

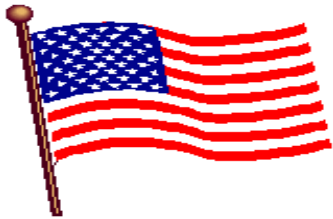
The Baptist CHALLENGE

a voice of independent Baptists

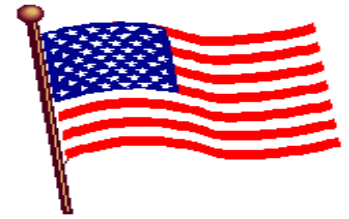
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The United States A Christian Nation



By Dr. Phil Stringer

[Excerpts from Chapter 2 of *The Transformation: America's Journey Toward the Darkness* by Dr. Phil Stringer, executive vice president of Landmark Baptist College, Haines City, Florida. Book available from Landmark Baptist Press, Haines City, Florida.]

alteth a nation: but sin is a reproach to any people" — Prov. 14:34.

The Early Presidents

The early presidents involved in the founding of the United States all made clear their recognition of the role of Christianity in the establishment of this country.

George Washington took his first oath of office on April 30, 1789. As he took the oath, his hand rested upon the Bible. When he was done, he kissed his King James Bible and reverently said, "So help me God." Every president since — except one — has also sworn this vow to God.

In the Washington Me-

morial Chapel in Valley Forge hangs a copy of this prayer by George Washington:

"Almighty God; we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the

(See **PLEDGE** on page 20)

"Righteousness ex-

The Flag I Love

The American flag — how often one thrills at the sight of it! Especially to men overseas does its appearance bring a thrill of pride and pleasure. Truly it is the symbol of free men and a free nation.

While this flag has long been the symbol of a free people, there is a deeper lesson to be learned from its wonderful blend of colors.

*

WHITE is the color of purity. A blend of all col-

(See **FLAG** on page 16)

The United States' Constitution

Its Source and Its Enemies My Duty Toward It

The passion for freedom is inherent in the race. The urge to dare and to do, the urge to assert and to achieve, and the urge to unfold and to live out one's inner-self is but the normal expression of man's life itself. Being endowed with certain inalienable rights from our Creator, we are free-moral agents within the realm of these rights — free to think our own thoughts, to have our own say, to map out our own

plans, and to live out our own lives. American Democracy emblemizes these.

Sad to say, the race has ever found selfishness forging chains for its sons. Despots and tyrants have ever been the enemies of freedom. While these have forged social, political, and religious fetters for mankind, his sons have stoutly resisted the chains forged for them.

(See **DUTY** on page 17)

Taps

TAPS — We have all heard the haunting song, "Taps." It's the song that gives us that lump in our throats and usually creates tears in our eyes. But, do you know the story behind the song? If not, I think you will be pleased to find out about its humble beginnings.

Reportedly, it all began in 1862 during the Civil War, when Union Army Captain Robert Ellicombe was with his men near Harrison's Landing in Vir-

(See **TAPS** on page 24)

Quiz The Pastor -- #11**“Ye Are gods”**

By the late Nick Michalinos

Question: Would you explain what God meant when He referred to certain men in the Bible as “gods”?

Answer: There is an Old Testament verse found in Psalms 82:6 that reads: “I have said, Ye are gods.” Here God, through Asaph, is addressing human judges, magistrates, and rulers as the “Ye.” They are men and nothing more. This is clear by noticing the context of verses 1-4, “How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hands of the wicked.” God here is judging the judges. God is rebuking those judges that had received delegated authority from Him to act justly in His behalf in judging and ruling over His people. They were

divinely appointed and the position instituted to maintain His justice. They were to make decisions according to the guidance of the written law of Moses. Such persons are referred to as “gods.”

These Jewish magistrates and judges are representing God here on earth in administering justice to His people. Obviously they were negligent in their office and had failed in being fair in their judgments, and were swayed by partiality and thus justice was often perverted, corrupted and overthrown.

In verse 1 and 6 “judges” are designated in the Hebrew language by one of the same names given to God Himself, “*Elohim*.” Also in Exodus 22:8-9 the word “judges” is *Elohim* as found in the Hebrew language, and in that same chapter the people are warned “not to

revile (to speak evil of) the gods (judges — *Elohim*), nor curse the ruler of thy people” (Vs. 28). This does not teach nor imply that these Jewish judges and rulers as man are gods by attributes and character, but only by power and authority as representing God in judgments and teaching men. This is confirmed in the New Testament in Romans 13:1-7. These authorities whether Jewish or Gentile, are ordained and commissioned of God, and when they judge and rule well, their sentences are God’s sentences; their judgments are God’s judgment. They are acting as His vicegerents, having delegated power. When the serpent held out an imaginary prize to Eve with the words, “Ye shall be as gods,” (Gen. 3:5), he had another idea in mind. He was pronouncing the desire and ambition of his own malignant heart (Isa. 14:12-14; Ezk. 28:13-17), to become like God. This liar and deceiver was telling Eve she would in fact become as “god” as a Deity in attributes and nature. She would be on a level equal with her Creator. This is the “carrot” that the cult of Mormonism holds out to its deceived adherents, that one day they too can reach the future state of true godhood. All are lies from the “father of lies” (Jn. 8:44). As we have seen, this is not what God meant when He called judges and magistrates (gods).

Now in John 10:34-36, our Lord Jesus quotes the

Old Testament verse we are considering, Psalms 82:6, in reply to His enemies’ charges of blasphemy for declaring Himself to be God. He said: “Is it not written in your law (Psa. 82:6), I said, Ye are gods? (Greek — “*theoi*”). If He called them gods (“*theous*”), unto whom the word of God came, and the scripture cannot be broken (set aside or annulled); say ye of him (Christ), whom the Father hath sanctified, and sent into the world (from heaven), Thou blasphemed: because I said, I am the Son of God?” His argument here is that if His adversaries accepted the truth of Psalms 82:6 to be of divine authority, and that mere Jewish men were delegated authority from God and appointed by Him to administer justice to the people in His behalf and were called “gods” by God Himself, then why slander and bring charges against One who was sanctified (set apart and appointed) and sent by God the Father from heaven with a unique and much higher commission than these mere human judges, and whose testimony was supported by many works and miracles approved by the Father (Jn. 10:37-38). Would they then charge the inspired Psalmist with blasphemy? Then why charge Him with blasphemy? Their magistrates and judges were commissioned by God and were called by

(See **GODS** on page 5)

THE BAPTIST CHALLENGE

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The Christian Foundation of a Free Country

By Steven Harduk, Pastor
Grace Baptist Church, Dansville, NY

“Proclaim liberty unto all the inhabitants thereof” is inscribed on our nation’s Liberty Bell. How many people today know that those words come from the Bible (Lev. 25:10)? Few do. Yet much of the foundation of our land has its source in the Scriptures. Our nation and its freedom are due to men who believed they needed to establish their nation upon God’s principles. Recently history books have obscured much of what our forefathers believed (the reasons for our unique government) because it is so strongly Christian in its influence. The average American knows little regarding our national and spiritual heritage. Most schools focus on global studies (which has replaced world history) to prepare students for a new world order. But let us briefly sample the impact of Scripture upon those responsible for the government of the United States.

EARLY LEADERS

George Washington, our first president, argued, “The propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained.”¹ *John Quincy Adams*, our sixth president, stated, “The highest glory

of the American Revolution was this, it connected in one indissoluble bond the principles of civil government with those of Christianity.”² Our second president, *John Adams*, explained, “Our Constitution was made only for a moral and religious people. It is wholly inadequate for the government of any other.”³ These leaders understood that our nation must be founded upon the principles and truths of the Word of God.

John Locke, one of three men most quoted by the founding fathers, said this:

“Not that any to whom the gospel hath been preached shall be saved, without believing Jesus to be the Messiah: for all being sinners, and transgressors of the law, and so unjust, are all liable to condemnation, unless they believe, and so through grace are justified by faith, which shall be accounted to them for righteousness.”⁴

Indeed we have seen a deterioration in government due to a loosing from the Christian foundation and moorings our forefathers laid.

Benjamin Franklin: Of the 55 men who attended the First Constitutional Convention, how many believed in God? If you said all 55, you would be right. Three were deists but still believed

in God and the principles of the Bible.⁵ *Benjamin Franklin*, though a deist, asserted on June 28, 1787, at the First Constitutional Convention:

“Has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illumine our understandings? In the beginning of our contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard and they were graciously answered. I have lived a long time, sir, and the longer I live the more convincing proof I see of this truth that God governs in the affairs of men. If a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured in the sacred writings that except the Lord build the house they labor in vain that build it. I firmly believe this and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel.”⁶

That statement came from a man who did not believe in Jesus Christ. Yet he knew the Bible, could quote the Bible and believed in God.

Thomas Jefferson: In 1776, Congress elected

John Adams, *Benjamin Franklin*, *Roger Sherman*, *Robert Livingston* and *Thomas Jefferson* to draft a document claiming national independence. Jefferson’s document, the Declaration of Independence, is replete with evidences of the Christianity whose principles guided their actions. Though a deist, Jefferson was influenced by the writings of *John Locke*, *John Adams*, prevailing Calvinism, the Great Awakening of the 1740s and various Puritan writings and doctrines.⁷ He believed in the moral principles of the Gospels and that they should guide life, though he rejected the claims of Christ. Regarding slavery Jefferson stated, “I tremble for my country when I reflect that God is just; that his justice cannot sleep forever. . . .”⁸

Jefferson is credited with the phrase “separation of church and state.” Yet few understand the intent of his statement as he met with Danbury Baptists in 1802 to assure them that the government would not interfere by establishing a state religion and thereby, persecute them. It is almost certain that Jefferson borrowed the phrase from *Roger Williams*.⁹

The “Declaration” reveals Christian influence,

(See **FREE** on page 14)



Thomas Jefferson and Religious Freedom

Thomas Jefferson, third president of the United States, wrote near the end of his life that he wanted to be remembered for three things: Author of the Declaration of American Independence, Author of the Statute of Virginia for Religious Freedom and as Father of the University of Virginia.

Jefferson's most well known contribution to America is certainly the Declaration of Independence; and the University of Virginia stands today, not many miles from the well-known dwelling of Monticello, Jefferson's home. Both are a monument to his abilities in architecture and lifelong search for knowledge and truth.

But as the author of the Statute of Virginia for Religious Freedom, most people have little or no knowledge at all. It is this document that had more to do with the First Amendment to the Constitution of the United States than anything else.

Virginia was one of six colonies that had the Anglican church as the established religion. Even in 1776, when Virginia adopted its own consti-

tution, the establishment was left in place, even though as many as two-thirds of the population were dissenters at that time. Though not strictly enforced the laws punished heresy (from the Anglican dogmas) by death, the denial of the Trinity by three years imprisonment; the law of blasphemy punished religious belief as well as speech; dissenters could have their children taken away; church attendance (Anglican) was compulsory and so on. Baptist ministers were particularly singled out for a constant persecution under these laws. These "disturbers of the peace" were hounded, imprisoned and every attempt was made to silence them.

