## THE FUTURE OUTLOOK

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### THE FUTURE OUTLOOK

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# **Vote for Councilmen, Tuesday.** May 4th

Tuesday, May 4th is the last chance for those citizens interested in the welfare of themselves and Greensboro to take action. They will be given the chance to go to the polls between 6:00 a.m. and 6:00 p.m. to cast their vote for seven out of the fourteen candidates who are seeking seats on the City Council for the next two years. From among the seven the council will select Greensboro's mayor.

The primary election on April 20 had a lower than expected turn out. The seven incumbents were the ones receiving the highest number of votes. This was interpreted as a vote of confidence for the present city councilmen. A much larger turn out is expected for the May 4th election and the out come is unpredictable. It is felt that the results of the primary election stirred those citizens into action who didn't bother to vote before.

Public housing, particularly in scattered sites in the foremost issue in the campaign. The tax issue is running second in importance. Other major issues are the need for more recreation facilities, matters connected to human relations and poverty, better representation for the average citizen, education, crime, health and welfare, environmental problems, the drug problem, city development, streets, transportation and parking and a ward system of city government. An old issue being mentioned is the deflouridization of the city water supply.

When a citizen votes for a candidate he should be sure that the candidate is not taking the seat for name sake only. Make sure he is willing to study and make every attempt to contribute his efforts for the betterment of all the people of Greensboro.

It is not the Future Outlook's policy to tell its readers who to vote for but it does stress that all readers exercise their franchise at the polls. The Future Outlook feels that each worthwhile candidate should have at least one plank that he would like to inject into the city's government. That is, one good plank which will benefit all the citizens at large. Each candidate should have a good sober mind to adhere to any problems that may come into existence while he would be serving as councilman.

In deciding whether to re-elect the present councilmen or inject new spirit into the Council it is advisable to remember the promises made by these councilmen during their former campaigns. Did they keep them or at least make a fair attempt? Remember the things which occurred during the past two years and decide if you were satisfied. Make a careful inspection of each person on the slate of candidates before any decision is made. To effectively exercise one's voting privilege he should be well informed about the situation at hard and know exactly what each candidate proposes to do about them. Check out the candidates' literature, attend campaign speeches and if necessary call the candidates and question them personally. Be sure the candidate's primary interests are closest to your own. Remember when a vote is cast for a candidate his policy is endorsed.

Voice your opinion on May 4, 1971. Be at the polls to cast your vote between 6:00 a.m. and 6:00 p.m. Remember a voteless person is a hopeless person.

## THIS WEEK'S SUNDAY SCHOOL

GOD'S CALL TO ETHICAL LIVING

Beginning Where You Are

Charles Glock and Rodney Stark have published a significant study of the attiudes of churchmen in the United States and the effectiveness of the church as a force within contemporary society. The church, according to this study, is not a major factor in molding the value systems that hold society together. It also suggests that the church is not even successful in communicating its values to its own members. Here, in part, is what Glock and Stark conclude:

"(A relevant factor), most noticeably on the contemporary scene, is the high value which the church appears to place on harmony and the avoidance of conflict. Whenever choice is between maintaining harmony and taking a stand on an issue which would produce conflict, church most often chooses harmony. This is seen in the way that local congregations are governed as well as in situations where the church has an opportunity to inform (give form or character to) the general community . . . Were the church to insist upon strict obedience to a set of norms, values, and beliefs, it would probably lose whatever power it now exercises in larger society.

"Because of this dilemma, it is unlikely that the church could succeed in generating a general commitment to its standards even were it to make explicit the behavioral and attitudinal implications of the faith. Insofar as it has made its position explicit on given issues, its constituency has not widely adopted its values, at least not in situations where there are conflicing secular norms. Witness, for example, the relative failure of the churches to foster racially integrated congregations though this is an issue on which

"That the church is being informing, the values of the largreligious suprasocial authority and its sanctioning system to validate its norms. It is also a to maintaining the society as it is rather than to fostering its regeneration along lines formulated by the church. . .

