

**THE FUTURE OUTLOOK**

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**On Restructuring Higher Education**

It is almost tragic that the legislators of North Carolina have suddenly become obsessed with the restructuring of higher education in the state. As they see it, "the mess must be straightened out now." But there are some pertinent questions that should be answered before we, the black citizens of the state, can support this sudden move.

Why is it that none of the legislators saw a need for restructuring during the more than 80 years that most of our predominantly black colleges and universities wallowed, shamefully equipped and ill financed? Why is it that no white lawmaker or educator saw any duplication in the monumental task these black institutions had to perform, in spite of the many handicaps which were thrust upon these institutions from the very beginning?

It is most ironic that the state's predominantly black institutions, as if almost ignoring their inadequacies, have been able to develop into the greatest source of black leadership in this state and in the nation. If you don't believe this is true just examine some of the records.

The professional and managerial ranks in education, government, the military, sports, business and industry have been enriched with the names of graduates from predominantly black colleges and universities.

You will easily recognize some of the names, like those of the Rev. Jesse Jackson, Judge Elreta Alexander, Rep. Henry E. Frye, who will himself be called upon to vote on this bill that threatens these black institutions; the Rev. Archie Hargraves, president of Shaw University; Al Attles, the capable coach of the Golden State Warriors; Margaret Tynes, one of the world's most famous opera singers; and Elvin Bethea, a star player for the Houston Oilers.

These black students were not the exceptions to the rule. Many of them rose from the most humble circumstances to achieve their recognition. All of them were nurtured primarily by black teachers in this disgraceful environment we have previously described in this editorial.

But the worth of black colleges cannot be fully measured in terms of the success stories of only its national achievers. It must also be weighed in and evaluated in terms of its average students. This is another plus for all black colleges.

Would the great universities of this state and nation have enrolled some of the "late bloomers" from the tobacco and peanut lands? We mean those products of five-room high schools, those whose SAT scores would have been foreign to any national standard, those whose language proficiencies and reading levels were found wanting.

Well, the predominantly black colleges and universities undertook this monumental task and, in the process, gained world respect for this competency in preparing for fruitful careers those whom society had branded "disadvantaged."

In his remarks to the General Assembly last Tuesday, Governor Robert Scott said the restructuring plan

**THIS WEEK'S SUNDAY SCHOOL LESSON****GOD JUDGES NATIONS****WHAT IS OUR CONCERN?**

These are days of crisis. The world seems teetering on the brink of catastrophe. The forces of good appear to be in retreat, and some persons begin to fear that might does make right after all.

But these are days of opportunity as well as danger, and we take courage in the stirring assurance of James Russell Lowell:

"Though the cause of evil prosper,  
 Yet 'tis truth alone is strong;  
 Though her portion be the scaffold,  
 And upon the throne be wrong;  
 Yet that scaffold sways the future,  
 And, behind the dim unknown  
 Standeth God within the shadow  
 Keeping watch above his own."

These are times that call us to take great risks of faith, to trust God and move out with confidence into the conflicts against all forms of evil and tyranny. Little courage is involved in supporting causes that have already succeeded. On the other hand, to risk blood and bone in a battle for truth when we are not sure of victory means a great deal.

Someone has said that all that is necessary for evil to triumph in the world is for good men to do nothing. It is not enough just to be good; we must be good for something. It is not enough for us to espouse only the good that the majority accepts.

Our first task is to witness for Christ. The Greek word usually translated "witness" is also the root from which we get the word martyr. Martyrs are seldom found among the majority.

Human progress has often come through the efforts of a minority. Galileo was in the minority when he insisted that the world revolved around the sun. Columbus was in the minority when he declared that the world was round. Jesus was in the minority, and that is why they nailed him to the cross.

What we need today is not pessimists and cynics who believe evil will prevail or cowards who are afraid to be right with a minority. We need men and women who believe that God's victory is sure.

We need Christians who stand with Paul and declare: "Who shall separate us from the love

of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Romans 8:35-39)

will not be intended "to phase out what have traditionally been known as black institutions—our predominantly Negro universities."

We hope that the Governor proves to be somewhat prophetic in this instance, for if we lose any of the black colleges, we lose something that tugs at the heart strings of this nation and its black citizens.

SEARCHING THE SCRIPTURE

The Scripture for this lesson is Habakkuk 1 and 2; Acts 17:22-31. Selected verses are printed below.

Habakkuk 1:5-13

5 Look among the nations, and see;  
 wonder and be astounded.  
 For I am doing a work in your days  
 that you would not believe if told.

6 For lo, I am rousing the Chaldeans,  
 that bitter and hasty nation,  
 who march through the breadth of the earth,  
 to seize habitations not their own.

7 Dread and terrible are they;  
 their justice and dignity proceed from themselves.

8 Their horses are swifter than leopards  
 more fierce than the evening wolves;  
 their horsemen press proudly on.  
 Yea, their horsemen come from afar;  
 they fly like an eagle swift to devour.

9 They all come for violence;  
 terror of them goes before them.  
 They gather captives like sand.

10 At kings they scoff,  
 and of rulers they make sport.  
 They laugh at every fortress,  
 for they heap up earth and take it.

11 Then sweep by like the wind and go on,  
 guilty men, whose own might is their god!

12 Art thou not from everlasting,  
 O Lord my God, my Holy One  
 We shall not die.  
 O Lord, thou hast ordained them as a judgment;  
 and thou, O Rock, hast estab-

**SEARCHING THE SCRIPTURE**

lished them for chastisement.

13 Thou who art of purer eyes than to behold evil  
 and canst not look on wrong,  
 why dost thou look on faithless men,  
 and art silent when the wicked swallows up  
 the man more righteous than he?

Habakkuk 2:6-8

6 Shall not all these take up their taunt against him, in scoffing derision of him and say,  
 "Woe to him who heaps up what is not his own—  
 for how long—  
 and loads himself with pledges!"

7 Will not your debtors suddenly arise,  
 and those awake who will make you tremble?  
 Then you will be booty for them.

8 Because you have plundered many nations,  
 all the remnant of the peoples shall plunder you,  
 for the blood of men and violence to the earth,  
 to cities and all who dwell therein.

Memory Selection. He made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God, in the hope that they might feel after him and find him. —Acts 17:26-27

**WHAT THE SCRIPTURE SAYS TO US**

The first impression one gets from reading the Book of Habakkuk is that it is quite unified and uncomplicated. Chapter 1 asks why God permits violence and oppression to overcome the righteous. Chapter 2 presents the answer to that question. The book closes with a great psalm of faith in Chapter 3.

A closer look at Habakkuk, however, raises questions. Scholars differ greatly as to the date of the book and its original contents. The only conclusion on which they really agree is that Chapter 3 was not originally a part of the book. This conclusion is supported by the 'Ain Feshkha scroll of Habakkuk, discovered near the Dead Sea in 1948, which dates from the first century B.C. This scroll does not contain Chapter 3.

Some scholars maintain that Chapters 1 and 2 were written over a period from about 608 B.C. to 597 B.C. Others date this section earlier and understand the foreign oppressor as being Assyria. Some scholars have dated the book in the time of Alexander the Great and interpreted the references to the

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