

January 2019

SPECIAL EDITION

THE LAMP NEWSLETTER

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105 KJV).

MRS. WANDA J. BURNSIDE, Founder and Publisher

International Ministry Leaders:

MINISTER SANDRA HICKMAN, Australia

MRS. CHRISTINE V. MITCHELL, the UK

.....
Contributing Writers: AUTHOR RAMELLE T. LEE and MRS. MICHELE BARNES

MR. SIMMIE LEE BURNSIDE, JR., Manager

DR. MARY EDWARDS, Editor

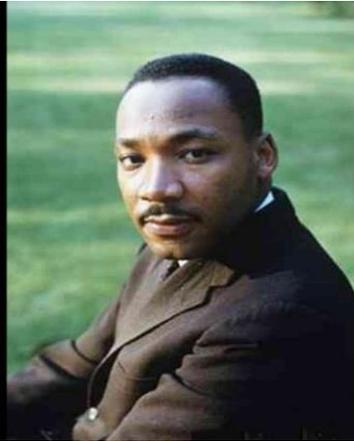
90th Birthday of DR. MARTIN LUTHER KING, JR. January 15, 1929-2019



"We may have all
come on different
ships, but we're on
the same boat now."
- Martin Luther King, Jr.



**"Injustice
anywhere
is a threat
to justice
everywhere"**



Mrs. Wanda J. Burnside
Founder and Publisher

Dear Readers,

The years have come and gone since the birth and the death of Dr. Martin Luther King, Jr. This year, 2019, marks his 90th Birthday. Surely special ceremonies, events, and activities are planned in remembrance of this great man. Observances will be held to honor his life and achievements as a Civil Rights Leader and Activist in America.

But, with all of the things going on in our nation, America, and around our world, I feel if Dr. King was alive, he would freely express his feelings about critical situations. He would not be silent. He would boldly stand for what is right, just and fair for others.

Dr. King had great compassion for others. Compassion means: *concern, kindness, empathy, sympathy, care and consideration*. This is the substance or essence of what he was made of regarding who he was to his fellowman, humankind or the human race.

There is so much to say about Dr. King's selfless life. He was dedicated to fighting for freedom, civil rights, justice, and what is honorable. He marched against what was not fair. Dr. King was jailed because he refused to conform to unjust laws. He was bold and brave.

INJUSTICE ANYWHERE

These are the two words that open his quote found at the top of page 2 of this newsletter. Dr. King despised injustice. You could tell that it was more than the word, "injustice," but the act of being that way. Injustice ignited his emotions, attitude, disposition, behavior, and who he was. Acts of injustice propelled him to march, boycott, speak, rally, and grip the situation in his hands to face it head on without fear!

And so, there are two words that I know that Dr. King would strongly consider today if he was alive. Those words are: inclusion and exclusion. They would be a vibrant part of his vocabulary if he lived in the last 10 years. Oh, yeah! Think about what the last decade, 10 years, presented in our society and world. Racial temperatures have exploded in black communities with marches proclaiming, "BLACK LIVES MATTER!" It's been tense.

If Dr. King was alive, he would be in black neighborhood streets and communities involved in trying to work with black men of all ages to bring unity, hope and stability. He would talk about reconstructing the educational process and agenda in urban or intercity schools to provide realist and vital programs to bring about necessary changes. The talk would then move to create and build fundamental agencies to fulfill the mandate.

He would solicit or seek the churches in these communities to do more than pray and be verbally supportive in this undergoing. He would hold meetings, discussions, and events to structure important programs to work, function and operate to provide grassroots needs to bring economic success. There would be a turnaround that would build self-esteem and determination to excel in young black men.

Dr. King would give fatherly advice and have a heart to understand the difficulties and challenges those men and women have to face. He would be disturbed by the

struggles that households face month after month. Dr. King would address the issues that matter the most to them. I cannot see him sweeping things under the rug.

Being a man of God, a preacher, Dr. King would not allow the Word of God to be cast aside and ignored. Policies and legislations that are not clearly rooted in biblical principles would be dealt with face on. He would express his discomfort with accepting what God is against.

DOORS and WALLS

Dr. King lived his life fighting to see that doors were opened for blacks and people to have the freedom and rights they deserved. He wanted to see “freedom ring.” He hoped that every march, boycott and speech would bring change for the betterment of those who were restricted from freedom and justice. He challenged those who kept the keys to the doors. He wanted doors opened!

Today, we are confronted with discussions and hostile attitudes about building walls to restrict others from illegally entering our country, America. There is a call from our leader to build walls. We sit in a shutdown until a change comes.

