We get plugged in on that line. God says, 'What do you want?' We tell him and then he completes the connection for us in the present or in the future, changing this event or that event or person or whatever.'

I think we run into trouble because we have a mistaken view of prayer. If our prayers of petition come only when we are in a bind, then we make a travesty of prayer.

If, on the other hand, we think of prayer as constant communion with God or, as I said earlier, seeing the world through the eyes of God, then some of our difficulties fade. In this approach, we share concerns for ourself and others with God; but we are not making bargains with him to change the order of the universe for our special purpose.

### The Lord's Prayer

The Lord's Prayer sums up the concerns of Jesus' life; it reflects the purpose of his ministry. In teaching it to his disciples, he was suggesting that they, too, should be in a state

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