

From The Pulpit

by Rev. Donald M. Clark

"PATRIOT DREAM"

Text: "Where there is no vision, the people perish." Prov. 29:18.
BY THE patriot dream and the grace of God there is law in the land.

By the patriot dream and the grace of God there is education in the land. The schools of America are the children of the Church. The New England Puritans made what is probably their greatest contribution to American life by their struggle for public schools. Most of the colleges of America, including many of our State Universities, were first organized by the Church.

By the patriot dream and the grace of God there is healing in the land. The names of hospitals--great hospitals in America are eloquent.

By the patriot dream and the grace of God there is benevolence in the land. The Community Chest is an American institution.

By the patriot dream and the grace of God there is Christian worship in the land. The colonists established the worship of God on the Sabbath Day, the pioneer carried the meeting-house into the Great Central Valley; beyond the mountains, the missionaries wrote their names large in the annals of the new states.



REV. D. M. CLARK

"THINE ALABASTER CITIES"

Some of them may glimmer. Scarcely do the cities gleam. Crime, injustice, racial segregation, slums, political graft, exploitation, deteriorating churches, prevailing in many cities of the land, reduce the alabaster to rotting stone.

"Undimmed by human tears"--a glorious vision, by no means yet become reality.

WE NEED God's grace to "see beyond the years"; to keep the vision, lest the people perish, to crown the good of the land with righteousness and brotherhood, lest we undermine it with evil and injustice.

We need God's grace to make us men; patriotic men; sacrificial men; men of heroic will; to build the alabaster cities and establish brotherhood from sea to shining sea.

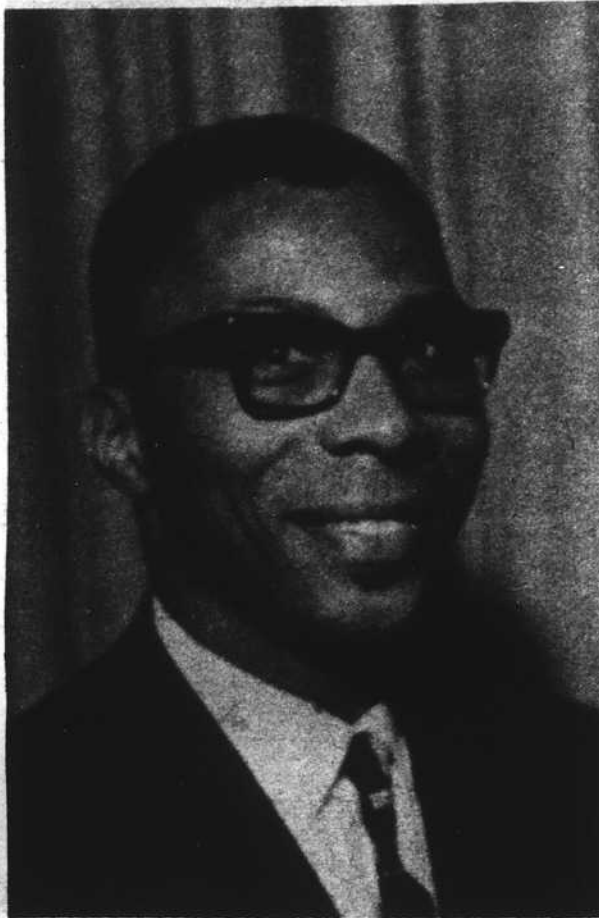
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Victory Baptist Church Sets Bldg. Fund Program

The Victory Baptist Church, now located at 1309 No. 'E' Street, will initiate the Church's Building Fund Drive beginning Friday (tomorrow) night, July 7 at special services which will present Rev. Donald M. Clark as speaker. Rev. A. J. Thompson is pastor of Victory Baptist Church.

Mrs. R. Bell, Chairman of the Building Fund Drive announced, that local churches participating in Friday's program include St. James, Evergreen, Bethel, Pleasant Grove, New Jerusalem, Grace Emmanuel, Pilgrim Rest, and Second Baptist Churches, Zion Methodist Church, and City Wide Mission.

REV. BENNETT JOINS SUNSET CHAPEL STAFF



The Rev. Marion Bennett, Pastor of Zion Methodist Church, has joined the Public Relations staff of Sunset Funeral Chapel, 310 Foremaster Lane, Las Vegas.