On this Dr. Martin Luther King, Jr. 90th Birthday, let us closely examine the following words which are terms we should pray about concerning “The Wall.” This will help us to pray with a sincere heart asking God to step in and intervene on the whole matter. **Without God’s help, we will turn Dr. Martin Luther King, Jr.’s Dream into a living Nightmare.**

INCLUSION: *To include, take in, embrace, addition, adding together, combine, unite*

EXCLUSION: *To exclude, leave out, keep out, prohibit, bar, disallow, reject*

Interesting Facts



In 1963, Dr. Martin Luther King, Jr., gave his famous “I Have A Dream” speech as part of the March on Washington. So how much do you know about the speech and the events that led up to it?



Link: [Full Speech from the National Archives](#)

The speech was delivered to an estimated 250,000 people who came to Washington, D.C., to march for civil rights. And they weren't disappointed by the iconic event.

Here are 10 basic facts about the March and the events that led to the Speech.

1. The official event was called the “March on Washington for Jobs and Freedom.” On June 11, 1963, President John F. Kennedy made a nationally televised address calling for a drive for more civil rights. That same night, NAACP leader Medgar Evers was murdered in Mississippi.

2. Marches had been proposed before the Kennedy speech and Evers' killing, but the events forced the issue. Kennedy met with civil rights leaders such as Dr. King, Roy Wilkins, Whitney Young and student leader John Lewis about a proposed march. Kennedy signaled his approval publicly in July when he was assured it would be a peaceful event.

3. The March was not universally supported by activists. One prominent objector was Malcolm X. The organizers also didn't agree on all the issues, but they did agree that blacks and whites should march together at the event. Another prominent objector was Strom Thurmond.

4. It also wasn't the first threatened March on Washington by civil rights leaders. In 1941, a march was being organized to demand desegregation in the U.S. military as World War II approached. President Franklin Roosevelt signed Executive Order 8802, which banned discrimination in the federal government and defense industries in June 1941, which averted a march that may have involved 100,000 people.

5. People almost never clearly heard Dr. King's speech. An expensive sound system was installed for the event, but it was sabotaged right before it. Attorney General Robert Kennedy enlisted the Army Corps of Engineers to fix the system.

6. William Edward Burghardt "W. E. B." Du Bois, the co-founder of the NAACP, died on the day before the event at the age of 95 in Ghana. Roy Wilkins asked the marchers to honor Du Bois with a moment of silence.

7. Of the estimated 250,000 people who attended the March, about 60,000 were white. People came from all over the country, and few arrests were reported.

8. There were 10 speakers on the official program for the public event at the Lincoln Memorial: **All of them were men.** Rabbi Joachim Prinz spoke right before Dr. King. There were no speakers after Dr. King, as organizers led the audience in a pledge and gave a benediction.

9. Dr. King almost didn't give the "I Have a Dream" part of the "I Have A Dream" speech. Singer Mahalia Jackson urged Dr. King to tell the audience "about the dream," and Dr. King went into an improvised section of the speech.

10. The person who wound up with the typewritten speech given by Dr. King is retired college basketball coach George Raveling. A college basketball player at Villanova, organizers saw Raveling in the crowd and asked him to be a bodyguard on stage. He was standing next to Dr. King on the stage, and he decided to ask him for the paper copy of the speech and Dr. King obliged. Raveling has the speech locked away in a safe place.



“I Have a Dream” Speech

Martin Luther King, Jr.

August 28, 1963

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free; one hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination; one hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity; one hundred years later, the Negro is still languished in the corners of American society and finds himself in exile in his own land.

So we've come here today to dramatize a shameful condition. In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was the promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note in so far as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so we have come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy; now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice; now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood; now is the time to make justice a reality for all of God's children. It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an

end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content, will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the worn threshold which leads into the palace of justice. In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protests to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy, which has engulfed the Negro community, must not lead us to a distrust of all white people. For many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone. And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back.

There are those who are asking the devotees of Civil Rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality; we can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities; we cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one; we can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "For Whites Only"; we cannot be satisfied as long as the Negro in Mississippi cannot vote, and the Negro in New York believes he has nothing for which to vote. No! no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters and righteousness like a mighty stream."

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi. Go back to Alabama. Go back to South Carolina. Go back to Georgia. Go back to Louisiana. Go back to the slums and ghettos of our Northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed, "We hold these truths to be self-evident, that all men are created equal." I have a dream that one day on the red hills of Georgia, sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will

one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I HAVE A DREAM TODAY!