In October of 1776, when the Assembly met, it was flooded with petitions to remove the established religion and these restrictions on religious freedom. This campaign came from all areas of dissent: Methodists, Presbyterians, but above all the Baptists.

In his "Notes on the State of Virginia" first published in Paris in 1785, Jefferson wrote, "The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbor to say there are twenty gods or no god. It neither picks my

pockets, nor breaks my leg." He further stated, "Millions of innocent men, women and children since the introduction of Christianity, have been burnt, tortured, fined, imprisoned, yet we have not advanced one inch towards uniformity. What has been the effect of coercion? To make one half of the world fools and the other half hypocrites." Jefferson declared, "It is error alone which needs the support of government, truth can stand by itself."

Jefferson's "Bill for Establishing Religious Freedom" was introduced in the General Assembly of Virginia in 1779.

There were actually two proposals before the assembly to relieve the oppression of religious dissenters. The other proposal was a compromise between the Anglican establishment and the reform wanted by Jefferson and the Baptists. This proposal called for a general tax on all citizens for the support of all Christian ministers. Everyone would have the assurance that his money would go to the minister of choice be he Anglican, Lutheran, Presbyterian, Methodist, Baptist and even Catholic. A similar system had been adopted previously in South Carolina, though restricted to Protestants.

This plan had the backing of Patrick Henry and mainly because of his support and Jefferson for his own bill, neither was able to gain the majority needed until after the conclusion of the Revolutionary War. For a time it seemed that the assessment plan, known as "A Bill for Establishing a Provision for Teachers of Religion" would win. This bill, of course had the support of the Protestant Episcopal Church, the new name for the old Anglicans, the Methodists and the reluctant Presbyterians declared the withdrawal of their objections if assurance was given that all denominations would equally and fairly benefit.

In 1784 Jefferson was sent on a mission to France and the fight was left in the hands of his friend James Madison. Patrick Henry was again elected governor and this prevented him from influencing delegates under the law at that time. Madison led a delaying action against the assessment plan and got the delegates to delay action until November of 1785.

In the meantime Madison wrote "Memorial and Remonstrance Against Religious Assessments", an essay without his authorship attached. Copies of this


(See **JEFF** on page 5)

GODS . . .

(Continued from page 2)

one of God's own names, Elohim, Theos, or "gods," then may not the Messiah, God's only Son make the claim of being God, yet not in the same sense of Psalm 82:6, but in the sense of being Deity? He made it clear when He said, "I and (my) Father are one" (Jn. 10:30), therefore laying claim to absolute equality with the Father.

His enemies knew what He meant here for they immediately "took up stones again to stone him ... because that thou being a man makest thyself God" (Jn. 10:31, 33; 5:18). He didn't make Himself God. He *was and is* God (Jn. 1:1-2; Tit. 2:13; Heb. 1:8), and the Creator of

all things (Jn. 1:3; Col. 1:16; Heb. 1:10), and being God, He took upon Himself another mode of existence in the incarnation "and was made in the likeness of men" (Phil. 2:6-8), and thus "God was manifest in the flesh" (1 Tim. 3:16; Jn. 1:14). God was with us in the Person of Jesus (Isa. 7:14; Mt. 1:23) in a "body" prepared for Him by the Father (Heb. 10:5) and it was in that body He died on the cross for our sins (1 Pet. 2:24) and was raised from the dead for our justification (Rom. 4:25). He is the only Savior, and we can say with Thomas of old, "My Lord and my God" (Jn. 20:28). 

JEFF . . .

(Continued from page 4)

essay were circulated, many with attachments for petition of signatures. In this Madison maintained that tax support subverted rather than sustained true religion and was a perversion of the means of salvation. In warning against those who thought the assessment plan harmless he asked, "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects?"

When the General Assembly met in the fall, over 100 petitions were received; only 11 supported the assessment plan, the rest with

11,000 signatures were mostly copies of the Memorial and Remonstrance essay. Madison reintroduced Jefferson's Bill for Establishing Religious Freedom and after a brief attempt to gut the bill by the Senate it passed on January 16, 1786 and was signed by the speaker January 19, 1786.


The enacting clause is as follows: "Be it enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place or ministry whatever; nor shall be enforced, restrained, molested or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities."

Jefferson and the Baptists of America became fast friends and cordial correspondence continued to the end of his life.

To the Baltimore Baptist Association, October 17, 1808 he wrote, "In our early struggle for liberty, religious freedom could not fail to become a primary object. All men felt the right, and a just animation to obtain it was exhibited by all. I was only one among many who befriended its establishment, am entitled but in common with others to a portion of that approbation which fol-

lows the fulfillment of duty." Jefferson closed, "I return your kind prayers with supplications to the same Almighty Being for your future welfare and that of our beloved country."


In November of the same year he wrote to a General Meeting of the Six Baptist Associations at Chesterfield, Virginia, "We have solved by fair experiment, the great and interesting question whether freedom of religion is compatible with order in government, and obedience to the laws. And we have experienced the quiet as well as the comfort which results from leaving everyone to profess freely and openly those principles of religion which are the induction of his own reason, and the serious convictions of his own inquiries."

As President of the United States, in 1802 that the now famous quote was made to a committee of Baptists in Connecticut, "Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'Make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation between Church and State." 

Mansion Or Shack?

Up in heaven, the pastor was shown his eternal reward. To his disappointment, he was given only a small shack. But down the street he saw a taxi driver being shown a lovely estate with gardens and pools.

"I don't understand it," the pastor said. "My whole life, I served God with everything I had and this is all I get, while a mere cabby is given a mansion?"

"It's quite simple," St. Peter said. "When you preached, people slept; when he drove, people prayed." 



John Gano was called to the pastorate of the Baptist church at Morristown, New Jersey, and commenced his work on the day of its organization.

In three years the church grew to a membership of more than 200.

Soon it became necessary to enlarge the building. A parsonage was added at the same time.

The outbreak of the Revolutionary War proved a heavy blow to the church.

When the British occupied the city, many families fled.

The men entered the army; and the pastor himself left the city to become chaplain to the regiment of Colonel Webb and afterward brigade chaplain under General Clinton.

He served faithfully through the war. And although his place during battle was in the rear among the wounded, at the Battle of Chatterton Hill he went to the front and was in the line of heaviest fire. By his coolness, intrepidity and unfaltering courage, he inspired the men with firmness and exalted heroism.

George Washington's Faithful Pastor

He served through all the heartbreaking campaign of New Jersey and was at the siege and surrender of Yorktown.

When the peace treaty was signed and the celebration took place at Newburgh, General Washington called upon Pastor Gano to offer the prayer.

The present building is on the spot where, during the retreat of the Americans from Long Island, Gano's regiment was fired upon by British scouts who had come over from Murray Hill.

What we know today as Broadway was at that time the Bloomingdale Road and, practically, a lane walled up on either side with great rocky ledges, overgrown with brush and trees — a sort of narrow defile, admirably situated for an ambush.

Gano was riding at the head of his regiment, about where our front door now gives on Broadway, little dreaming that here in after days would be the latest building of the church of which he was pastor. Although the shots fell thick and fast about him, it is said that he sat his horse erect and rode straight on and up over the rocky way, looking neither to the right nor to the left.

While in camp at Newburgh, General Washington requested Pastor Gano to baptize him ac-

ording to the Scriptures. He did so, immersing him in believer's baptism in the name of the Father, Son and Holy Ghost. This church, therefore, has as its unique heritage the record that the first pastor of this First Baptist Church baptized the first President of the United States and was thus instrumental in verifying, among other preeminent qualities, that the father of his country walked in the way of scriptural and apostolic baptism.

At the close of the war Gano came back to New York and sought to regather his scattered church.

He found the British had used the church building as a stable for their horses. It was so desecrated and destroyed that Gano's heart was almost broken over it.

He succeeded in finding 37 of the 200 members.

He went to work and, at an expense of \$5,000, made the building once more fit to be called a house of the living God.

Within two years he had again by divine grace, raised the membership to 200.

He continued as pastor until May, 1788, leaving the city for Kentucky.

His pastorate lasted 25 years.

Gano was a man of extraordinary gifts.

He was looked upon in his time as a star of the

first magnitude, a veritable "prince in Israel," a bright and shining witness for the truth — as the truth is in Jesus.


Crowds attended his preaching.

For 13 years he was president of the Rhode Island Association.

He occupied positions of trust and responsibility.

His activity during the war, his heroism and Washington's public and personal recognition of him gave him a national reputation and contributed in making the First Baptist Church known, as few churches of the day.


He may be called the patriotic pastor of the church.

From *A History of the First Baptist Church in the City of New York*, by the late I. M. Haldemann, D.D., pastor. 

Sweetest Music From Smallest Birds

Have you ever thought of it, that only the smaller birds sing?

You never heard a note from the eagle in all your life, nor from the turkey, nor from the ostrich. But you have heard from the canary, the wren, and the lark.

The sweetest music comes from those Christians who are small in their own estimation before the Lord. 



London (CNS) — A group of about 30 scientists has written to the British Department of Education, arguing that scientific study into the origins of man should not be limited to Darwin's theory of evolution.

The group — including eminent scientists in biology, physics, geology and chemistry — is calling for the active debate in the country's schools

The scientists were motivated by recent reports that a top British school, the Emmanuel City Technology College, was teaching creationism in biology classes.

But several scientists and academics favoring Darwin's theory wrote letters of complaint to the education department and argued evolution should be the only hypothesis about man's origins taught in schools. The pro-evolution scientists demanded that the school be re-inspected by education officials, despite glowing reviews after its last regular examination.

In response, the chief inspector of schools has asked Emmanuel for clarification of the school's

British Scientists Square Off Over Evolution Teaching

science teaching policy.

The argument then caught the attention of leading politicians. Prime Minister Tony Blair defended the non-denominational Christian school, hailing its results and saying reports that it was promoting creationism were "somewhat exaggerated."

"How To Think"


Andrew McIntosh, a professor at the University of Leeds and a spokesman for the group advocating free debate, said human origins should be left as an open question. "We should not try to teach people what to think, but rather we should teach students how to think," he said by phone from the university. "Rigorous examination of a number of theories of origin needs to be allowed. It would be quite inappropriate to put just one theory over."

McIntosh said Darwin's theory has trouble explaining "molecule-to-man evolution" and that the ultimate origin of life is still a mystery to science. "To immediately discount the possibility of design is unscientific," he said. "It is not right to exclude alternatives right from the word 'go.' What one should do as a scientist is leave those options open. Let there be an open debate in the schools

and universities of England," he said.

The National Curriculum — a set of rules setting out what should be taught in all British schools — stipulates that Darwinian evolution should be taught as the dominant scientific theory. But the curriculum also requires that students are shown "how scientific controversies can result from different ways of interpreting empirical data."

"We find it most inappropriate that some well-meaning scientists have given the impression that there can only be one scientific view concerning origins," the letter reads. "By doing so they are going way beyond the limits of empirical science which has to recognise, at the very least, severe limitations concerning origins."

McIntosh said Department of Education officials have acknowledged the letter but have not yet formally responded to the scientists. 


John The Baptist

John the Baptist had none of the usual "aids to worship," but he made the gospel so attractive that when his disciples heard him, "they followed Jesus" (Jn. 1:37). This is the supreme test of our labors. And "better packaging" will make for greater attractiveness and a bigger response.

