

THE FUTURE OUTLOOK

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DRINKING AND DRIVING DON'T MIX

Like vinegar and oil, drinking and driving do not mix. Drinking and driving are two things that don't go together. Alcohol is something that makes one's reaction time slow down considerably. Drinking causes many people to do things they would not ordinarily do. When a person gets the idea in one's head to do something one usually does it and causes much trouble and unhappiness. Especially during the holidays when people drink and decide to go home or to go off somewhere, that's when things begin.

People don't use seat belts as it is now, sober or otherwise. When one is drinking there is more of a reason for seat belts than ever.

Drunk drivers have given us many things. They have and can give us colorful highways with their wreckage of colorful cars all shapes and sizes piled up on the side of the highways and streets. They have helped our overcrowded schools (no children to crowd them) and they have brought families together (all in the same cemetery).

Over half of the accidents that occur on the highways are caused by drunk and just drinking drivers. People drink for many reasons and among these reasons is to prove a point and in proving a point the car is the weapon used. The car for a drinking driver is a good way, if any, to get a point over, and get them to prove it too, especially teen-agers and some older people. When a person driving another car pushes a drinking driver into dragging with them both or one of them will more than likely lose control of the car and one drinking can not hardly get the car into control or stop the car because his reaction time is not reacting, and there is an unnecessary accident. Speeding kills whether one is drinking or not but speeding and drinking most definitely kills.

Drinkers are easy to start arguments with. The drinking driver starts arguing and takes his eyes off the road and WHAM a whole family is wiped out by a needless argument and accident. Many families and friends are lost in accidents, especially during the holidays. Take for instance the Fourth of July week-end of 1971, the statistics can show the many accidents and deaths that have occurred in this short period of time. Over half caused by drinking and drunk drivers and their inability to cope with the problem at hand.

So as the slogan goes, if you drink don't drive and if you drive don't drink.
 — Felecia Gail Weekes

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

GOD, THE CHRISTIAN, AND GOVERNMENT

BEGINNING WHERE YOU ARE

The world and its government has always constituted a problem for the church. Christianity began as a minority movement in a conquered province. The Roman state was at first its protector, but as the movement grew, Rome became its persecutor.

During the Middle Ages some persons sought to withdraw by establishing monastic and separate communities. Others believed in a "Holy" Roman Empire in which pope and king exercised joint, though often rival, power.

Later the "divine right of kings" to absolute authority was challenged by "contract theories" of government. These held that power originated with the people, who entered into voluntary agreements with those they designated to govern them. Meanwhile, in Calvinist Geneva (Switzerland) and Puritan New England, experiments were tried in theocratic government, where the rule of God was exercised through clergymen and magistrates.

Today society is torn between persons on the extreme left, who seem determined to destroy all government in favor of an untrammelled personal freedom, and those on the extreme right, who call for a hard-line, repressive government and feel that religion and politics do not mix.

As usual, we find that the problems of our age are not unique. The people of the Bible also wrestled with the question of how best to order their collective life.

SEARCHING THE SCRIPTURES

The Scripture for this lesson is Deuteronomy 17:14-20; Judges 9:8-15; Mark 12:13-17; Romans 13:1-7; 1 Timothy 2:1-6. Selected verses are printed below.

Romans 13:1-7

1 Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. 2 Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. 3 For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, 4 for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdo-

er. 5 Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. 6 For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. 7 Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

Judges 9:8-15

8 "The trees once went forth to anoint a king over them; and they said to the olive tree, 'Reign over us.' 9 But the olive tree said to them, 'Shall I leave my fatness, by which gods and men are honored, and go to sway over the trees?' 10 And the trees said to the fig tree, 'Come you, and reign over us.' 11 But the fig tree said to them, 'Shall I leave my sweetness and my good fruit, and go to sway over the trees?' 12 And the trees said to the vine, 'Come you, and reign over us.' 13 But the vine said to them, 'Shall I leave my wine which cheers gods and men, and go to sway over the trees?' 14 Then all the trees said to the bramble, 'Come you, and reign over us.' 15 And the bramble said to the trees, 'If in good faith you are anointing me king over you, then come and take refuge in my shade; but if not, let fire come out of the bramble and devour the cedars of Lebanon.'"

Memory Selection: Let every person be subject to the governing authorities. For these is no authority except from God, and those that exist have been instituted by God. —Romans 13:1

EXPLORING THE QUESTIONS

The conviction that God rules in the affairs of men is a basic teaching of Christian faith. But how does he do so? Does he arbitrarily impose his will upon men without their consent? Does he exercise his rule through the governmental agencies they have developed? Does a person's acceptance of Christ as Lord of his life have any meaning for his acts as a citizen?

Many persons believe that the sacred and the secular are two different realms and that politics belongs to the secular. This view has given rise to the slogan "Religion and politics do not mix" and to the belief that the church has stepped out of its proper role when it makes pronouncements on social and political matters. Is this view valid or not?

When Christians sing, "Crown him with many crowns," what do they mean? When they assert that Christ is the Lord of life, what parts of life, if any, do they exclude from his sway? What do they have in mind when they stand to hear a great

choir sing the Hallelujah Chorus with its triumphant declaration: "For the Lord God omnipotent reigneth, King of kings and Lord of lords, and he shall reign forever and ever"? Are they asserting that God's will shall be done in all areas of man's life, including politics and government?

These questions and others are involved in our study this week.

FINDING HELP WITH YOUR QUESTIONS

Let us begin by looking at our Bible passages.

Deuteronomy 17:14-20. The first idea we notice in this passage is that God is the prime mover. It is he who has given the people their land; he will select the one to be their king; and he has given the law under which the king must rule.

Next, we note that a monarchy is not an essential part of God's plan for national life. A king was a concession to their desire to be "like all the nations that are round about."

Third, we find a statement of what the king is and is not to do. The negatives add up to forbidding the ruler to use his power for his personal enrichment and pleasure. The commands are that he must remain humble and exercise his authority in accordance with the revealed will of God.

Judges 9:8-15. This delightful and ironic fable is addressed to the men of Shechem, who had helped Abimelech make himself king after his father, Gideon, had refused the honor. The olive, fig, and vine all declined to be king; they felt their present work was too important. The worthless bramble accepted the offer. He then commanded the trees to rest in his shade—an impossibility—and if they refused him, he threatened to consume them with fire.

This story warned the people that a poorking cannot provide protection and, indeed, may be the cause of their destruction.

Mark 12:13-17. This familiar incident from Jesus' last week provides insight into the attitude of a Christian toward the state. The poll tax collected by Rome from every Jew was a small one—about twenty cents—but it was a symbol of their hated subjection. Therefore it was greatly resented.

Jesus' answer to the question asked him stated a basic principle of citizenship. The state provides many services that individuals cannot provide for themselves. Therefore the state is entitled to support. But it is not supreme. The citizen also owes duties to the One who has given life itself. If the demands of the state and the demands of God ever come into conflict, then "we must obey God rather than

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