I have a dream that one day down in Alabama — with its vicious racists, with its Governor having his lips dripping with the words of interposition and nullification — one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I HAVE A DREAM TODAY!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low. The rough places will be plain and the crooked places will be made straight, “and the glory of the Lord shall be revealed, and all flesh shall see it together.”

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brother-hood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day. And this will be the day. This will be the day when all of God’s children will be able to sing with new meaning, “My country ’tis of thee, sweet land of liberty, of thee I sing. Land where my father died, land of the pilgrim’s pride, from every mountainside, let freedom ring.” And if America is to be a great nation, this must become true.

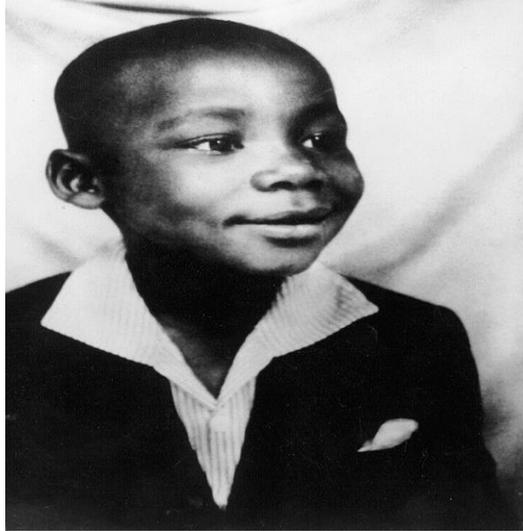
So let freedom ring from the prodigious hilltops of New Hampshire; let freedom ring from the mighty mountains of New York; let freedom ring from the heightening Alleghenies of Pennsylvania; let freedom ring from the snow-capped Rockies of Colorado; let freedom ring from the curvaceous slopes of California. But not only that. Let freedom ring from Stone Mountain of Georgia; let freedom ring from Lookout Mountain of Tennessee; let freedom ring from every hill and mole hill of Mississippi. “From every mountainside, let freedom ring.”

And when this happens, and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: “Free at last. Free at last. Thank God Almighty, we are free at last.”

Source: Martin Luther King, Jr., *I Have A Dream: Writings and Speeches that Changed the World*, ed. James Melvin Washington (San Francisco: Harper, 1986), 102-106.



the King family - Courtesy Christine King Farris



Boyhood picture of young Dr. Martin L. King, Jr.

WEDDING DAY, JUNE 18, 1953



Reverend Martin L. King, Jr. and Mrs. Coretta Scott King



**In front left to right: Dexter, Bernice, Mrs. Coretta S. King (wife), and Martin, III.
Standing from left to right: Yolanda and Rev. Dr. Martin Luther King, Jr.**

The fight to make Martin Luther King Jr.'s birthday a holiday took 32 years, a lot of campaigning, and guest appearances including Stevie Wonder, Ted Kennedy, and the National Football League.



Officially, King's birthday was approved as a federal holiday in 1983. He was born on January 15, 1929 in Atlanta. But the King holiday is marked on the third Monday in January.

By 2000, all 50 states recognized the King birthday as a government holiday.

The King Center in Atlanta [has a detailed chronology of how the efforts](#), starting shortly after King's death in 1968, paid off in the long run. It wasn't an easy task for holiday supporters, who had to push hard in Congress to get the federal holiday created.

A second battle took place to get individual states to also recognize the holiday, with often emotional disagreements in two states. Representative John Conyers introduced the first motion to make Dr. King's birthday a federal holiday in 1968, just four days after King's assassination in Memphis. It took another 11 years for the federal holiday to come up for a vote on the House of Representative's floor in 1979.

**President Ronald Reagan signed the bill in November 1983.
The first federal King Holiday was celebrated in 1986.**

Dr. Martin Luther King, Jr. accomplished great things in his life. He trusted in God! God ordered Dr. King's steps.