Infant Baptism Without Water

I have been interested in the custom that has grown up in some areas of our Baptist family, namely, the dedication of infants. In some places it has all the trappings of an additional ordinance of the church — special dress for the baby (like a christening dress), certificate to the parents, etc. In fact, to my amazement, I find that some parents are fearful lest the child die before such a ceremony is performed, which shows the seriousness with which it is taken.

To show you the understanding of the world in such instances, several years ago a large church in Michigan sent the paper the Sunday notices, among which was the notice of a child dedication ceremony. The church page editor, seeing no difference between it and infant baptism, apparently, blazoned it in large headlines across the top of the page ... "Twenty (?) (I don't remember exact number) babies to be baptized Sunday morning at the Baptist Church!"

Needless to say, that pastor was ribbed plenty the next time we Baptist pastors met. But to the laity it seems to serve the same purpose, merely a substitute *sans* water — Watchman-Examiner 

The Bible is the old-time Book, the new-time Book, and the all-time Book.



President Bush “Unsigns” Dangerous ICC.

— The Bush Administration announced last month (6/02 TBC) it is formally renouncing Bill Clinton’s agreement to give U.S. backing to a world court. The International Criminal Court treaty would open U.S. soldiers, military leaders, and even the president to prosecution by anyone in the world who deemed Americans had done something wrong on the battlefield. This world court already has the endorsement of over 60 nations and is due to begin operations next year in The Hague. Clinton signed the treaty on his last day in office, but it never made it to the Senate for ratification. [We are disappointed with Pres. Bush’s favors to homosexuals, having disgraceful rock star Ozzy Osbourne at the White House last month, but we applaud his unsigning of the ICC treaty. We’re in perilous times. Pray for our leaders.] — CC

Euthanasia Coming To Belgium. — Belgium’s Roman Catholic bishops on Friday condemned a vote

World News Roundup

in Parliament bringing the predominantly Catholic country closer to legalizing the euthanasia of terminally ill people. If the bill approved Thursday is signed into law, Belgium will be the second country allowing patients the right to die under certain conditions. The Netherlands, Belgium’s northern neighbor, was the first. — DMS

Philadelphia Gives New Protection to Transgender Persons.

— Transgender people will have new protections against discrimination, provided Mayor John Street signs the recently passed addition to a civil rights ordinance. By a vote of 15-2, the Philadelphia city council okayed the addition of “gender identity” to the city’s anti-discrimination ordinance. Street is expected to sign the ordinance into law. — CNS

Biology 101: “Is It A Boy Or A Girl?”

— A documentary about hermaphrodites, titled “Is it a boy or a girl?” and endorsed by the Gay and Lesbian Alliance Against Defamation (GLAAD), was shown to ninth grade biology students at a Hot Springs, Ark. high school without parental consent, according to



Charlene Sanders, whose 14-year-old daughter was one of those watching. The documentary focused on the gender of infants at birth, Sanders said, and documented cases of babies who had undergone surgeries to correct or reassign their gender. But according to Sanders, her daughter was forced to view the documentary while sitting next to her male lab partner, which made her uncomfortable. ... Dr. Judith Reisman, who studies human sexuality and scientific fraud, agreed that the material in the documentary was inappropriate. “Let them try to teach them how to read and write and add and subtract, which seems to be a huge problem in our schools today. Then they can read on their own and find out what they’re interested in outside of the critical information they need to learn,” Reisman said. — CNS

Sad Statistics. — According to the 5/02 *Charisma*: Over 70 million Christians over the world have been martyred in the last 20 centuries. *** There are 500 million orphans in the world and 70 million abandoned children and infants. *** Worldwide, 200 million children are exploited for labor. *** Even in the year 2002, 35 million

people are still slaves. *** There are 24 million prostitutes. *** Each year, about \$47 billion of cocaine is sold in the world. *** Trusted church workers steal some \$16 billion annually from church funds. — CC

Journalists Display Anti-Christian Bigotry?

— Many journalists have displayed the one politically correct bigotry still allowed and esteemed — anti-Christian bigotry. America is becoming a country where religious belief is welcome only if it abandons claims to exclusive truth (e.g., “Jesus is the *only* way to heaven.”) Many secular liberals consider all Bible-believing Christians “fundamentalists.” Mean-spirited ones even call us “Christian Taliban,” and say anti-abortionists are no different than Osama bin Laden. Pro-life fundamentalists are not to be tolerated! — CC

Predatory Homosexuals. — A pertinent fact is being overlooked in

(See WNR on page 11)

Encontrar algún escrito relacionado con la vida y el ministerio de Juan El Bautista, es escaso, pues de Juan se ha escrito muy poco. El Hno. M. L. Moser, Jr., quien fue pastor de The Central Baptist Church of Little Rock, Arkansas, comenzó a buscar libros en las librerías que trataran sobre Juan El Bautista, y no los consiguió. Esto le extrañó mucho, porque él considera a Juan El Bautista como una persona excepcional, y de hecho lo es. Al no encontrar algún libro que hablara sobre Juan El Bautista, se sintió motivado, y decidió investigar y imprimió un libro por Hno. S. E. Anderson, el cual tituló "The First Baptist" (**El Primer Bautista**). Este libro trata sobre la vida, ministerio y martirio de Juan El Bautista. Es un libro que todo buen bautista debe leer.

Juan El Bautista es una de las personas más extraordinarias que existen en la Biblia. Su nacimiento, su crianza y su relación con Jesucristo, fue algo extraordinario en su vida. Su ministerio fue también un acontecimiento único. Cuando Juan El Bautista comenzó a predicar, en vez de ir donde estaba la gente, se fue donde no había nadie, al desierto, y allí fueron a verlo y a escucharlo, multitudes de personas (Mateo 3:1-12).

Eso no lo ha superado nadie. A Juan fueron a verle desde los más humildes hasta los principales de su época.

La Voz Del Desierto

Vida Y Predicación de Juan El Bautista

Por M. A. Curet

Allí les enseñó a todos el bautismo, y les predicó que había llegado el momento en que el Hijo de Dios viniera a la tierra, venciera a Satanás, y edificara Su Iglesia con los discípulos que él le iba a preparar.

Hay algunas cosas en las que Juan El Bautista es único: 1) Fue el primero que habló del bautismo. 2) Fue el primero que dijo quién era el Mesías. 3) Fue el primero que habló de la Iglesia de Cristo. 4) En las Bodas del Cordero él tiene un lugar especial, "Amigo del Esposo" (Juan 3:29). Anterior a él nadie conocía ninguna de estas cosas, solamente por eso Juan es excepcional.

Ahora, es importante que sepamos, que Juan El Bautista no tuvo vida social propia. Por ejemplo, de Jesús se dice que fue carpintero, junto a José, su padre de crianza. Juan no tuvo vida propia, todo lo que hizo desde que nació hasta que murió, fue cumplir lo que Dios le había mandado. Murió joven (entre los 30 ó 31 años).

Juan fue tan extraordinario, que Jesús dice que fue el hombre más grande que ha existido nacido de mujer, y que fue el último de los profetas.

Juan era mayor que Jesús por seis meses, por eso Jesús dice en Lucas, que el menor, que es Jesús, es más grande en el reino de Dios, pero que en la tierra no había una persona más grande que Juan El Bautista (Lucas 7:28).

Juan era sacerdote por derecho de nacimiento, nació seis meses antes que Jesucristo, y su nombre, crianza, ropa, comida, todo fue único en él. Vivió separado del mundo hasta cerca de los 30 años en que comenzó su ministerio. Su estilo de predicación fue como el de Elías (Malaquías 3:1; 4:5; Isaías 40:3-5). Tanto en Malaquías, como en Isaías, Dios había revelado que Juan vendría en su misión. En el Nuevo Testamento, nuestro Señor Jesucristo y Juan el apóstol, confirman que el enviado de Dios para esa misión, era Juan El Bautista (Mateo 11:14; 17:12-13; Lucas 1:5, 13-17; Juan 1:6-8, 15).

Juan El Bautista fue el que introdujo a Jesucristo en la tierra (Juan 1:29-37). ¡Qué cosa más maravillosa para un ser humano, que Dios lo pusiera en un lugar tan distinguido! Él lo cumplió todo. Eso fue lo único que hizo en su vida, cumplir el mandamiento de

Dios.

La misión de Juan El Bautista era preparar los discípulos con los cuales Jesús edificaría Su Iglesia en Jerusalén. Juan primero tenía que predicarles a las personas, el arrepentimiento y la salvación, por medio de Jesucristo. Después que creían, se hacían discípulos de Juan. Una vez hechos discípulos de Juan, él los bautizaría, y ellos entonces se quedarían esperando que Cristo viniese, para edificar Su Iglesia. Ese era el trabajo que le habían mandado a hacer a Juan, en esa secuencia, y él lo llevó a cabo.

Anterior a Juan, nadie había llevado el nombre Bautista. El nombre lo dio Dios y es divino, el bautismo lo dio Dios y es también divino. El origen del bautismo y del nombre Bautista son del cielo, porque fueron dados por Dios, como dice (Juan 1:32-33).

En el bautismo estamos muriendo, simbólicamente con Cristo, al mundo de pecado, y resucitando con Él, a una nueva vida. Jesucristo aprobó el bautismo de Juan, y se hizo bautizar por él. La primera vez que apareció la Trinidad aquí en la tierra, fue durante el bautismo de Jesús. Juan El Bautista fue el pastor que ofició en el bautismo de Jesús (Mateo 3:13-17).

Juan no perteneció a la Iglesia, pero fue pastor por autoridad divina, pues Dios lo había autorizado (Juan


(Vea **JUAN** en la pág. 10)

Pasajeros de Tres Clases

A cierto pueblo llegó un turista con ansias de conocer lugares pintorescos. Se dirigió al mercado de donde salía un automóvil a cierto sitio de interés turístico. Al pedir el turista hacer el viaje, el chofer le dijo que en su auto había tres clases de pasajeros y que el precio del viaje era de conformidad. Habían pasajeros de primera, de segunda y de tercera clase. Aunque el turista no notó ninguna distinción dentro del carro, tomó a broma aquello y compró boleto de primera. Al rato, el automóvil se llenó con más pasajeros y así, bastante apretaditos, el chofer inició el viaje.

Al llegar a cierta pendiente en el camino, el chofer detuvo el vehículo y, volviendo el rostro hacia atrás, dijo muy campante: "Pasajeros de tercera salgan del vehículo y empiecen a empujar el carro; pasajeros de segunda salgan y párense a ver; pasajeros de primera se quedan sentados en sus asientos." Y así lo hicieron. Al turista, aquella escena le pareció extraña y divertida, y se alegró que aunque no sabía el porqué de todo aquello, el había comprado boleto de primera

clase.