"It is not being suggested that the contemporary church can not inform the lives of individuals and exercise an influence on society through them. Nor can it be said that, within particular minority religious movements, suprasocial authority may

still have precedence over other Exploring the Questions forms of authority. Looking at American society as a whole, theological? however, organized religion at present is neither a prominent question must be Yes, since witness to its own value system Amos always related his statenor a major focal point around which ultimate commitments to God. At times, he spoke as if norms, values, and beliefs are God himself were speaking. But formed."

justified? Do churchmen tend to express the values of the church? Or are their attitudes identical with those found in the culture outside the church? How frequently are the attitudes found in the prophetic literature expresed by churchmen?

Searching the Scriptures

The Scripture for this lesson is Amos 5:4-15, 21-24; 9:7-9, 13-15. Selected verses are printed below.

Amos 5:10-15, 21-24

10 They hate him who reproves in the gate, and they abhor him who speaks the truth. 11 Therefore because you trample upon the poor and take from him exactions of wheat, you have built houses of hewn stone, but you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink their wine. 12 For I know how types of sacrifices that were remany are your transgressions, quired of individuals and the and how great are your sinsyou who afflict the righteous, hymns that may have been aswho take a bribe, and turn aside sociated with the sacrifices. Does the needy in the gate. 13 There- this mean that the prophets refore he who is prudent will keep jected worship entirely? Did they silent in such a time; for it is an want nothing to do with sancevil time. 14 Seek good, and not tuaries, festivals, or offerings? evil, that you may live; and so the Lord, the God of hosts, will Amos' message? be with you, as you have said. 15 Hate evil, and love good, and it may be that the Lord, the God of hosts, will be gracious aster had been long delayed but to the remnant of Joseph.

feasts, and I take no delight in the promises in Chapter 9:13your solemn assemblies. 22 15? Is there any place at all for Even though you offer me your burnt offerings and cereal of- Finding Help ferings, I will not accept them, With Your Questions and the peace offerings of your most major denominations have fatted beasts I will not look up- theological? spoken out in unequivocal terms. on. 23Take away from me the noise of your songs; to the melformed by, more than it is in- ody of your harps I will not listen. 24 But let justice roll to "establish justice in the gate." er society is an indicator that down like waters, and righteousour society no longer appeals to ness like an ever-flowing the gate was usually a prominstream."

Amos 9:7-8b

sign that organized religion is plans to me, O people of Israel?" committed, implicitly at least, says the Lord. "Did I not bring to be easy to aproach. But dur-Egypt, and the Philistines from proach to a vulnerable spot was Capitor and the Syrians from a disadvantge. Kir? 8 Behold, the eyes of the from the surface of the ground."

> and not evil, that you may live; assumed to have been built by and so the Lord, the God of Solomon were roughly 55 feet hosts, will be with you.

-Amos 5:14

Were Amos' concerns purely

In a sense, the answer to this ments to his understanding of the question must be stated dif-Do these conclusions seem ferently. Did Amos concern himself only with statements about God, or theology, as opposed to statements about the political or the economic affairs of Israelite society?

> Did Amos forbid the people to worship?

Amos seemes to have condemned all the sacred institutions through which Israel had traditionally given honor to God. In Chapter 5:5 he spoke rather harshly about major sanctuaries in Israel and Judah. He seems to have been threatening the sacred places to which the people, on prescribed occasions, came to offer praise and gifts to God.

In Chapter 5:21-24 Amos attacked the regular festivals (or "feasts") that were attended by the members of Israelite society. Further, he attacked the major community and the singing of

Is there room for hope in

The words of Amos speak repeatedly of condemnation and establish justice in the gate; coming disaster. From this book, one gets the impression that diswould soon come. What place 21 "I hate, I despise your can be found in this idea for such hope?

Were Amos' concerns purely

The last verse of this complex section of the Bok of Amos (5:15) admonishes the people In the cities of Israel and Judah, ent piece of architecture, designed to protect a weak point in a 7 "Are you not like the Ethio- city's defenses. In daily use the entrance through the walls had up Israel from the land of ing enemy attack, this easy ap-

Many Israelite cities were pro-Lord God are upon the sinful vided with impressive gates by kingdom, and I will destroy it Solomon, Jeroboam I, and Rehoboam (approximately 961-Memory Selection: Seek good, 901 B.C.). The gates that are wide and 60 feet deep. These

(Continued on Page 3)