**In the following powerful poem written by our staff,
Author Ramelle T. Lee,
read concerning what the Lord is saying.
He is looking at what you are doing with your life!**



GOD'S CAMERA

By **Ramelle T. Lee**

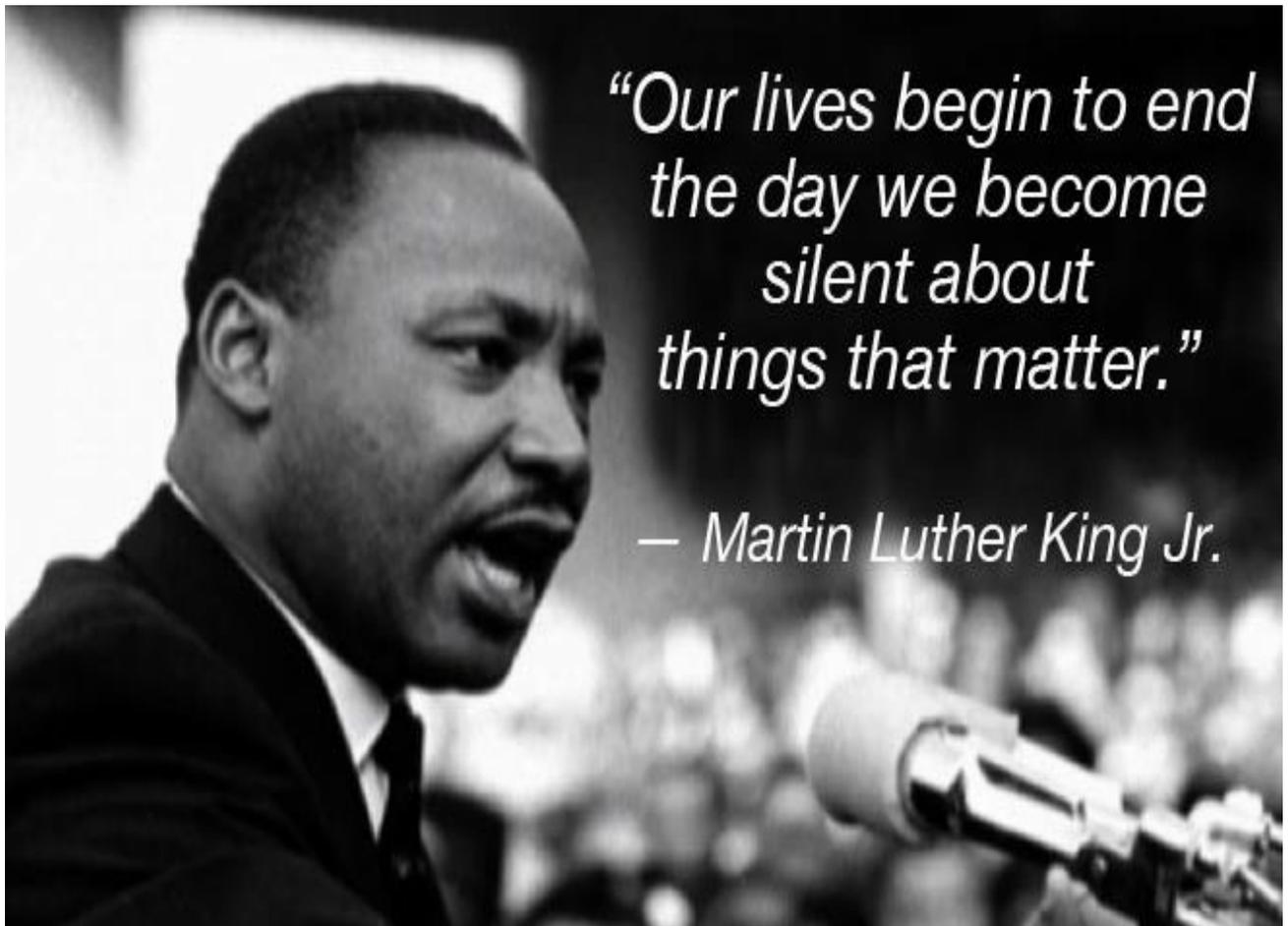
"The LORD looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon the inhabitants of the earth." (Psalm 33:13-14 KJV).

**Through the eyes of God's camera lens,
How does God see you?
Is your life style pleasing to the Master?
What pictures of your life do you want God
to share with the world concerning you?
God's camera lens will always capture the truth.
Give your life and heart to God.
He will brightly shine His light upon you.
God's heavenly camera will show
a great picture of you.**

© 2008

*"Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy. To deliver their soul from death, and to keep them alive in famine."
(Psalm 33: 18-19 KJV).*

***Don't be silent about
things that matter!***



CONTACT INFORMATION: Mrs. Wanda J. Burnside, Founder and Publisher,
The Lamp Newsletter, P.O. Box 125, Dearborn, MI 48121-0125, Phone: 313-491-3504,
Email: wvision@hotmail.com , Facebook : **THE LAMP NEWSLETTER ALIVE!**, Twitter,
LinkedIn, Goodreads . *You can order our books on Amazon.com, Barnes & Noble and
locations around the world.*