Esto ilustra la situación de muchas iglesias. Pareciera como que hay tres clases de miembros: los de tercera, los de segunda y los de primera. Los de tercera son aquellos hermanos que llevan adelante la obra del Señor; ellos son los que sudan la gota gorda, como se dice. Los miembros de segunda son los que siempre están observando lo que hacen los demás. Y los miembros de primera son los que todo lo quieren fácil; que todo se haga para ellos porque se creen con todos los derechos. Ojalá que todos los hermanos miembros de nuestras iglesias sean semejantes a los pasajeros de tercera clase; éstos son la garantía del crecimiento y vigor de la obra (1ra Corintios 15:58). — Del libro: "501 Ilustraciones Nuevas", Adolfo Robleto, Compilador. 

JUAN...

(Viene de la pág. 9)

1:33). Él estaba en el límite de los sacerdotes, pero fue más pastor que sacerdote. Nunca ejerció como sacerdote, pero si de pastor, y allí ejerciendo de pastor, bautizó a Jesucristo.

La predicación de Juan

El Bautista tiene tanto valor como la de Jesús, porque sencillamente fue la misma. Cuando Jesús se hizo cargo del bautismo, algunos discípulos fieles a Juan se pusieron celosos, pero Juan les explicó que él no era el Mesías, sino que era el amigo del esposo, y que ahora todo pasaba a manos de Jesús, y su obra terminaba. Juan fue el primero en referirse a la Iglesia como la esposa de Cristo (Juan 3:26-30).

Juan vivió toda su vida para hacer lo que Dios le había mandado, no le interesó más quedarse allí. Ahora, él siguió predicándoles por un tiempo (Juan 3:31-36). Muchas personas creen que estos pasajes son predicación de Jesucristo, pero no es así, esto es predicación de Juan El Bautista. La predicación de Juan y la de Jesucristo no se puede separar, porque es sencillamente la misma predicación. Cada vez que usted analice la Biblia para comparar la predicación de Juan El Bautista con la de Jesús, encontrará que es la misma.


Hagamos una comparación, veamos la predicación de Juan en Mateo 3:1-2, y la de Jesús en Mateo 4:17. Como vemos, predicaban palabra por palabra, lo mismo. ¡Qué cosa más maravillosa!

S i n t á m o n o s complacidos y llenos de gozo de ser bautistas, y de tener el mismo bautismo que tuvo Jesús, porque eso es algo maravilloso.

Otra cosa importante relacionada con Juan El Bautista, es que fue el primer predicador que enseñó que Jesús era el Cristo (Mesías), (Juan 1:29-37). En la Biblia dice que el deseo de Dios es que las personas se hagan bautistas (que tengan un bautismo bautista). El designio de Dios (su voluntad), es que tengan el bautismo bautista, al igual lo tuvimos nosotros al hacernos bautistas, veamos (Lucas 7:30). Desecharon el deseo de Dios, no siendo bautizados por Juan El Bautista, no haciéndose bautista. Más claro no lo puede decir.

Ese es el deseo de Dios y también el de Jesucristo, cuando les preguntaba a los principales sacerdotes y a los escribas, si el bautismo de Juan era del cielo o de los hombres (Lucas 20:3-5).

Ahora, el que desecha el bautismo de Juan El Bautista desecha el deseo de Dios. Debemos amar el bautismo de Juan, al igual que Jesús lo amó, y se bautizó con él. Cuando a las personas se les predica estas cosas, y las entienden bien, proceden a cumplir con la voluntad de Dios.

"Os digo que entre los nacidos de mujeres, no hay mayor profeta que Juan El Bautista; pero el más pequeño en el reino de Dios es mayor que él. Y todo el pueblo y los publicanos, cuando lo oyeran, justificaron a Dios, bautizándose con el bautismo de Juan" (Lucas 7:28-29). 

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Marcos A. Curet, Pastor

WNR . . .

(Continued from page 8)

the child sex abuse scandal in the Catholic Church: The perpetrators of these heinous crimes are not "pedophile priests," but rather predatory homosexuals disguised as priests (5/6 *New Amer.*). There is some truth to the claim that the Catholic priesthood, since Vatican II, has become something of a "Gay Profession." (4/22 *Chr. News*) Per *Time* (via 5/6 CN): "[T]he highest officials of the largest Christian [?] denomination on earth have lower standards [regarding protecting minors] than secular criminal law does." — CC

* * *

Peace According To Islam. — For Muslims, the world is divided into land controlled by non-Muslims ("territory of war"), and the land where Islamic law prevails. This is a permanent state of war, though there may be temporary truces. In Islam, then, a peace is not a peace, and a truce should not last longer than 10 years, for infidels should never be allowed to rest on their laurels. Any land infidels possess is held illegitimately. So, to Muslims, jihad is not aggression but retrieving what is their legitimate possession. Holy war (jihad) is a religious duty, because of the universalism of the [Muslim] mission and the obligation to convert everyone to Is-

lam either by persuasion or by force (4/27 *World*). — CC

* * *

Clergy Housing Allowance Approved. — The U.S. Senate has approved without opposition a bill designed to protect a long-standing housing tax exemption for ordained ministers and other clergy. The Senate vote completed swift congressional action on the measure, which President Bush is expected to sign into law. Senators agreed to the Clergy Housing Allowance Clarification Act, H.R. 4156 by unanimous consent May 2. The House of Representatives approved the same bill in a 408-0 vote April 16.

* * *

Ransom Fails To Free Burnhams. — A \$300,000 ransom payment has failed to free American missionaries Martin and Gracia Burnham from a militant Muslim group in the Philippines linked to Osama bin Laden's terrorist network. The Abu Sayyaf Group has demanded \$200,000 more for the Burnhams' release, according to an April 26 report in *The New York Times*. The Burnhams, who were kidnapped on May 27, 1001, are affiliated with New Tribes Mission based in Sanford, Fla.

* * *

British Legislators

OK Gay Couple Adoption. — Britain's House of Commons voted Monday to allow homosexual couples to adopt children, defeating a Conservative amendment to exclude gays from new adoption legislation. The proposal will now go to the House of Lords. The vote came after legislators approved a bill giving unmarried couples the chance to adopt children last Thursday. — CNS

* * *

Should Congress Recognize "Gender Identity And Expression?" — A political lobbying group that defines the gender of a person as "how they look, act or dress or how others perceive their sex or sexual orientation," is asking members of Congress to sign a pledge supporting congressional staff who want to dress and act as members of the opposite sex. — CNS

* * *

Vatican Lawsuit Liability Could Reach \$1 Billion in US. — Lawsuits filed in the United States targeting the Catholic Church for alleged money laundering, theft of property in Yugoslavia during World War II, and sexual abuse by American priests, call for the Vatican to pay total damages that could reach \$1 billion, lawyers said. "They all have the same defendant, which is the Vatican, and the legal issue is the same: whether

you can sue the Vatican in a U.S. court," said attorney Jonathan Levy, who is suing the Vatican Bank in a class action lawsuit seeking reparations on behalf of World War II Holocaust victims. Insurance commissioners from Mississippi, Missouri, Tennessee, Oklahoma and Arkansas are also seeking to recover over \$200 million in a federal Racketeer Influenced and Corrupt Organizations (RICO) Act lawsuit against the Vatican. — CNS

* * *

Louisiana Abstinence Program Is Target of ACLU Lawsuit. — A federally funded abstinence-only sex education program in Louisiana is the subject of an American Civil Liberties Union lawsuit, based on allegations that the program employs religious messages, which the ACLU claims violates the Establishment Clause of the First Amendment. The lawsuit, which was filed in the U.S. District Court for the Eastern District of Louisiana, targets the Governor's Program on Abstinence (GPA).

* * *

Home Schooled 10-year-old Wins Geography Bee. — Can kids be better educated in a home school setting? Some people are taking a closer look at home schooling, after Calvin McCarter, a

(See WNR on page 12)

WNR...

(Continued from page 11)

home-schooled 10-year-old from Michigan, became the youngest contestant ever to win the National Geographic Bee. In the final question, he correctly identified China as the home of the Lop Nor nuclear test site. McCarter, who is taught by his mother, was one of 12 home-schooled contestants out of the 55 finalists in the bee. Press reports note a growing number of home-schooled students are making it into national contests such as the geography bee and the spelling bee. — CNS

* * *

176 Priests Suspended Or Resigned Since Scandal's Outbreak.

— At least 176 Catholic priests in 28 states and the District of Columbia have been suspended or have resigned since a nationwide sex abuse scandal first surfaced in January, according to a survey by the Associated Press. The findings were released just days after top U.S. Catholic leaders met in Rome with Vatican officials on how to address the continuing scandal. Final rules may be issued when the U.S. Conference of Catholic Bishops meets in Dallas June 13-15. — RNS

* * *


City Council Votes To Seize Church Prop-

erty. — Lawyers for the Cottonwood Christian Center in Los Alamitos, Calif. will seek a federal injunction to try to block officials in nearby Cypress from seizing 18 acres of church land and converting it into a shopping center. Church officials had wanted to relocate their parish from their current site in Los Alamitos to the 18 acres in Cypress, but the Cypress redevelopment agency voted 4-0 to invoke its power of eminent domain and obtain the land. Unless the U.S. District Court for the Central District of California says otherwise, the 4,000 members of the Cottonwood Christian Center will be forced to sell their 18 acres to the city and find another place to build a new church campus. Jon Curtis, the attorney representing Cottonwood, said the city is in violation of laws under the U.S. Constitution, the California Constitution, the Religious Land Use and Institutionalized Persons Act (RLUIPA), and redevelopment laws. Curtis stated that RLUIPA was designed to protect churches from actions such as the one Cypress officials decided to take. "Throwing out a church for a retail use solely because of sales tax and property taxes that would be accumulated is basically ... discriminating against the religious organization," he said. — CNS

* * *

Muslim-Christian Clash Looms Over Is-

lamic Teachings. — An Australian Muslim organization, seizing on controversial new hate legislation, has brought a complaint against a Christian group it accuses of vilifying Islam. The Christians say all they did was quote from Islamic scriptures. The Muslim Council of Victoria is acting on behalf of three Muslims who attended a Christian seminar on Islam last March. They claim the seminar incited "fear and hatred" against Muslims. The complaint to a state legal commission cites an evangelical group called Catch the Fire Ministries, the group's pastor, and the speaker at the seminar — a professor in Islamic studies who moved to Australia from Pakistan to escape persecution for his Christian faith. Danny Nalliah, the Sri Lankan-born pastor of Catch the Fire ... denied that the seminar speaker, Daniel Scott, had incited hatred against Muslims, and said he was confident the Islamic Council's complaint would fail. What Scott had done, Nalliah said, was to inform Christians concerned in the aftermath of last September's terrorist attacks in the U.S. about Islam and its teachings, especially the Koran. "Most Christians don't have a clue about what's happening in the Middle East and what the Muslims want to do in other nations," Nalliah said. Nalliah said he and many other Christians had objected strongly to plans to introduce the Racial and Religious Tolerance Act,


which can impose fines of \$3,380 on individuals and \$16,900 on groups found to have vilified others on the grounds of religion or ethnicity. Both Nalliah and Scott have first-hand experience of Islam's approach to Christians. Scott and his wife left Pakistan in 1987, amid persecution after the introduction of Islamic (shari'a) law there. According to Nalliah, Scott was condemned to death under Pakistan's controversial blasphemy laws but had managed to flee the country. Nalliah said he had close shaves with security agencies in a country where "you cannot mention the name of Jesus, you cannot have a Bible in your house." — CNS 

Different Points of View

Two show salesmen were sent to Africa to open up a new market. Three days after their arrival, the first salesman sent a cablegram:

"Can't sell shoes here. Everybody goes barefoot. Returning home on next plane."

