

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 20831 — GREENSBORO, N. C. 27420

PHONE 273-1758

Second Class Postage Paid at Greensboro, N. C.

10c Per Copy Published Weekly \$6.00 Per Year

MISFORTUNES

During the winter season, families suffer more misfortunes—incidents and accidents—than any other season of the year. Quite often we hear the fire vehicles creating a noise going through the streets to some ramshackled house. Upon their arrival the house is completely destroyed by fire. If not, the firemen usually damage the property beyond its usefulness with water and other apparatus that is used to extinguish the fire. Such misfortunes usually happen in an old, delapidated, rented house where four or five children, or sometimes two families, are living. The cause of such fire hazards are: first, they are rentals, and no attention is given to some of the remedies that cause fire, such as shortage in the electric wiring, small inefficient oil burners, and loose-jointed, rickety wood and coal stoves which are left with the door half closed. Therefore, the wind blows through and in some windows in the stove where the panes are broken out, air comes in contact with the fire and causes combustion in such a place. The carelessness of fire at such places takes place when the tenant waits for the landlord to repair his house while the tenant looks for a better place to live for cheaper rent. The tenant in a rented house never feels it is his duty to make any effort to protect the property from any misfortunes himself. Then when some incident occurs, he faults the landlord's property. On the other hand, he doesn't have any household insurance. He is just looking for something for nothing without any protection. In most cases, it is the fault of the tenant when the door locks are damaged, windows broken, and so forth. They know when they rented the house they signed a contract to upkeep the property just as they found it, and if any damage, they will have to pay for it. They prefer staying there until some misfortune happens by fire, wind storms, or floods, as well as depreciated electric wiring and the house as a whole.

We urge all of our readers to invest in household insurance which will help minimize damage of many hazards that cause the many misfortunes.

Misfortune occurs in time of death in the family, especially when it is accidental. In most cases when the man who is the head of his house dies, the wife and children become confused. They are unable to find the insurance policies, deeds, contracts, loans, and do not read them thoroughly to see if there is a clause showing that bills are paid. In case of a loan, it is automatically paid after death. Of course, the mortician usually advises them for enough to get a good burial payment out of these dividends.

I heard a widow state that she didn't know the financial condition the home was involved in until after the death of her husband. One agent would come and bring her a sum of money due from a certain insurance she didn't know about. The next day another agent would come with unpaid bills that required some amount of insurance money to pay that bill made by the deceased husband. This happened for about two years. Just about every week or two some unknown bill would come up from somewhere that she was not aware. There is no need for a woman thinking she will be able to keep up with all the bills her husband made, or on the other hand the same by the wife. I further suggest that a wife should invest in insurance on her husband whereby it will help to adjust many of the unknown bills after death.

Just about every week, especially when we read our Monday morning newspaper, we see a scene of a vehicle accident where both mother and father of five or six young-

THIS WEEK'S SUNDAY SCHOOL LESSON**JESUS' USE OF PARABLES**
Beginning Where You Are

What is the simplest way to convey a truth about life to another person? Most of the time we assume that to state a proposition in a few well-chosen words is the most effective means of communicating truth. But is it?

"A picture is worth a thousand words," we have often heard. No doubt pictures mold more persons' minds than any other medium today.

Television commercials have been called the most refined sixty-second art form of the century. More often than not, the commercial uses the form of a parable or an analogy. In other words, the dramatic sketch says that if only you use Brand X soap, you too can be as glamorous as a Hollywood star, or if you wish to avoid discoloration, you must use Brand B deodorant.

The popular comic strip teaches by the use of parable at the same time it makes us laugh. As Robert Short has shown, "Peanuts" often makes a theological point. It is a series of parables for our time.

Jesus used parables in many ways, but always he involved his hearers in answering their own questions. Parables could lead them beyond where they were to a fuller vision of what might be.

