

# From The Pulpit

by Rev. Donald M. Clark

## THE ELEMENTS OF FAITH

Text: "The message proclaimed to them did them no good, because they only heard and did not believe as well." Heb. 4:2.

RECOUNT THE Old Testament story of the spies. The call of God came to Israel to enter the Promised Land, but they failed because the call met no responsive faith in those to whom it came. "They could not enter in because of unbelief." And the result was critical for the destiny of the people. And it is always critical for a nation or an individual when the call of God comes and does not meet with a responsive faith. What, then in that sense, does faith imply?

First, it implies the memory of God's past dealings with us. Those Israelites--both the majority of the spies who in their cowardice brought back a fear-ridden report, and the bulk of the people--had forgotten the ways in which God had dealt with them in the past and the way in which God's power had been revealed and God's care for them had been proved. You cannot expect to hear the call of God now, if you forget the way God has dealt with you in the past.



REV. D. M. CLARK

It implies the ability to recognize God's present call as being indeed His call. That means a readiness to learn the facts upon which, alone, we can discover what are the signs of the times.

IT MEANS, a readiness to face the facts honestly. When Jesus rebuked His hearers because they could read the signs of the weather but they could not read the signs of the times, He made it clear that it was because their prejudices--political, religious, social--blinded them to the actual meaning of happenings that passed before their very eyes.

Third, faith, in the sense in which it is used in the text, involves a readiness to take risks at God's command, and to face an unknown future, and ready to go out into an unknown future without seeing more than one step at a time, putting your hand into the hand of God.

# Zion Tea Queen Contestants



A Highlight of Zion Methodist Church's Harvest Tea to be held at Doolittle Recreation Center, Sunday, November 20 at 3 p.m. will be the "Harvest Tea Queen's Contest... Shown here are contestants who will vie for the honor solely to raise funds for the Building Fund of the Zion Methodist Church--From left: Palema Jones, Mary Daniels, Dette Staton, and Devoil Smith.

## ALTAR CALL

By EMORY G. DAVIS, D. D.  
NEGRO PRESS INTERNATIONAL

### NEGRO FRONTLASH

A Negro business organization, sponsors of an annual formal dance, decided one year to invite white couples. Few came that year, but the next, white couples inquired about the formal weeks before it took place and came in larger numbers, making up 50 per cent of the attendance.

A white factory worker had a death in his family and a Negro fellow-worker dismissed the idea of starting a floral fund, saying, "Let some white person start it."

HERE ARE two of the ways Negroes relate to whites and sadly enough the latter is the most practiced. Yet, here we sit, agreeing and crying, that we are the victims of the "white backlash."

What is wrong with the idea of Negroes initiating a Negro "Frontlash?" Not one designed to either glorify or overplay black power, but a frontal attack that is committed to extending Negro womanhood and manhood--humanity--toward other humanity, albeit that it is white.

Examples: Why couldn't advanced Negro high school students, in some of our cities, conduct tutoring classes for Appalachian whites and Puerto Ricans?

Why couldn't Negro adults work in literacy programs for the parents of these "hill people and islanders"?

Negro employees need to be the initiators of dialogue between themselves and their white co-workers. Negro people need to invite to their homes, their churches, their social events, whites with whom they come into normal contact at school, work or in political activity. With some apology for the personal reference, we frequently invite some white person to our residence. Those that come, we believe, are never the same when they leave.

Why? They had the startling experience of discovering that Negroes are indeed human like themselves.

TOO LONG, we've sat supinely by awaiting overtures of good will from the white man. Good will is not racial or ethnic. Let's start being initiators of good will towards whites. They're human too, you know.

Freedom for Negroes without the assumption of responsibility for humanity, is an anachronism. With all that we do not have, we cannot afford this illicit luxury.

Let's build an Altar. Call it the Negro Frontlash, if you will, but let it be Negro humanity at its best, serving what many call "white humanity at its worse."

## GOSPEL SINGER

Christ Holy Sanctified Church of 316 Madison Avenue, Las Vegas, Nevada presents "The Infallible Gospel singer, Sister Lillie Brown" of Greater Los Angeles, California. This renowned Gospel Singing Star will perform at Christ Holy Sanctified Church, 316 Madison Avenue, November 16, 1966 at 3 p.m. The public is cordially invited.

## WSCS SCIENCE PROGRAM

The Women's Society of Christian Service (WSCS) of Zion Methodist Church will sponsor a Science Program, Tuesday November 15 at 7:00 p.m. at the Church.

The program entitled "Christians in Space" will present the talents of Mrs. Eartha Pearson's Sixth Grade Class of Kit Carson Elementary School, and Musical Selections by Kit Carson Chorus under the direction of Mrs. Bobby Jones will be offered.

There will be Scientific Observations by Mr. Henry Moore, Director of Western High School Science Dept., and Mrs. Frede Moten, Social Studies Teacher, Madison Elementary School. Devotions will be conducted by Mrs. Philip Glaze.

Mrs. Verma Williams is President, and Mrs. Atha Toliver, Secretary of the Zion Methodist Church WSCS.



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