Nothing was heard from the second salesman for about two weeks. Then came a fat envelope with this message to the home office:

"Fifty orders enclosed. Prospects unlimited. Nobody here has shoes. 

Quality is never accidental; it is the result of intelligent effort.



Ben Franklin

What were the backgrounds of the men who signed the Declaration of Independence 200+ years ago this month? We have seen it written up more than once, but none told it as well as Tom Anderson, then editor of **Farm and Ranch Magazine**, in 1963. We are reprinting it for you on this page:

Almost 200 years ago when our nation was being taxed and persecuted beyond endurance and some *other* faint-hearted Americans were crying peace at any price, a Virginia patriot named Patrick Henry arose and said:

“They tell us, Sir, that we are weak — unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs and hugging the elusive phantom of hope, until our enemies shall have bound us hand and foot?

They Signed For Us

By Tom Anderson

Sir, we are not weak, if we make proper use of those means which the God of nature hath placed in our power.

“Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, Sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who shall raise up friends to fight our battles for us. The battle, Sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, Sir, we have not election. If we were base enough to desire it, it is not too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston. The war is inevitable; and let it come! I repeat, Sir, let it come!

“It is in vain, Sir, to extenuate the matter. Gentlemen may cry, Peace, Peace! — but there is no peace. The war is actually begun! The next gale that sweeps from the North will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that the gentlemen wish? What

would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!”

When the “extremists” who wrote the Declaration of Independence assembled in Philadelphia from over the 13 colonies, the first thing to greet them was an anonymous note found on the Speaker’s table: “Take care. A plot is framed for your destruction and all of you shall be destroyed.”

When the final vote was taken in Independence Hall in Philadelphia on July 4th, every man who signed the Declaration took his life in his hands. If Washington’s ragged, outnumbered army could not repulse the British, every signer would be tried for treason to the British Crown. Their signatures could, win or lose, mean that their homes could be burned. If Washington lost, their wives, children, farms would be lost.


Have you ever wondered what happened to the 56 men who signed the Declaration of Independence, pledging their lives, their fortunes and their sacred honor that this nation, under God, would not perish from the earth? Five were captured and tortured by the British. Nine fought and died from wounds or hardships of war. Twelve had their homes pillaged and burned. Two lost their sons in

battle. Another had two sons captured.

John Hart was driven from his wife’s bedside as she lay dying. Their 13 children fled for their lives. His mill and fields were laid waste. For more than a year he lived in forests and caves. He returned home to find his wife dead and children vanished. A few weeks later he died from exhaustion and heartbreak. Norris and Livingston suffered similar fates. Carter Braxton of Virginia, a wealthy planter and trader, saw his ships swept from the seas by the British Navy. He sold his home and properties to pay his debts and died destitute. Vandals and soldiers looted the properties of Ellery Clymer, Hall, Walton, Gwinnett, Heyward, Rutledge and Middleton.

At the Battle of Yorktown, Thomas Nelson, Jr. urged General Washington to open fire on Nelson’s home, which had been taken over by British General Cornwallis for his headquarters. The home was destroyed, and Nelson died broke.

Francis Lewis’ home was destroyed and his wife jailed. She died a few months later.

Who were these “super-patriots”? Twenty-four were lawyers and judges. Eleven were merchants. Nine were farmers. They all signed the Declaration of Independence knowing that the penalty would be death if they were captured. 



Dave Moser

Some veterans bear visible signs of their service: a missing limb, a jagged scar, a certain look in the eye. Others may carry the evidence inside them: a pin holding a bone together, a piece of shrapnel in the leg — or perhaps another sort of inner steel: the soul's ally forged in the refinery of adversity. Except in parades, however, the men and women who have kept America safe wear no badge or emblem.

You can't tell a vet just by looking.

What Is A Vet?

He is the cop on the beat who spent six months

WHAT IS A VET?

in Saudi Arabia sweating two gallons a day making sure the armored personnel carriers didn't run out of fuel.

He is the barroom loudmouth, dumber than five wooden planks, whose overgrown frat-boy behavior is outweighed a hundred times in the cosmic scales by four hours of exquisite bravery near the 38th parallel.

She — or he — is the nurse who fought against futility and went to sleep sobbing every night for two solid years in Da Nang.

He is the POW who went away one person and came back another — or didn't come back AT ALL.

He is the Quantico drill instructor who has never seen combat — but has saved countless lives by turning slouchy, no-account rednecks and gang members into soldiers, and teaching them to watch each other's backs.

He is the parade-riding Legionnaire who pins on his ribbons and medals with a prosthetic hand.

He is the career quartermaster who watches the ribbons and medals pass him by.

He is the three anonymous heroes in The Tomb Of The Unknowns, whose presence at the Arlington

FREE . . .
(Continued from page 3)

Roger Williams.”⁹

The “Declaration” reveals Christian influence, though it rarely names God. Puritans often used the phrase “laws of nature and of nature's God,” which can be traced back to monastic debates in the 1300s to refer to moral, unalterable laws of God.¹⁰ Even Sir William Blackstone, in his *Commentaries on the Laws of England 1765*, wrote of “his maker's will” in commenting on the phrase. When Jefferson used it, he was appealing to a higher court than the

National Cemetery must forever preserve the memory of all the anonymous heroes whose valor dies unrecognized with them on the battlefield or in the ocean's sunless deep.

He is the old guy bagging groceries at the supermarket — palsied now and aggravatingly slow — who helped liberate a Nazi death camp and who wishes all day long that his wife were still alive to hold him when the nightmares come.

He is an ordinary and yet an extraordinary human being — a person who offered some of his life's most vital years in the service of his country, and who sacrificed his ambitions so others would not have to sacrifice theirs.

He is a soldier and a savior and a sword against

(See **VET** on page 23)

English king. He was appealing to the Almighty Judge.

The term “self-evident” links directly to the apostle Paul. From Aquinas (1225-1274) to John Locke's 1690 essay, the phrase referred to truths people know intuitively as direct from God, needing no proof! The phrase originated in Romans 1:19, “Because that which may be known of God is manifest in them; for God hath shewed it unto them.” The Latin phrase *per se notum* (“manifest in them”) is “self-evident.” Men have ample truth from creation about God so that they are without excuse if they suppress that truth (v. 20).

Even the philosophy of government “deriving their just powers from the consent of the governed” ultimately comes from the Scriptures. Our founding fathers believed that the Old Testament concept of covenant expressed the forfeiture of the king's right to rule through his injustice. They based this belief on passages such as 2 Kings 11:17, Romans 13:1-4 and 1 Peter 2:13. Samuel Rutherford based part of his **Lex Rex** on these passages, showing that no king had a divine right to reign. Civil authority — a governing and authority from the people but not mob rule — traces back to Genesis 9:6. No one is exempt from law and justice (Dt. 16:18-20); and the people are also

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FREE . . .

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accountable (1 Sam. 12:24, 25). Hence the founding fathers established a republic with representatives (rather than a democracy) on the basis of Biblical principles.

Patrick Henry: Certain beliefs were foundational among the founders of our system of government. One was a belief in Jesus Christ. Some recognize Patrick Henry for his statement, "Give me liberty, or give me death." He also said, "It cannot be emphasized too strongly or too often that this great nation was founded not by religionists but by Christians; not on religions but on the gospel of Jesus Christ."¹¹ When Henry made his will he wrote, "This is all the inheritance I can give to my dear family, the religion of Christ can give them one which will make them rich indeed."¹²

Alexander Hamilton: Alexander Hamilton — a delegate to the Congress in 1782, a New York state assemblyman and secretary of the treasury — introduced the legislation that abolished slavery in New York. He firmly believed in Jesus Christ. One of his favorite Scriptures was John 11.

George Washington: George Washington was also noted as a religious man. Some say Washington never spoke about Jesus. Yet on May 12, 1779, George Washington

met with a number of Indian chiefs. While speaking to the Delaware chiefs he asserted, "You will do well to wish to learn our ways of life and above all the religion of Jesus Christ. These will make you a greater and happier people than you are."¹³ You won't find that statement in the history books today! Washington said, "It is the first duty of all nations to acknowledge the providence of almighty God; to obey His will, to be grateful for His benefits, and to humbly implore His protection and favor and Holy fear."¹⁴

John Quincy Adams: Our founding forefathers understood that we must believe in God. They held this conviction so firmly that in 1647 they passed the Old Deluder Satan Law.¹⁵ It declared that parents and teachers had to use the Bible to teach children so the children would not be deceived by false systems of government. In particular, our leaders were thinking of what was happening in Europe. John Quincy Adams received a congressional diplomatic appointment to the court of Catherine the Great. He was the U.S. ambassador to Russia at 14 years of age! Such was the effect of a Bible-based system of law and education.

John Jay: John Jay was also instrumental in our country. He was one of three who wrote the "Federalist" (*Publias*). He was chief justice of the Supreme Court of New York State and later became governor

of New York. Interestingly, after he served as governor, he served several terms as president of the American Bible Society.

After the death of his eldest son, Jay admonished, "Read the Bible and believe it." Shortly before his death at 82, someone asked him, "What will you tell your children that they might cling to as you approach death?" He answered, "They have the BOOK."¹⁶

PRINCIPLES

Depravity of Man: Our forefathers believed in Christ and the Bible, but they also believed unconditionally in the depravity of man. They understood that men are sinful, wicked and corrupt. Blackstone, the writer of the premier law commentary of the day, taught his theories on law from Romans 3. Prospective lawyers had to focus on Romans 3:23, "For all have sinned and come short of the glory of God."

Alexander Hamilton stated "Take mankind in general; they are vicious." James Madison noted, "Man's innate depravity must be checked." John Witherspoon declared, "There is not a single instance in history in which civil liberty was lost and religious liberty preserved entire."¹⁷

These men understood that a system of government must check sinful men's tendencies. With this firm belief, they used Scriptural principles to establish a republic.

Checks and Balances: Alexander Hamilton wrote in Federalist #9: "Give all power to the many and they will oppress the few, give all power to the few and they will oppress the many." He knew that depraved men need a system that checks in balance the many and the few.

The single greatest source from which our founding fathers quoted was the Bible. From Isaiah 33:22 they derived the three branches of government: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king." John Adams, reiterating, explained, "We need to have an empire that is governed by laws and not by man."¹⁸

Freedom of Speech. We cherish the Bill of Rights. Do you know its origin? James Madison of Virginia observed the Baptists who refused to pay for permission to preach the Word of God. They believed in the mandate to preach God's Word without state approval. Basing their convictions on Acts 5:29, "We ought to obey God rather than men," they went to jail rather than receive government approval. Madison observed these godly men in jail. They were not difficult men, but they went to jail because of their religious convictions.

Later a Bill of Rights for the state passed in Virginia. Not long after its passage, some men suggested to Madison that

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FREE . . .

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government at the national level needed a similar document. However, it didn't pass at the Convention eleven years later, and Madison even backed off from supporting it.