Sunset Chapel's Public Relation Director, Eldon Lee, stated that acquiring the services of Rev. Bennett is extremely gratifying and an asset of immeasurable value to the firm.

Mr. Lee's assessment of Rev. Bennett is reflected in the esteem by which the Minister is held in the community. The soft-spoken, self-effacing pastor of Zion Methodist Church has become a major force in civic and community activities since his arrival in Las Vegas seven years ago.

REV. BENNETT has served as President of the local chapter of the National Association for the Advancement of Colored People and presently is the organization's Vice President. He is Board Vice-Chairman of OJT (Clark County On the Job Training Opportunity Board) and a member of the Board of Operation Independence which governs that delegate agency of the Anti-Poverty programs for the state's No. 1 target area.

Before his assignment to Las Vegas, Rev. Bennett pastored the Wesley Methodist Church in York, So. Carolina. He is a graduate of Morris Brown College in Atlanta, Georgia, and obtained his B.D. Degree at the Inter-denominational Theological Seminary in Atlanta.

Rev. Bennett, his bride of seven years, Gwendolyn, and their six-year-old daughter, Karen, are as delighted with Las Vegas as the citizenry is with the Bennett family. Prior to the Methodist Conference held in Redlands, California two weeks ago, the concern of Zion Methodist Church's membership that the Bishop might assign Rev. Bennett elsewhere was fully shared by all other community residents.

IT WAS under Rev. Bennett's pastorship and guidance that Zion Methodist Church's members built and dedicated the new church facilities on Revere street.

With the same enthusiasm, dedication, and drive that marks all his endeavors, Rev. Bennett is approaching his added duties as a staff member of the Sunset Funeral Chapel.

He welcomes the opportunity to discuss with families the excellent benefits offered by Sunset for family protection. Rev. Bennett feels that Sunset's Insurance Trust Plan that for a mere \$30 protects youngsters from birth to age 18 is one that all parents should look into. This plan also makes the individual eligible for the Adult Funeral Trust Plan priced at an astonishingly low economical and reasonable rate.

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AND VOTE

ALTAR CALL

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

BLACK POWER REDEFINED

"Power is not the white man's birthright," states the Rev. Martin Luther King, Jr., in his forthcoming book, "Where Do We Go From Here: Chaos Or Community?"

Thanks to the New York Times for a recent article taken out of the book, we now have "black power" as defined by the Nobel Peace Prize winner.

IT IS MORE than a rallying cry. It is a commendable depth approach that takes the offensive sting out, replacing it with logical, profound insight and projection that should have the attentive ear of Negroes and whites alike.

To Negroes, Dr. King says power "will not be legislated for us and delivered in neat governmental packages."

To this I would add a word to many Negro religious leaders: Neither is power a gift-wrapped package that God is going to mail to the Negro, if and when He so decides.

Yet, there are many preachers in the pulpit who would have the sufferers of segregation sit in the pew and await a heaven-sent solution to racism, while the Negro worshipper does absolutely nothing of, with or for himself.

Dr. King speaks to at least three areas in defining power for dark-skinned people. These three would be meaningful for any people victimized by discrimination. They are ideological, economical and political.

Readers will have to purchase the book to understand clearly all that Dr. King has to say in these specific areas. We shall comment in a subsequent article on at least one phase of the economic.

IN SUMMATION, Dr. King says that black power is "a social force any group can utilize by accumulating its elements in a planned, deliberate campaign to organize it under its own control."

So, what do the preachers preach about on Sunday? Do they take any time during their regular order of service to report on or speak of civil rights news or implications for their immediate area? Would not the prophets of early Judaism remind today's preachers that social implications are inherent in the Judeo-Christian tradition?

With more emphasis by preachers in the pulpit upon a social gospel, meaningful relevance could be given to a logical implementation of the power that is inherent in black people.

For church members to sit in churches, singing sad songs of deprivation, unaware or unreminded of their own potential, while Whitey is using his brains and ingenuity to increase his power--which includes the power to oppress Negroes--is to act out Whitey's expectations and reinforce the power of his racial prejudice towards Negroes.

The Altar for Human Power can happen in a church--provided Reverend moves the altar of irrelevant religiosity out.



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