

# From The Pulpit

by Rev. Donald M. Clark

## WHAT JESUS SAID ABOUT HIMSELF

Text: "Jesus saith unto them, My meat is to do the will of Him who sent me, and to finish His work." John 4:34.

THE UNSELFISH character of Christ was not an accident. It was the result of an ideal which he valued more highly than His personal comfort or even His life. "My meat is to do the will of Him who sent me," he said.

His acts were motivated by an idea and a conviction for more powerful than the physical and moral obstacles which obstructed Him... "I can of myself do nothing," he said, "as I hear I judge and my judgment is just, because I seek not my own will, but the will of the Father which sent me," and whether it was to attend a wedding in Galilee or to take up His cross in Gethsemane, His governing principle was the same."

"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." This was Christ's principle of living which in essence, is the psychological assurance of an active, outgoing and happy life.

Jesus revealed to his friend the inner secret of His life when He said, "My meat is to do the will of Him who sent me, and to finish His work." His life and His interests were not man-centered but God-centered. He loved men because He knew God loved them and because His fellow men were God's children.

He revered personality because He found it to be the essence of God, in whose invisible image were all men created. Hence His great social principle of the infinite preciousness of a single human soul, out of which grew His entire social thinking and all His social ideals.

Jesus' principle of undivided loyalty to God makes for the simplification of life. All other claims are made subservient to this one claim. The whole of life is co-ordinated by this one principle. Every question is decided with reference to this one standard.



REV. D. M. CLARK

## DEDICATION SERVICES FOR ZION METHODIST



The Reverend Marion D. Bennett and members of Zion Methodist Church announce the opening of their new church facility, 2108 Revere Street, Sunday, March 19, 1967, when the first worship service will be held at 11 a.m.

AT FOUR o'clock p.m. on the same day, the combined choirs of Trinity and Zion Methodist Churches will present, "The Seven Last Words of Christ", A Lenten Oratorio by Theodore DuBois, in concert. The soloists are Phyllis Deyo, Gwendolyn Bennett, Richard Dennis, An-

thony Thomas, Music Director, Zion Methodist Church.

The combined choirs will be directed by Raymond Barnes, Music Director, and accompanied by Marilyn Dillie, Organist, from Trinity Methodist Church.

The public is cordially invited to hear this spectacular presentation.

## ALTAR CALL

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

### NO COUNT FOR QUOTAS

My first visit to a "trans-racial" church was, to be sure, a unique experience. By all appearances, I would have called it an inter-racial church. Later, in the conversation with one of the staunch members, I learned there was a difference the two terms.

UNDER A previous white minister's leadership, the church became inter-racial--purely for survival, since whites were fleeing to the suburbs and Negroes were moving into their vacated properties.

Needless to say the massive, costly building had to be preserved, if for no more than to satisfy the nostalgia of those whites who may have loved it more than the religious ethic it should have promulgated. Indeed, this prominent "white" church in the heart of Chicago's southside Negro community, became an inter-racial church.

Inter-racial then meant that heads were counted to see that equal numbers of whites and Negroes sang in the choir, served on the usher board, made up the officialry, etc. Obviously, even this was too much for many whites and they moved their church membership elsewhere. However, many--although they had moved their residence--kept their membership there, adjusting to the "quota" system. This practice raised the level of racial consciousness for all concerned.

THE PRESENT senior pastor (white), recognizing the ambiguity, introduced the term "trans-racial" in his effort to correct the former inequity. Now the members are called upon to transcend any self-consciousness of race, or any self-awareness of racial definition and difference. No one counts for quotas now.

The atmosphere, subtly apparent even to first visitors, supports the claim that First Presbyterian church, Chicago, is in effect serious about transcending racial labels and definition. Whites are joining the church and no one knows the numbers of any racial group belonging. Sitting in the pew one gets the idea that it makes very little difference, who is what, as the blend of Orientals, whites and Negroes bespeaks a distinctive harmony.

My parish informant says that since the "trans-racial" concept, there seems to be a "mellowing of communications" between all members.

THIS IS NOT the perfect church, but it sounds like the kind of church that is on its way toward becoming THE CHURCH. Oh yes, a Jewish couple seated beside us, were inspired by this Protestant service as much as we were.

Somewhere, here or there, and hopefully in the future, there is an Altar IN a Church worthy of man's devotion. When we find it, it will undoubtedly be in a "trans-racial" church.

## ADVENTISTS CONVENE

### Protest "Sunday Laws"

Seventh-day Adventists in the Las Vegas area learned of the election of top Adventist leaders for the State of Nevada and received reports on the growth of their church for the past two years as a result of the return of their delegation from the Eighteenth Biennial Constituency Meeting of the Nevada-Utah Conference of Seventh-day Adventists held this past week in Reno.

Pastor I. D. Evans of the Westside Seventh-day Adventist Church at 1048 Lawry, announced the election of Dan E. Dirksen, of Reno, as the president of the Nevada-Utah Conference, during the recent session. "As spiritual leader of all Seventh-day Adventists in Nevada and Utah, Elder Dirksen will oversee the activities of the Westside Seventh-day Adventist Church," Pastor Evans noted.

ACCORDING TO Pastor Evans, the two-state convention, which included two delegates from the local church, Milton Howard and Sylvia Evans, initiated strongly-worded letters of concern to Governors Paul Laxalt of Nevada and Calvin Rampton of Utah, about legislative measures aimed at creating so-called "Sunday laws" in the two states.

The local delegation attending the church business session voted favorably on the letter which says the legislative attempts pose "serious threats to the religious freedom and integrity" of the two states. The letter says such measures are a "haunting spectre of an intolerant, Colonial era when religious liberty was but a dream. To offer this 'criminal-for-a-day' scheme to Twentieth Century citizens who enjoy the free air of First Amendment guarantees, mocks the spirit of these guarantees."

PASTOR EVANS noted that the letter of concern asserts that Sunday laws are detrimental to free enterprise, that they "open a weird and arbitrary classification of 'essential' versus 'prohibited' conduct, and that they place an all but unenforceable burden upon already over-worked law enforcement officers."

G.C. Lashier was elected as Secretary-Treasurer of the Conference with E.F. Finck being elected as secretary in charge of Lay Activities, Sabbath School and Public Relations. Frank Dietrich was elected to head the Education department as well as Temperance and Missionary Volunteers. The Medical Secretary of the State of Nevada will be Marvin I. Beams, M.D. The Publishing Department will be headed by Petro Kamilos with R.E. Aldrich managing the Book and Bible House.

As well as performing his duties as President of the Nevada-Utah Conference of Seventh-day Adventists, Elder Dirksen will also serve as the Religious Liberty Secretary.

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