A Baptist pastor, John Leland, contacted Madison and warned him that if he did not use his influence to pass a Bill of Rights that allowed the freedom to teach and preach the Word of God (our First Amendment), Baptists would vote for James Monroe.¹⁹ In other words, they exerted political pressure. If he would not represent them, they would get somebody else. James Madison returned and was pivotal in the acceptance of the Bill of Rights. Congress accepted ten of his list of forty rights. We owe our First Amendment to some Orange County Baptists.

Separation of Church and State. Was religion interfering with government? Aren't we supposed to be separate? No, the Declaration of Independence builds no wall of separation. The reason for the phrase "wall of separation" is due to another group of Baptists in Danbury, Massachusetts. The Danbury Baptists told Thomas Jefferson they would not go along with the union of states because they feared that once the government became powerful, it would dictate a state religion. Seeking to assuage

them, Thomas Jefferson quoted Roger Williams, who had founded the first Baptist church in Rhode Island in 1639. He said that they did not need a wall of separation between the state and the church. In other words, Thomas Jefferson assured them that the state would not dictate to the church what to do. Because so few Americans know the heritage of our great land, ignorance of that phrase and its use abounds, even among Christians.

If we are going to impact our nation, we Christians need to understand what is going on around us. We may dislike involvement, but we cannot sit idly by. God has given us a responsibility to be involved in the world in which we live. We are the salt, are we not? "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chr. 7:14). Only when we are right with God can we impact our world. Our Constitution was framed on the foundation of the depravity of man and the salvation found only in Jesus Christ.

Our forefathers recognized that no government can exist without a foundation. Since our country has been founded, France has had seven different forms of government, and Italy has had forty-eight. We are

still on our first.²⁰ Why? Because of the foundation. We must get back to God's Word. As Christians we must repent of our sin. We must have an impact on the world around us through holy and godly lives.

Now it is our responsibility as we contemplate the freedom we have in our land today to remember that the cost of freedom is bloodshed. In war our men spill their blood; some of them pay with their lives. But the real cost of freedom is the blood shed on the cross of Christ. Until we preach the message of genuine freedom in Jesus Christ, no other freedom can exist. When we lose that message, we lose all other freedom. Without the Word of God, what will happen to our government? It will slowly but surely disintegrate. As Christians, like those of old, we need to get back to the Word of God!

Footnotes

1. George Washington: *1st Inaugural Address, April 30, 1789*, America's Christian Heritage Series, No. 2 (Marlborough, NH: Plymouth Rock Foundation, 1986).
2. *Letter from Plymouth Rock, July 4, 1821* (Marlborough, NH: Plymouth Rock Foundation, 1990), p. 6.
3. Gary DeMar, *God and Government: A Biblical and Historical Study*, Vol. 1 (Brentwood, TN: Wolgemuth & Hyatt, 1989), p. 17.
4. Gary T. Amos, *Defending the Declaration* (Brentwood, TN: Wolgemuth & Hyatt, 1989), p. 55.
5. John Eidsmoe, *Christianity and the Constitution* (Grand Rapids: Baker Book House, 1987), p. 43.
6. Carl Van Doren, *Benjamin Franklin* (New York: The Viking Press, 1938), pp. 747-748.
7. Lorraine Boettner, *The Reformed Doctrine of Predestination* (Philadelphia: The Presbyterian and Reformed Publishing Co., 1975), pp. 382-383.
8. Amos, p. 9.
9. Eidsmoe, p. 215. (Jefferson's phrase seems to have referred to Baptist founder Roger Williams: ". . . when they have opened a gap in the hedge or wall of separation between the garden of the church and the wilderness of the

world, God hath ever broke down the wall itself, removed the candlestick, and made His garden a wilderness, as at this day. And that therefore if He will eer [sic] please to restore His garden and paradise again, it must of necessity be walled in peculiarly unto Himself from the world. . . ."

10. Richard Tuck, *Natural Rights Theories: Their Origin and Development*, note 43 p. 21, quoted in Amos, *Defending the Declaration*, p. 41.

11. David Barton, *America's Godly Heritage* tape (Alado, TX: Wallbuilders, 1990).

12. Eidsmoe, p. 315.

13. Eidsmoe, p. 120.

14. Eidsmoe, p. 118.

15. Eidsmoe, p. 28.

16. Eidsmoe, pp. 168, 179.

17. Eidsmoe, pp. 146, 90, 101.

18. Eidsmoe, p. 292.

19. Robert A. Rutland, *James Madison — The Founding Father* (New York: Macmillan Publishing Co., 1987), pp. 47, 48.

20. Barton (tape).

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FLAG . . .

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ors, it is a light reflector. White is the color of the garments of the redeemed in heaven (Rev. 19:8). White is the color of the spotless throne of God. And there is but one spotless man, morally and spiritually, that ever trod this sin-stained earth — the man Christ Jesus. He was without sin and is called in Holy Scripture "spotless." And it was this sinless, spotless One who was nailed to the cross of a criminal. The sinful world had little room and less liking for a man of this kind; for all other men born into the world are sinners

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(Rom. 3:23). On the cross God “made him to be sin for us.”

*

RED we recognize as the color of blood — the color of the blood-drops of Christ which one day were shed on Calvary’s hill for the sin of the world. “Without the shedding of blood there is no remission” of sins (Heb. 9:22) the Bible records. And the crimson thread of the blood atonement begins on the first pages of the Old Testament and leads through its history to the crimson fountain of Calvary:

“There is a fountain filled with blood

Drawn from Immanuel’s veins;

And sinners plunged beneath that flood

Lose all their guilty stains.”


Water cannot wash away the soil and stain of sin, but the “blood of Jesus Christ, his Son, cleanseth us from all sin (1 Jn. 1:7). Morality, charity, good works, even baptismal water cannot wash away one’s sins; only the blood of Christ can.

*

BLUE is the color of the heavens. Like the word itself, the starry heavens and the heaven of God are often associated. The apostle Paul once said, “If in this life

only we have hope ... we are of all men most miserable” (1 Cor. 15:19). Man’s soul cries out that this earthly life is not the end; that there must be a hereafter. Not only the Scriptures, but man’s conscience warns that there is a heaven to win, and a hell to shun. Yes, the blue speaks to us of a heaven to which some day we may go, and the shining stars remind us that those who are saved shall shine as the stars forever (Dan. 12:3).

But this heaven will not receive *all* men, but only those who trust Jesus Christ as their Savior and Lord. The Bible tells us that “he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him” (Jn. 3:36). You must by a definite act of faith receive the Lord Jesus Christ if you would be saved.

Remember, then, when you see Old Glory waving in the breezes of peace or in the winds of war that there is a lesson in its stirring blend of colors, **WHITE** — the purity of Jesus Christ. **RED** — the blood of Jesus Christ, shed for your sins. **BLUE** — the heavenly hope which all who trust Christ as Savior have. But remember also that Jesus said, “I am the way, the truth and the life. No man cometh unto the Father but by me” (Jn. 14:6). 

DUTY . . .

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Nameless peoples of the past have fought to throw off the shackles of despots and to establish their inalienable rights. In 1215, A.D., the nobility classes of England forced King John to sign the Magna Carta and thus they secured their freedom. In 1689, A.D., the middle classes of England forced King William and Mary to sign the Bill of Rights and thus secured their liberties. But, sad to say, both of these enfranchised groups assented to the continuation of slavery for the great working classes. It was left to the Thirteen American Colonies to lift freedom’s banner to the noble plane of freedom for all. Then, America became a symbol of universal freedom, “The land of the free and the home of the brave.”

Our Constitution, forged out of the crucible of religious sufferings, became the bulwark of our liberties. It guarantees us the right of free speech and free press, the right of private property and personal estates, the right to worship God according to the dictates of our own consciences, the right to live out our own lives within the limits of Constitutional law, and the right to look to our government to carry out our will. Thus, the liberties of our people depend upon the preservation of

our Constitution.

No human instrument under the sun is so vital and so valuable to our future as our Constitution. It represents mankind’s greatest political achievement. It reflects man’s gropings for Democracy and evidences man’s victories for freedom. In it, we find free-moral agency proclaimed and our inalienable rights preserved. By it, we are free, and by it we must preserve our freedom. The rights it guarantees are inalienable and changeless. Should any set of men, any where, any time, seek to change these rights by decree, or by legislation, or by judicial interpretation, they should thus become traitors to our Democracy and betrayers of our liberties.

To preserve and promote these rights, our Constitution was born, and by it the relationships existing between the citizens and the government are set forth. Our Constitution and our citizenship are inseparably linked together. It speaks our will and we continue free under the administration of its laws.

Bill Of Rights

The first ten amendments of our Constitution are known as our Bill of Rights. Our forefathers reckoned these rights inalienable. They were written into our Constitu-

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The Grace of Giving

The question of Scriptural teaching on tithing has been more or less puzzling to many people. Many Bible scholars have declared the matter of tithing is "legal" and has no application whatever for this dispensation.

God has not left anything of vital importance in the Scripture to the emotions, the feelings, the wisdom and judgment of man. He has made perfectly clear the great doctrines of grace so that nobody need have any doubt about the question of salvation by grace, the doctrine of the Holy Spirit, of the inspiration of the Scriptures, the deity of Christ, the doctrine of the church, its doctrine, policy and work, the teaching of the ordinances, of baptism and the Lord's Supper. None of these things of vital importance have been left to man's ingenuity, to man's judgment, emotions or feelings.

If God has not given such specific teaching on the matter of giving, then it is the only thing in connection with the life of the Christian that is not clearly set forth in the Word of God.

But we know the Scriptures teach clearly that we are stewards of God. A steward is one who is entrusted with funds, to be used for the benefit of the owner. It would be well to read carefully Luke 16:1-13, Luke 19:11-37 and

Matthew 25:14-30 and notice in the case of the "pounds" and "talents" it was *the Lord's money* that was entrusted to the servants. We do not believe the matter was one of intellectual or even spiritual enablements but the Scriptures in this case means just what it says. It was literally money. And it is a very significant fact that these illustrations which are to give us a lesson on the matter of rewards, are illustrations drawn from actions where real money is involved.

The apostle Paul says *"Moreover it is required in stewards, that a man be found faithful"* (1 Cor. 4:1-2). Not only are we stewards in the matter of material things and of the mysteries of God, but Peter, in his first epistle declares that we are stewards of the manifold grace of God. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Pet. 4:10).

It is important that, as the stewards of the Lord, we are to put back in the Lord's hands a portion of what is earned as stewards of His. He gives the brawn, the brain, the sunshine, the seasons, the land, in fact all the capital. Let us be faithful in a proper division of dividends.

"Upon the first day of the week let every one of

you lay by him in store as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

This is clear that there is a definite proportion for "every one of us to give." Each one of us to give "as God hath prospered him." It certainly would be a mathematical proposition for any Christian to put into practice the teachings of this second verse. He has got to take what God hath given him through the week, the energy and ability to produce, and upon the first day of the week figure a definite portion of it and "lay by him in store," that is, put it in the Lord's treasury. This he urged so that at the end of the year, or when he came by on his way, he would not have to take a collection or plead with them and urge them to bring into the Lord's treasury a great offering, but having brought into the Lord's treasury on the first day of the week throughout the year, it would be ready and he would have no occasion to put on a high pressure collection. It would have been done systematically, regularly, on the Lord's day, as a matter of worship.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful

giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: As it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth forever" (2 Cor. 9:6-9).

