

THE FUTURE OUTLOOK

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SALUTE TO WALDO C. FALKENER

There have been very few Blacks who hold the ambitions and abilities of Waldo C. Falkener. There are still fewer Blacks who will conquer the dreams and hopes for the Black communities and citizens as Waldo conquered them.

Waldo, a native of Greensboro is known to have spent the majority of his life on Dudley St. where he now resides with his family.

One of his many professions is that of a bondsman. He is noted as one of Greensboro's first Black professional bondsmen. Many people fail to see the reasoning or benefit in being a bondsman. That person was probably never apprehended by law and placed in jail because he would know how difficult it would be to raise bond or get in touch with someone who could raise bond. A bondsman, such as Mr. Falkener, could very easily post bond for that type of person.

Early in the 1960's, Mr. Falkener was elected to the Greensboro City Council. He proposed a creation of jobs for Blacks such as the fire station on Gorrel St. He went all out to have a fire station built in a predominately Black section and to employ young Black men. The other councilmen also saw the need for a fire station and aided him in his proposal. Mr. Falkener then solicited 18 or 20 Black men for training as firemen while the station was being erected. This job gave more Blacks various jobs with the city government and enabled more Blacks to receive some of our tax paying money.

Secondly, he was instrumental in moving the curb market from Commerce Place downtown to the corner of Lindsay and Dudley Streets in a predominately Black neighborhood. That gave Black people the opportunity of buying and selling vegetables, fruits, flowers, and meats in their own neighborhood. Although many do not take advantage of selling, they still are able to have first choice of buying because of the location of the building in their neighborhood.

Mr. Falkener ran for the city council a second time and won a seat in the primary but lost it in the general election because the whites block voted against him.

Mr. Falkener also held membership in the YMCA and was one of the first central members (those members who could pay \$100 or more). He is a member of the Businessman Professional Club, whose objectives is to intercede for the welfare of the Blacks. Finally, he is a layman in the Presbyterian church.

The Future Outlook staff takes this opportunity to salute Waldo Falkener for his interests in the Black community.

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

WHAT PRICE DISCIPLESHIP? What is Our Concern?

Sometimes popular Christianity seems little more than a vague gesture toward the ideals of our heritage. Respectable people usually belong to some church. They may attend occasionally and contribute in about the proportion in which they would tip a waiter. They are in favor of the principles of Christianity, but these remain vague in their minds. For such Christians, their Christianity seems to be on the fringes of life, not at the center.

For example, attendance at worship services is often below 50 per cent of the membership. Financial support of the church's program is generally provided by a small portion of the members, while the majority contribute very little. The church is chronically short of workers to teach church school classes, sponsor youth groups, serve on committees and commissions, and call on prospective members. A faithful few give valiant and even sacrificial service, but the majority of members seem to feel little responsibility to carry on the Lord's work.

Few churches escape the difficult problem of the "inactive member." Perhaps this expression is a contradiction in terms. Should we hold that those who are not responsibly active in the work and witness of the church are not properly members? But who is to judge for others what level of participation is to be considered "active"? Artificial standards tend toward legalism and externalism, often overlooking individual differences of opportunity and ability. If rules are too lax, vital Christianity seems to diminish to a dangerous level. The problem is serious and the solution difficult.

Perhaps the answer lies deeper than church membership. The church may be guilty of presenting such a puny challenge that the response is bound to be trivial.

In this lesson we will consider the stringent challenge of Jesus to his disciples. His absolute claim upon their loyalty and devotion called for a radical decision and a thoroughgoing commitment. Let us face fairly the meaning of this challenge for us who claim to be his disciples in this day.

Searching the Scripture

The Scripture for this lesson is Luke 9:1-6, 23-25, 57-62; 10:1-12. Selected verses are printed below.

Luke 9:1-6, 23-25, 57-62

1 And he called the twelve together and gave them power and authority over all demons and to cure diseases, 2 and he sent them out to preach the kingdom of God and to heal 3

And he said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. 4 And whatever house you enter, stay there, and from there depart. 5 And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them." 6 And they departed and went through the villages, preaching the gospel and healing everywhere.

23 And he said to all, "If any man would come after me, let him deny himself and take up his cross daily and follow me. 24 For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it. 25 For what does it profit a man if he gains the whole world and loses or forfeits himself?"

57 As they were going along the road, a man said to him, "I will follow you wherever you go." 58 And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." 59 To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." 60 But he said to him, "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God." 61 Another said, "I will follow you, Lord; but let me first say farewell to those at my home." 62 Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

Memory Selection: If any man would come after me, let him deny himself and take up his cross daily and follow me.

—Luke 9:23

What the Scripture says to us

From the disciples who followed him, Jesus selected twelve "to be with him, and to be sent out to preach and have authority to cast out demons." (Mark 3:14-15) They were also called "apostles," a term meaning "sent out." (Luke 6:13) By special training they were prepared to assist and extend Jesus' work. (Compare Luke 9:1-6 with Matthew 10.) A later mission included seventy disciples sent out "two by two." (Luke 10:1-24)

The great paradox of the way of the cross (Luke 9:23-25) is set forth immediately following Jesus' announcement of his own death. (Verse 22) Peter "began to rebuke him" (Mark 8:31-32), for self-sacrifice is naturally abhorrent to us. But divine love suffers in order to redeem. Jesus gave up his life for our sake and calls us to follow him even in this respect. (Compare John 15:12-27; 1 John 3:13-18.)

As opposition to Jesus began to grow, he sought to prepare his disciples to carry on his

mission. His time seemed short, and he needed their help to carry his message to the people of Israel. Also, if his word was to have any permanence, he saw the need to prepare those who could carry it on after his death.

The word disciple immediately suggests to our minds the Twelve, whom Jesus chose to share in his ministry. Yet the term simply means a learner or pupil. It is related to the word discipline, a course of instruction or training in obedience to a given authority. In this sense every Christian is called to be a disciple and give himself to the discipline of Christ as his Lord. Therefore it is important to consider the implications for us to be drawn from Jesus' standards for his first disciples.

The Principle of Discipleship (Luke 9:23-25)

Why should one become a disciple? Each person has his own life to live. Why should he yield obedience to the discipline of another?

The answer is simple. Our lives are not our own; we are the creatures of a divine Creator, our heavenly Father. (Psalms 100:3; 1 Corinthians 6:19-20) We live in responsive fellowship with him, or we merely exist as doomed rebels from his grace. Life is not an inalienable right that we may use as we please. It is rather a gracious opportunity for a relationship with the Source of life in which we may receive his gift of true life.

Jesus stated the principle simply, "For whoever would have his life will lose it; and whoever loses his life for my sake, he will save it." (Luke 9:24) Self-seeking and willful independence from God means death, the loss of the very self that tries to live thus. Self-giving to God as manifested in Christ is the fulfillment of life; it is the "abundant life" that he makes possible. (John 10:10)

To one who thinks of his life as his own, all this seems like absurd double talk. But to one who acknowledges God as the Giver and Lord of life, Jesus' call to discipleship is man's supreme challenge and promise.

Few of us would dream of gaining "the whole world." Yet most of us hope to get as much of it as possible. The reason for this desire is doubtless the conviction that the "goods" of the world can enrich and ensure our lives. Yet it is sadly possible to have much to live on and little or nothing to live for.

Years ago a wealthy man bought a beautiful island and began to erect there a great castle as a gift to his wife. But suddenly one day the work was stopped. The castle has never been completed. The wife, for

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