

## THE FUTURE OUTLOOK

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## In Memoriam

Funeral services were held Monday, May 17, 1971 at 4:00 p.m. for Mr. Samuel A. Penn, Jr. at the Shiloh Baptist Church. Reverend Otis L. Hairston, pastor of Shiloh Baptist, officiated.

Rev. Hairston entitled his eulogy "Big Brother Sam." He told of his early life as a playmate of "Big Brother Sam". He stated that while playing in the various backyards he could count on Sam to control with his strength. Not his physical strength, even though he was considerably stronger than the others, but his strength to bring them together during disagreements. He would call the boys together in a huddle and reason with them on how to play the game fair. This ability remained with them as he grew older. His respect for others earned the respect of others for him.

Mr. Penn was one of the first Black policemen in Greensboro. Along with John Montgomery, he walked the streets with just an old revolver dressed in regular street clothing. This continued for several months until Dr. Charlotte Hawkins Brown, founder of Palmer Memorial Institute, confronted the chief of police. She wanted to know why the Black policeman could not be uniformed as the Whites were. The chief stated that they were not in uniform because they were working on a trial basis. Having Black policemen was a new policy recently passed by the City Council and they had not been dressed because they were not sure they would remain. Penn and Montgomery were respected however, and did remain. The citizens knew they had a duty to perform and would give them assistance whenever they needed it. Mr. Penn remained a member of the Greensboro Police Department for 24 years, retiring in 1969.

Since childhood, Mr. Penn has been a member of Shiloh Baptist Church. In recent years, he has served as trustee, a member of the Building Committee, president of the Men's Bible Class, assistant Sunday School teacher in addition to the choirs.

Mr. Samuel Penn had a great interest in sports. During his high school years at J. B. Dudley High he became famous as an athlete. For many years, he coached a Little League Baseball team, winning numerous awards, and was a star first baseman with several clubs. He has also served several years as a member of the Greensboro Parks and Recreation Commission.

He was famous for his interest in music. His fame began as a bass singer in the Mixed Chorus and Male Quartet of Dudley. After graduation from Dudley, the quartet was given a scholarship to the Junior College Division of Palmer Memorial Institute, and along with its president, Dr. Charlotte Hawkins Brown, the quartet traveled throughout the United States in the interest of the school. As Dr. Brown solicited for her school they supported her with music and any other necessary man power. His interest in music was maintained until his death. He was a chartered member of the Greensboro Men's Glee Club which was founded by his late wife. Mr. Penn was organizer of the Shiloh Male Choir and a member of the Fred Huntley Choir of Shiloh.

Mr. Samuel Penn was united in holy matrimony to the late Eloise Logan Penn and remained a devoted husband until her death September 14, 1970. He was in the process of preparing for a benefit concert in memory of

# THIS WEEK'S SUNDAY SCHOOL LESSON

## WHEN GOD'S LOVE IS REFUSED

### Beginning Where You Are

To many persons the prophets seem to be rather austere and impersonal characters. This attitude, in part, may be occasioned by the sternness of prophetic speech. We are turned away by their words, so we maintain a respectful distance from them. On the other hand, our problem may be that we know too little about the men themselves — the intimate, human qualities that make them come alive as persons for us.

As our study this week centers about the prophet Isaiah, let us begin by looking at what S. Paul Schilling has to say about Isaiah the man:

"A native of Judah, Isaiah lived most of his life in Jerusalem. He was well educated and embodied the highest culture of his time. His scathing accusations against the ruling classes of the capital city reflect a thorough familiarity with their attitudes and practices. He had ready access to the royal court, and may have belonged to the king's council. His religious utterances dealt repeatedly with problems of government and international relations. He was respected and listened to by kings, even though they usually persisted in the shortsighted policies which he courageously opposed.

"But Isaiah was far more than a member of the socially elite. His real aristocracy was of the spirit. From beginning to end he was motivated by a sense of divine mission and strengthened by a power which came from his firsthand experience of the Most High. The nature of his call and his intimate acquaintance with the architecture and worship of the temple suggest that he may have been a priest. In any event, he spoke with the spiritual authority of one who had met God and knew himself to be a spokesman of the Lord.