Paul had a lofty conception of the teaching on Christian giving. If giving in our churches were maintained on the high level of 2 Corinthians, chapter 8 and 9, our churches would be cared for in a manner pleasing to the Lord. Our missionaries at home and abroad could do a greater and more effective work for our Lord if our people would give their tithes and offerings according to God's plan.

Giving is one of the outstanding Christian graces. Paul urges the Corinthians that "ye abound in this grace also."

Giving is the proof of the sincerity of one's love. It is the nature of love to give. There is no such thing as love that does not find expression in giving.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully ..." Does the farmer return from his field saying "grudgingly," and with a sorrowful heart, "There! All that good seed thrown away and lost?" No! He

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tion, not in order to legislate something new, but to record our inalienable age-old rights and liberties — rights that cannot be set aside by law. Of these, Jefferson said, “to violate would be oppression,” and interpreting these Franklin said, “Rebellion to tyrants is obedience to God.” Both Jefferson and Franklin assumed that man’s inalienable rights came from the Creator, and that these rights are eternal, immutable, changeless.

To understand our obligation to this instrument, we have but to look at the hallowed price by which it was purchased — look at the unholy yokes borne by our forebears down through the ages; look at the many battles fought by brave and battered soldiers to throw off the yokes of tyranny; and look at the sacrifices of ill-clad and shivering soldiers at White Plains and Valley Forge in order to be free. The sorrows, and the sufferings, and the sacrifices of the gallant battlers of our yesterdays for freedom’s cause should beget a new devotion in all our hearts for our country.

No American citizen can rightly ignore his obligation to our Constitution. The destiny of every free born soul is wrapped up in it and the weal of on-coming generations depend upon its preservation. To us, it is a sword we can

unsheathe for protection; a bulwark we can rely upon for defense; and a code we can requisition for the administration of our will. Accordingly, our governmental forces at Washington are our agents and our servants.

Now, do we not all agree that our Constitution imposes a mighty obligation upon us? Then, I must personally inquire: What is my duty toward it?

My Duty

My duty — I must give the Constitution of the United States my love. Loving it, I shall back its Bill of Rights with all of my soul and I shall defend its rules of operation with all of my being. Seeing the bonds fastened upon many nations today by international outlaws and witnessing the fierce bedlam now raging in those lands, by contrast I can but rejoice over the rights and the privileges the Constitution vouchsafes to me. Meditating upon our liberties, my love for my country is fanned into a flame, and if I could, I would kindle the lambent fires of love in the hearts of all our people; I would fan these fires to white heat and then cast therein all hate and corruption to be consumed; and I would forge out of said flames a united and an undying devotion to our Constitution. I would make loves dictum for all, “My country, right or wrong; when wrong, to make it right; and when right to

preserve it.”

My duty! — I must give the Constitution my allegiance. Being loyal to it, I shall resist all agents of destruction and warn all enemies to keep their hands off of it. Before the stars and the stripes, let every flag within our borders dip its colors. And against the weal of our country, let no alien aggress.

My duty! — I must give the Constitution my life, if needs be to preserve it. I must stand against all invading enemies, whether the enemy be an ideology or an army. If the enemy be an “ism,” I must help surpress it. If it be an army, I must help resist it. If it be waste, I must help stop it. And if it be traitors, I must lend a hand to impale them.

Upon seeing the inalienable rights of the Colonists endangered by invading oppression, Patrick Henry, standing before the House of Burgesses in the Virginia assembly, shouted, “The next gale that sweeps from the north will bring to our ears the clash of resounding arms. We must fight and appeal to the God of battles and that is all that is left us. I know not what course others may take, but as for me, give me liberty or give me death.” And today, every American patriot, seeing the insidious encroachments of alienisms upon our liberties, should shout, “Our liberties shall not pass.”

Today socialists openly conspire to undermine our

Democracy and overthrow the authority of our people vested in the Constitution. Today, Socialism (never called socialism) secretly establishes its revolutionary network; speciously propagates its revolutionary principles; and covertly moves to overthrow our Bill of Rights in order to establish a Socialist government in our land.

What shall we do with these alien forces now working insidiously to set up a Socialistic state among us? Shall we further countenance the operation of these Chameleon intriguers, eel-like schemers, and the honeyfoggling deceivers of Socialism in our midst? Shall we further forbear while these outlaws hide behind our Bill of Rights to effect our undoing? Shall we further consent to them cloaking their revolutionary schemes with make-believe Democratic terms to deceive our people? And shall we further let them find protection by buying immunity with their ill-gotten gold? No, their sin is the sin of treason, and treason is punishable by death. Let’s proclaim it from the house tops that no one shall continue free in our land who plots the overthrow of our government. Modern ships may be scuttled by plotters against human liberties, but our Ship of State shall not be scuttled by enemies of our flag.

Longfellow dreamed of a sturdy Ship of State, and sang:

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National Day of Prayer: How Can The Cause Become The Solution?

By David Cloud

The National Day of Prayer is an annual event, established by the U.S. Congress in 1952. Since 1988, it has been designated for the first Thursday of May, which fell on May 2 this year.

What should be an occasion for congregations to meet together separately and earnestly pray for their nation has instead become a vast ecumenical media event. There is little praying in the midst of a lot of hoopla. There is shallow "repentance" of relatively meaningless things, of some of the symptoms of America's illness, instead of a genuine addressing of America's moral and spiritual debauchery.

This year it will be conducted from Constitution Hall in Washington, D.C. and will feature Bill Bright, Luis Palau, James Dobson, Greg Laurie, Lloyd Ogilvie, Josh McDowell, and Bill Bennett. [These are big] names in the movement to bring all churches together in spite of their doctrinal heresies, in direct and open disobedience to the Word of God.

Bill Bright speaks highly of the pope and wants unity between Catholics and non-Catholics. That is part of the cause of America's problem. Can we not see in the

newspapers every day what Rome has contributed to America's moral decline?

James Dobson promoted Mother Teresa, in spite of her false gospel, and never warns his many Catholic listeners of Rome's blasphemous dogmas, filling their ears, instead, with his self-esteem principle. That is part of the cause of America's problem. America doesn't need more self-esteem. It needs to fall on its idolatrous, lascivious knees and submit to Almighty God.

Bill Bennett is a nice and knowledgeable man who cares for his country, but he is part of the problem, being himself deluded by Rome's false doctrines. He sees only the symptoms and is blind to the true causes of America's decline, the chief of which is religious apostasy.


Luis Palau joins hands with Catholics and Church of Christ and other false groups in his evangelistic meetings, thus completely disobeying God's command of separation from false gospels. ... [He reportedly sends converts right back to the churches they come from.] It is part of the cause of America's problem.

For the last five years,

the National Day of Prayer was aired from Pentecostal **Jack Hayford's** Church on the Way in California, among others. ... Hayford believes in such nonsense as "baby tongues speaking" ... that a believer must begin with "baby tongues" and progress from there. He joined hands with thousands of Roman Catholics and had not one word to say about their error — or about the silly nonsense of spirit slaying and spirit drunkenness and other such things that were prominent at the meeting.

In addition, the National Day of Prayer will feature Christian rock music and charismatic praise groups, which ignore God's command to separate from the things of the world and to make a difference between the holy and the profane.

The root cause of America's ills is the apostasy and carnality and compromise of her churches (including her independent Baptist churches, large numbers of which are as lukewarm as Laodicea, and which, like Sardis, have a name that they live but are dead), and the National Day of Prayer will only contribute to that cause.


My friends, we *desperately* need to pray. Churches need to be praying instead of partying. But the ecumenical-charismatic-christian rock crowd are among the chief causes of America's spiritual problems, and it is impossible for the cause to become the solution. 

DUTY...

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"Build me straight, O worthy Master;
Staunch and strong, a goodly vessel;
That shall laugh at all disaster;
And with wave and Whirlwind wrestle."

Today, our seers behold our Ship of State in the future wrestling with ismatic storms. They call on us to make strong the ship and man it for the battle. Let's answer voluntarily and do it without quibbling.

Does our country need mind-power to outwit the alien forces operating among us? Let us yield it. Does our country need heart-power to cherish our freedom's cause? Let us release it. Does our country need man-power to defend our inalienable rights? Let us volunteer it. Does our country need life-power to preserve our Constitution? Let us dedicate it. To our Ship of State, let us individually shout, "Command me — even to the death"! 

PLEDGE...

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citizens to cultivate a spirit of subordination and obedience to government and entertain a brotherly affection and love for one another and for their fellow citizens of the United States

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at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen.”

On July 2, 1776, John Adams declared to Congress:

“The second day of July, 1776, will be the most memorable epoch in the history of America, to be celebrated by succeeding generations as the great anniversary festival, commemorated as the day of deliverance by solemn acts of devotion to God Almighty from one end of the Continent to the other.”

For Adams, Independence Day would not only be a patriotic holiday but also a religious one. He also wrote, “The general principles on which the Fathers achieved independence were ... the general principles of Christianity.”

On March 6, 1799, President Adams called for a national day of [prayer and] fasting and said in part:

“As no truth is more clearly taught in the Volume of Inspiration, nor any more fully demonstrated by the experience of all ages, than that a deep sense and a due acknowledgment of the growing providence of a Supreme Being and of the accountableness of men to Him as the searcher of hearts and righteous distributor of rewards and punishment are conducive equally to the happiness of individuals and to the well-being of communities ... I have thought proper to recommend, and I hereby recommend accordingly, that Thursday, the twenty-fifth day of April next, be observed throughout the United States of America as a day of solemn humiliation, fasting, and prayer; that the citizens on that day abstain, as far as may be, from their secular occupation, and devote the time to the sacred duties of religion, in public and in private; that they call to mind our numerous offenses against the most high God, confess them before Him with the sincerest penitence, implore His pardoning mercy, through the Great Mediator and Redeemer, for our past transgressions, and that through the grace of His Holy Spirit; we may be disposed and enabled to yield a more suitable obedience to His righteous requisitions in time to come; that He would interpose to arrest the progress of that impiety and licentiousness in principle and practice so offensive to Himself and so ruinous to mankind; that He

would make us deeply sensible that ‘righteousness exalteth a nation, but sin is a reproach to any people’ (Prov. 14:34).”

Thomas Jefferson was the author of the draft of the Declaration of Independence. He also wrote, “Can the liberties of a nation be secure when we have removed the conviction that these liberties are the gifts of God?”

James Madison is often called the Father of the Constitution. He, along with Jefferson, was considered a great champion of religious freedom. Both promoted the concept of the First Amendment on the grounds that Christianity would be more likely to flourish if left unhindered by government. Nevertheless, Madison obviously never considered his ideas on religious freedom as “secular neutrality.” As president, in both 1812 and 1813, he called for national days of prayer (stating in both cases that compliance was voluntary).