G. William Jones says, "Note the vast difference between being told, 'Loving your neighbor means going out of your way for any person whose need is revealed to you,' and being told the parable of the good Samaritan. With the former approach, one can only respond with a relatively passive 'I see,' or else a petulant 'Impossible!' The latter approach, on the other hand, reaches out to involve the hearer in a search for the truth hidden in the narrative and encourages him to form his own explicit statement of that truth."

sters were killed on the highway. Now, the friends and relatives become upset as to what will become of these little children. If these parents have been progressive lives, well enough to own an automobile, they always have relatives or friends to come to their rescue to adopt these children with the understanding that a lawyer or the Welfare Department would change the face value of the insurance policy over to them as well as the property and other dividends where there is an income. It is a rare occasion nowadays to send a child in some circumstances to an orphanage home unless he turned out to be a juvenile problem.

It is dangerous to exhibit large sums of money in public places and to make change in public gatherings, especially on street corners. That causes flim-flam and robbery. The insurance law advises that large sums of money which are to be paid to employees be counted in the office, locked away from the public.

May we advise our readers to be aware of the many misfortunes that are happening due to weather, auto accidents, flim-flam and robbery, and especially fire during this particular season. I am sure that if any misfortune occurs to you, you will think about what we are saying with more thoughts of the same opinion.

In the search for this hidden truth, the listener is taken along familiar paths but led toward a goal beyond his seeing.

Usually the story is a very homely tale. The baking of bread, the playing of children in the marketplace, the planting and harvesting of a crop, the drawing of nets by fishermen—all are daily scenes.

Like the other great storytellers of history, Jesus knew how to stab his listener awake with a sudden twist of irony or disclosure at the end. In the parable of the great feast, who would expect to hear of a king who would go out and force people to come from the highways and the hedges to attend his banquet?

Or who would suppose that an employer would have the nerve to pay the laborers in his vineyard the same for an hour's work as for a whole day? Shocking! But in the very shock Jesus led his hearers beyond the ways of business to the ways of gracious giving, for all the workers were treated beyond their merits. If this is true of men, how much more of God!!

Thus Jesus was a realist plus. His parables always pointed beyond themselves to the "how much more" of God's ways.

Men who heard Jesus tell his parables sometimes wondered whether he was using this method to hide some secret from them or to make the plain truth plainer still.

In the Scripture suggested for this lesson we find this debate. Some of the disciples must have thought, as they pondered Jesus' teachings, that he was revealing to them some hidden wisdom too deep for ordinary listeners to understand. The writer of the Gospel of Matthew remembered a prophecy of Isaiah 6:9-10 about hearing and not understanding. See how he put this all together in this passage.

Searching The Scriptures

The Scripture for this lesson is Isaiah 6:9-10; Matthew 13:1-30, 34-43. Selected verses are printed below.

Matthew 13:10-17, 34-35

10 Then the disciples came and said to him, "Why do you speak to them in parables?" 11 And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. 12 For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. 13 This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. 14 With them indeed is fulfilled the prophecy of Isaiah which says:

"You shall indeed hear but never understand, and you shall indeed see but never perceive. 15 For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and turn for me to heal them."

16 But blessed are your eyes, for they see, and your ears, for they hear. 17 Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it."

34 All this Jesus said to the crowds in parables; indeed he said nothing to them without a parable. 35 This was to fulfill what was spoken by the prophet: "I will open my mouth in parables, I will utter what has been hidden since the foundation of the world."

Memory Selection: Nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light. Take heed then how you hear. —Luke 8:17-18

Exploring The Questions

Was Jesus really interested in mystifying his listeners, or did they more often come away saying, "I never thought of it quite like that before"? The question of why Jesus told his parables is central to all that will follow. How and why did he use the kind of stories we call parables?

In all times and places the story has been an effective means of putting across a point. Aesop, Homer, William Shakespeare, Abraham Lincoln — all have been tellers of tales. Much of the Bible originated in stories told around the campfires of the nomadic people of Israel. What was the origin of the parable? Where do we find these in the Old Testament? How do they

(Continued on Page 7)