"Isaiah was apparently married about the time of his call, or shortly thereafter, and his deep religious commitment found natural expression in the life of his family. He spoke of his wife as 'the prophetess.' Even his son, given symbolic names, became living embodiments of his prophetic message. The elder was called Shear-jashub ('A remnant will return'), and the other Maher-shalal-hasbaz ('Swift the spoiling, prompt the plundering,' or

'Swift-booty-speedy-prey'). How these 'preacher's kids' felt about their rather unwieldy names we do not know, but wherever they went they were effective reminders of central truths proclaimed by their father. Even today children are often given names which reflect the hopes and ideals cherished for them by their parents: Grace, Faith, Theodore or Dorothy (Gift of God), Paula Carol (Little Song). 'Isaiah' itself in Hebrew means 'Jehovah is salvation,' and though it was a fairly common name in ancient Israel, the prophet saw in it a fitting symbol of his ministry."

### Searching The Scriptures

The Scripture for this lesson is Isaiah 5. Selected verses are printed below.

Isaiah 5:1-7, 20-21

1 Let me sing for my beloved a love song concerning his vineyard: My beloved had a vineyard on a very fertile hill. 2 He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; and he looked for it to yield grapes, but it yielded wild grapes. 3 And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, between me and my vineyard. 4 What more was there to do for my vineyard, that I have not done in it? When I looked for it to yield grapes, why did it yield wild grapes? 5 And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. 6 I will make it a waste; it shall not be pruned or hoed, and briars and thorns shall grow up; I will also command the clouds that they rain no rain upon it. 7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant planting; and he looked for justice, but behold, bloodshed; for righteousness, but behold a cry!

20 Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! 21 Woe to those who are wise in their own eyes, and shrewd in their own sight!

### Memory Selection:

Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!

—Isaiah 5:20

### Exploring The Questions

What kind of destruction did Isaiah threaten?

At the end of Chapter 5, Isaiah describes the march and the attack of a formidable, well-disciplined, and well-equipped army. At times, the prophets seem to use military destruction as a poetic image for divine destruction. Amos seems to have done this, since no real nation appears to have offered a specific threat. In the case of Isaiah, the situation seems to have been quite different.

In sections of the Book of Isaiah other than those to be studied in this unit, we get a picture of a prophet with an extraordinarily long career. We see a prophet profoundly and repeatedly involved in the international politics of his nation. We also find a prophet who gave quite specific counsel on foreign policy on the basis of his theological convictions and his theological analysis of the situation.

What was involved in this international situation? What factors did Isaiah see in this situation? What is the import of his threatening images?

What is the significance of Isaiah's vineyard song?

The prophets frequently used poetic forms that were already familiar. In addition to theological forms related to the covenant festival, the prophets also used forms that were related to significant occasions in common life. (Amos, for example, seems to have used a dirge, or funeral song, as the basis for his poem in Amos 5:1-3.)

What kind of poem seems to be behind Isaiah 5:1-7? How does Isaiah use the poem he has written? What is the importance of this kind of use of popular poetry or folk concerns?

This returns us to the question of relationship of the prophets to the ideas commonly recognized by the people. Does this use of popular imagery of popular poetry cheapen the proclamation? If this practice does not seem to be a cheap trick to gain attention, what keeps it from being a trick?

### Finding Help

#### With Your Questions

What kind of destruction did Isaiah threaten?

The entire prophetic career of Isaiah was carried out under a constant and specific international threat. He dated his commission "in the year that King Uzziah died". This statement means that his career began in a time of drastic change, which was only partly recognized.

The reign of Uzziah coincided with the reign of Jeroboam II in Israel, which we have discussed in relation to Amos. Under Uzziah, Judah experienced the

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his wife as late as Wednesday May 12. The benefit concert is for the Eloise L. Penn Memorial Music Scholarship Fund. It is scheduled for Sunday, May 23, 1971 at 4:00 p.m. in the Dudley High School Auditorium. It is sponsored by the Greensboro Men's Glee Club. Everyone is urged to attend in memory of Mr. and Mrs. Samuel A. Penn, Jr.