Later Presidents

Over the years, other American presidents have demonstrated an understanding of biblical principles that created the American culture and system of government:

• **John Quincy Adams** declared that our Founding Fathers “connected in one indissoluble bond the principle of civil govern-

ment with the principles of Christianity.”

• **Andrew Jackson:** “Go to the Scriptures. ... The joyful promises it contains will be a balsam to all your troubles”; and, “[That Book] ... is the rock on which our republic rests.”

• **Woodrow Wilson:** “America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of Holy Scripture.”

• **Calvin Coolidge:** “The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings would cease to be practically universal in our country.”

• **Franklin Roosevelt** described the United States as “the lasting concord between men and nations, founded on the principles of Christianity.” He also said: “We cannot read the history of our rise and development as a nation without reckoning with the place the Bible has occupied in shaping the advances of the Republic.”

In a 1947 letter to Pope Pius XII, **Harry Truman** said, “This is a Christian nation.” He also wrote: “The fundamental basis of this nation’s law was given

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to Moses on the Mount. The fundamental basis of our Bill of Rights comes from the teaching we get from Exodus and St. Matthew, from Isaiah and St. Paul. I do not think we emphasize that enough these days. If we do not have the proper fundamental moral background, we will finally wind up with a totalitarian government which does not believe in rights for anybody but the state."

• **Dwight D. Eisenhower** wrote: "The Bible is endorsed by the ages. Our civilization is built upon its word. In no other book is there such a collection of inspired wisdom, reality, and hope."

These statements must come as a shock to most of the American news media who seem to believe that the mere mention of God, the Bible or religion by a political candidate threatens the very existence of religious freedom in America. This must also come as a shock to the Hollywood community that seem to believe that any statement about religion or morality by a president (or other national leader) constitutes establishing a state church.

Supreme Court Recognition

Throughout our national

history the Supreme Court has often recognized our Christian heritage.

In 1811 (*People v. Riggles*), the Supreme declared, "We are a Christian people."

In 1892 (*Church of the Holy Trinity v. United States*), the Court declared:

"Among other matters note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, 'In the name of God, Amen;' the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town, and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support, and aiming to establish Christian missions in every quarter of the globe. These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

In 1931, **Supreme Court Justice George Sutherland** reviewed the 1892 decision and stated,

"We are a Christian people."

In 1952, the liberal **Supreme Court Justice William O. Douglas** declared, "We are a religious people, and our institutions presuppose a Supreme Being" (*Zoroch v. Clauson*).

Every session of the Supreme Court begins with this statement, "God save the United States and this honorable Court," and with prayers.

Supreme Court Justice David J. Brewer (1890-1910) used to present a lecture entitled "The United States, a Christian Nation." It said in part:

"This republic is classified among the Christian nations of the world. It was so formally declared by the Supreme Court of the United States. In the case of *Holy Trinity Church v. United States*, 143 U.S. 471, that Court, after mentioning various circumstances, added, 'These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation.'

"Nevertheless, in what sense can the United States be called a Christian nation? Not in the sense that Christianity is the established religion, or that the people are in any manner compelled to support it. On the contrary, the Constitution specifically provides that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise

thereof.' Neither is it Christian in the sense that all its citizens are either in fact or in name Christians. On the contrary, all religions have free scope within our borders. Nor is it Christian in the sense that a profession of Christianity is public service, or essential to recognition either politically or socially. In fact, the government as a legal organization is independent of all religions.

"Nevertheless, we constantly speak of the republic as a Christian nation — in fact, as the leading Christian nation of the world. This popular use of the term certainly has significance. It is not a mere creation of the imagination. It is not a term of derision but has substantial basis — one that justifies its use."

In 1989, **Supreme Court Justice Sandra Day O'Connor** stated that our nation was founded upon a Christian heritage. This was greeted with howls of protest.

Congress

The Congress has routinely acknowledged our Christian heritage in countless proclamations and decrees. As recently as 1982, the Congress declared that 1983 would be the Year of the Bible and said:

"The Bible, the Word of God, has made a unique contribution in shaping the United States as a distinctive and blessed nation. ...

(See **PLEDGE** on page 23)

PLEDGE...

(Continued from page 22)

Deeply held religious convictions springing from the Holy Scriptures led to the early settlement of our nation. ... Biblical teaching inspired concepts of civil government that are contained in our Declaration of Independence and the Constitution of the United States (Public Law 97-280, 96 Stat. 1211, approved October 4, 1982)."

Other Recognitions

Our nation's Christian heritage has been recognized and encouraged in a wide variety of ways by our government. In 1814, **Francis Scott Key** wrote the poem "**The Star-Spangled Banner**." This was later put to music, and in 1931, the Congress adopted this as our national anthem. Its fourth verse reads:

"Oh! thus be it ever
when freemen shall stand
Between their loved
home and the war's desolation!

Blest with vict'ry and
peace, may the Heav'n-rescued land

Praise the Pow'r that
hath made and preserved
us a nation.

Then conquer we must,
When our cause it is
just,

And this be our motto:
'In God is our trust.'

And the star-spangled
banner

In triumph shall wave
O'er the land of the
free

And the home of the
brave."

In 1892, Baptist pastor **Francis Bellamy** wrote the Pledge of Allegiance to the American Flag:

"I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all."

In 1945, the Congress adopted this pledge as the official pledge to the flag, but they left out the two words "under God." In 1954, at the request of President Eisenhower, the Congress adopted the original wording of the pledge.

In 1865, the Congress voted to add the phrase "In God we Trust" to our coins. This action came in response to a request from **Secretary of the Treasury Salmon P. Chase**, who said in part, "No nation can be strong except in the strength of God or safe except in His defense. The trust of our people in God should be declared on our national coins."

A phrase from Leviticus 25:10 is on the base of the Liberty Bell: "Proclaim liberty throughout all the land unto all the inhabitants thereof."

Government Buildings

America's Christian heritage is constantly referenced in the buildings and architecture of our government institutions. The Ten Commandments hang on the wall of the Supreme Court building above the chair reserved for the chief justice.

The phrase "In God We Trust" is inscribed over the raised platform in the House of Representatives. It is also found on the wall of the Senate chamber. In the Capitol rotunda is the figure of the crucified Christ.

Micah 6:8 and Psalm 19:1 are quoted on the walls of the Library of Congress.

On the cap of the Washington Monument is the phrase "Praise Be to God." On the walls of the stairwell are numerous Bible verses.

The Great Seal


The great Seal of the United States includes the phrase "God has smiled on our undertaking." Under the seal is the phrase "This nation under God."

Liberal Reaction

In spite of all of this, the religious left and the news media act as if any mention of a spiritual heritage for our nation is a brand-new idea invented by uneducated religious fanatics. Liberals are not used to the idea of advancing a political agenda by persuasion. Their programs can only be instituted by taking

away people's freedoms. They often seem unaware that any other approach exists. As a result, they consistently misjudge the motives and methods of anyone who seeks to understand, explain or continue America's Christian heritage.

Conclusion


The greatness of the American republic was created by an understanding of Christian principles of government. The nature of the American republic was successful because of the Christian culture that formed American life. Our future can only be as prosperous if we return to those principles and if there is a revival of Christian culture in our society. 

VET...

(Continued from page 14)

the darkness, and he is nothing more than the finest, greatest testimony on behalf of the finest, greatest nation ever known.

So remember, each time you see someone who has served our country, just lean over and say Thank You. That's all most people need, and in most cases it will mean more than any medals they could have been awarded or were awarded.

Two little words that mean a lot, "THANK YOU." 

All unbelief is the belief of a lie. — Horatius Bonar

Fellowships And Conferences

SALT LAKE CITY, UT

July 21-24, 2002, Anchor Baptist Church, 1800 E. 5600 South, Salt Lake City, UT, Tom Corkish, Pastor.

* * *

SIoux FALLS, SD

October 7-9, 2002, Empire Baptist Temple, 412 S. Hawthorne, Sioux Falls, SD, Ron Tottingham, Pastor.

TITHE . . .

(Continued from page 18)

has hopes of a good harvest with the blessings of the Lord. The giver who understands that he is a sower goes forth to his giving "cheerful;" a holy hilarity may rightly pervade every heart, when a church

is assembled and make their regular tithes and offerings for the glory of the Lord. Stint your field of seed, you stint your barn of sheaves. You may choose the measure of your reaping.

"God loveth a cheerful giver." This rebukes "Narrow Giving; Narrow Living; Narrow prayer and faith."

All churches are weakened, their work is often crippled, by the meager, narrow, giving and the ineffective life of their members. Why are so many being hampered by evil habits, ensnared and embarrassed and made ineffective, when God can give, and desires to give, liberty and victory?

The question is, "Do we love the Lord Jesus Christ?" If we do, as we should, we will be a cheerful giver, sowing and reaping bountifully, having all sufficiency in all things, and abounding to every good work.

Remember — *"God loveth a cheerful giver."*

The Baptists' Standard

The Bible and the Bible alone is the rule of faith and practice for Baptists. To them the one standard by which all creeds and conduct and character must be tried is the Word of God. They ask only one question concerning all religious faith and practice, and that question is, 'What saith the Word of God?' Not traditions, nor customs, nor councils, nor confessions, nor ecclesiastical formularies, however venerable and pretentious, guide Baptists, but simply and solely the will of Christ as they find it revealed in the New Testament — George W. Truett (**Baptists and Religious Liberty**).

TAPS . . .

(Continued from page 1)

ginia. The Confederate Army was on the other side of the narrow strip of land. During the night, Captain Ellicombe heard the moans of a soldier who lay severely wounded on the field. Not knowing if it was a Union or Confederate soldier, the Captain decided to risk his life and bring the stricken man back for medical attention.

Crawling on his stomach through the gunfire, the Captain reached the stricken soldier and began pulling him toward his encampment. When the Captain finally reached his own lines, he discovered it was actually a Confederate soldier, but the soldier was dead. The Captain lit a lantern and suddenly caught his breath and went numb with shock. In the dim light, he saw the face of the soldier. It was his own son. The boy had been studying music in the south when the war broke out. Without telling his father, the boy enlisted in the Confederate Army.

The following morning, heartbroken, the father asked permission of his superiors to give his son a full military burial despite his enemy status. His request was only partially granted. The Captain had asked if he could have a group of Army band members play a funeral dirge for his son at the funeral. The request was turned down since the soldier was a

Confederate. But, out of respect for the father, they did say they could give him only one musician. The Captain chose a bugler. He asked the bugler to play a series of musical notes he had found on a piece of paper in the pocket of the dead youth's uniform. This wish was granted. The haunting melody, we now know as "Taps", used at military funerals was born.

These are the words:

Day is done,
Gone the son,
From the lakes, From
the hills, From the sky.
All is well,
Safely rest.
God is nigh.

Fading light,
Dims the sight,
And a star, Gems the
sky, Gleaming bright
From afar,
Drawing nigh,
Falls the night.

Thanks and praise,
For our days,
Neath the sun, Neath
the stars, Neath the sky,
As we go,
This we know,
God is nigh.

I too, have felt the chills while listening to "Taps" but I have never seen all the words to the song until now. I didn't even know there was more than one verse. I also never knew the story behind the song and I didn't know if others had either so I thought I'd pass it along. 