

THE FUTURE OUTLOOK

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STATE SUPPORTING INSTITUTIONS

The government is making every effort to bring all schools under one heading. The private, church and state supported colleges and universities all under the same heading. The public and private schools also.

Many of the church schools and many private schools have already sold their land and schools to the state. They only have a little part of capital for the school for it's name sake.

Take for instance Morgan State University which was once a Methodist College is now owned by the state of Maryland and run primarily by the tax paying citizens. Palmer Memorial Institute closed down because of lack of capital. There is a debate between the government and philanthropists as to the position of the institute. The people of the community however; would like to find the philanthropists to support the institute but have not been able to find enough. The Guilford County Board of Commissioners could purchase the property to organize an old folks home which is using the taxpayers money or the state.

The government is trying to pull the philanthropists together by over burdening them in taxes. In this way pooling their support for the state to support the schools.

Many of the small business schools are closing because they don't have enough support. Guilford Technical Institute is still in operation because it is state supported by the tax payers and also many additional courses have been added to the curriculum.

However there are disadvantages of G. T. I., they don't have dormitories and no bus transportation. But most of the students are employed by some firm seeking further educational knowledge of operating various facilities and the function of businesses.

This not only includes small institutions but the larger and private schools with the tax paid money.

POET'S CORNER

The Lord had a job for me,
 But I had so much to do,
 I said, "You get somebody else
 Or wait till I get through."
 I didn't know how the Lord came out,
 But he seemed to get along;
 But I felt kinda sneakin' like,
 Cause I knowed I'd done Him wrong.
 One day I needed the Lord
 Needed Him right away,
 And He never answered me at all,
 But I could hear Him say,
 Down in my accusing heart,
 "Boy, I've got too much to do,
 Or wait till I get through."

—Paul Laurence Dunbar

THIS WEEK'S SUNDAY SCHOOL LESSON

GOD REVEALS HIMSELF

What is Our Concern;

"In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power." (Hebrews 1:1-3a)

This quotation from Hebrews (of which our memory selection is a part) is perhaps the best single statement in the Bible showing the fact of the initiative of God and the essential unity of the Old Testament with the New. It affirms that the God who revealed himself in the Old Testament through Moses and the prophets is the same God who revealed himself in his Son.

The passage declares further that this revelation in Jesus Christ is the ultimate expression of God's will and purpose, for Christ is the image of God himself. Although we do not and cannot know God in the fullness of his being, yet we have a real and valid disclosure of God's will for our lives.

What must I do to be a Christian? This is our first question. It is also the question most frequently asked and answered in the Bible. The biblical authors give less attention to belief than to action. This statement does not mean that belief is unimportant. Rather, it maintains that a person's beliefs are expressed in his actions. The New Testament always expects faith to be accompanied by commitment and action.

In the fact of God's revelation of himself in Jesus Christ, we cannot maintain that we do not know what we should do. True, we do not fully understand God's revelation, but if we are honest, we shall have to admit that we know much better than we do.

We live in a complicated world, and nothing seems to be simple any more. We are overwhelmed by the very vastness of our modern technology. We seem unable to cope with our social and economic problems. Human relationships break down. We are frightened and discouraged. Is there any way out?

There has always been a way out if we were willing to take it. God has at no time abandoned his world or surrendered his authority over it. It is time we turned to him to lead us out of our dilemmas and stopped our efforts to do it by ourselves.

All of us experience a large gap between our knowing and our doing. Our hope is that as

we study together, God will make himself more real in our lives and understanding. This increased awareness of God and his nature should lead us to "be doers of the word, and not hearers only." (James 1:22)

Searching the Scripture

The Scripture for this lesson is John 1:1-18. Selected verses are printed below.

John 1:1-5, 9-18

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God; 3 all things were made through him, and without him was not anything made that was made. 4 In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it.

9 The true light that enlightens every man was coming into the world. 10 He was in the world, and the world was made through him, yet the world knew him not. 11 He came to his own home, and his own people received him not. 12 But to all who received him, who believed in his name, he gave power to become children of God; 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. 14 And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. 15 (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") 16 And from his fullness have we all received, grace upon grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known.

Memory Selection: In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world.

—Hebrews 1:1-2

What the Scripture Says to Us
 John 1:1-18, usually called the "Prologue" of the Gospel, has every appearance of being a poem with prose comments about John the Baptist inserted. The central term Logos (translated "Word") does not appear again in the Gospel; but reference is made constantly to the themes set forth in the Prologue. In a real sense the oGospel can be seen as a commentary on and expansion of the Prologue.

The "Word" or "Logos" is more than a spoken word. It is an expression of the creating,

redeeming activity of God. The first words call to mind the opening words of Genesis. In Genesis God speaks and the world comes into existence. It is this use of the term that we find here.

The Logos, which is identified with the Son, is eternal ("in the beginning"); It has fellowship with God ("the Word was with God"); it is divine ("the Word was God"). At first these last two terms sound contradictory, but John is using the term "Word" in two senses: First, it is used, as in Genesis, as the creative word of God. Second, it is used as the Stoic philosophers used it in the sense of immanent or indwelling reason — the mind of God. In John the Christ is both divine and at the same time separate or distinct from God.

Verse 2 reasserts the eternity of the Christ, while verse 3 affirms the fact that creation is the work of the eternal God. This statement was made to combat the heresy of persons known as Gnostics (NOSStiks). These persons believed that everything material was evil; therefore they maintained that the world was created by an imperfect and defective being, not by the true God.

In verses 4 and 5 we see a contrast that runs throughout the Gospel. Light and life are the opposites of darkness and death. Light is good; darkness is evil. But John states that evil can never overcome the light that is from God.

As light, the Logos reveals God and comes into the world; and men are judged by the way in which they respond to that light. When John tells us that "he came to his own home, and his own people received him not," he is dealing with the fact that the majority of Jews did not accept Jesus.

Verses 12 and 13 assure us that the conditions of our birth are not important. What is important is our relationship to God. All who are willing to accept the Son of God and who believe in him will become children of God. According to John's Gospel, only Christ was born the Son of God. We become sons by virtue of believing in Christ. We need to recall that in John the opposite of believing is never disbelieving; it is disobedience.

Verses 14-18 constitute the climax of this great hymn in praise of the Logos. In saying, "The World became flesh and dwelt among us," John repudiates all those who would deny that Jesus was truly human. It is a mystery of faith that God came into man in Jesus Christ.

This Word became flesh is

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