

The Baptist CHALLENGE

a voice of independent Baptists

VOL. XLI, No. 7

July 2003

WHOLE NO. 465

The Trials and Victories of Religious Liberty In America

“Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock both by reproaches and afflictions, and partly whilst ye became companions of

them that were so used.”
(Heb. 10:32-33).

I. The Centennial of American Independence

The Fourth of July, 1876, will be the one hundredth anniversary of American Independence, an

event of no small significance in the history of the world.

It signifies much to the world and to humanity that for one hundred years free institutions, both in government and in religion, have been successfully maintained in our country. The

church, entirely separated from the state, winning its victories without the sword of the magistrate to enforce its authority; relying only upon its glorious truths, its spiritual weapons, and the voluntary offering of its

(See **LIBERTY** on page 12)

How To Fill The Pulpit

This is a question that every pastor, I am sure, is interested about. There has been many different reasons offered for the cause of empty pews in the preaching services. We believe the wide-awake pastor has something worthwhile when he comes before his people. This kind of pastor will have little or no trouble in building up and holding a good attendance. The absence of the people

(See **FILL** on page 5)

The Death of an Infidel

Recently Mr. Maury Maverick died. he was a Marine in WW II, a lawyer, a politician, as a member of the diabolical ACLU, defended draft dodgers and civil rights cases. He wrote for the *San Antonio Express-News* attacking fundamental Christians and our Founding Fathers. Said that America was never a Christian nation and accused Jews of stealing the Holy Land from Palestinians. He promoted abortion, pornography, and

evolution. he opposed prayer, Bible reading and creationism in schools; accused the U.S. of starving Iraqi children and was a terrible influence on younger reporters.

Strip-Tease At A Funeral?

After the grave-side service, unknown to all, including his family, he secretly hired a stripteaser

(See **INFIDEL** on page 2)

Foot and Mouth Disease

The fledgling missionary was speaking at a dinner in his honor just before he was scheduled to embark on his new mission.

“I want to thank you for all your kindness,” he concluded, “and I want all of you to know that when I’m out there surrounded by ugly, grinning natives, I shall think of you.”

Quiz The Pastor -- #19**Is “Give Your Heart To Christ”
Scriptural?****By the late Nick Michalinos**

Question: I’ve heard you criticize some preachers in one of your sermons because they tell lost sinners to give their heart to Christ. Please explain.

Answer: You are right. I have, at one time or another, made this statement in my preaching. It was not my purpose to be unkind or argumentative by making such a statement. However, I want my congregation to understand and be aware of the fact that some preachers are making lost sinners to do or say some things that are not found in the Bible in order to obtain salvation. These things are taught in Bible colleges or are handed down from one preacher to another without any Bible authority whatsoever. I’m not “playing God” but I am saying that some preachers are commanding sinners to

do things that neither Christ or the Apostles ever asked a lost sinner to do. That puts me in good company.

For example, sinners are told to “ask Jesus to come into your heart.” We hear this all the time from well meaning preachers. We search in vain for one example or command found in the Bible that would backup such a request. Salvation is at the point of believing in Christ as our personal Savior, not by “asking Jesus to come into our heart.” I asked a preacher friend why he told sinners to ask Jesus to come into their heart for salvation instead of using the scriptural pattern of believing on the Lord. He answered that is what he actually meant for the sinner to do. I then asked him why he didn’t use the Bible example in the first

place instead of a non-scripture commandment. We get scriptural results when we use scriptural commands. Escaping the lake of fire is far too important an issue for men and women of God to give instructions to hell-bound sinners that are outside the bounds of the word of God. We have no right to do so.

Another favorite with some preachers for lost sinners to be saved is: “Give your heart to God.” Look in vain in your Bible for this expression as incumbent upon lost sinners to be saved. Why then use it? By whose authority? Certainly not God’s. Why don’t we use God’s Word instead of our own little formulas!

Then some preachers will ask the sinner to say the “sinner’s prayer.” Now, what is the “sinner’s prayer”? Did Christ or any of the Apostles ask a lost sinner to “say the sinner’s prayer” made up by the soul-winner in order to be saved? By whose authority? Not God’s!

Some will tell the sinner to “make Him (Jesus) Lord of your life,” or “surrender your life to Him.” All these are foreign to Bible truth. It seems that some preachers, though sincere, are instructing seeking lost sinners to do what God never authorized them to do. Perhaps they think they can improve on John 1:12, 3:16, 18, 36; 6:47; Acts 10:43; 13:39; 16:31; Eph. 1:13-14. Lost sinners are not commanded to pray for

or ask for salvation. God is ready to save the alien sinner the moment he or she believes on the Lord Jesus Christ as Savior. “Sirs, what must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved” (Acts 16:30-31). □

INFIDEL . . .

(Continued from page 1)

woman who casually walked up to the casket and began taking off all her clothes but a g-string and shoes. As the crowd looked on in astonishment and horror, she did a seductive dance. One woman covered the eyes of her little girl and with her other hand covered her father’s eyes. Apparently Maverick wanted to make one last effort to show his utter contempt for God, the Bible, and morality. But he certainly was not laughing where he was. He was begging for mercy like the rich man in Luke 16. He didn’t believe in Hell, but he does now!

A Deist Like Jefferson?

He boasted that he was a Deist like Jefferson and not one reporter knew enough history about Jefferson to challenge Maverick. President Thomas Jefferson, our third president, has been slandered so much by dishonest liberals that many

(See **INFIDEL** on page 7)**THE BAPTIST CHALLENGE****M. L. Moser, Editor****Pastor Emeritus
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God's Masterpiece -- Man's Body --Message #5**Your Skin**By **Arthur I. Brown**

In these present articles we are following the development of the unborn child from its inception in a microscopic point of protoplasm only one-one hundred and twenty-fifth of an inch in diameter, and we have now come to the end of the fourth month when the length of the fetus has reached to nine or ten inches and he begins to look really human. The millions of cells which make up this body have divided their labor very equably, and all seem to be working happily and efficiently at their appointed tasks. What an interesting and inspiring community we see — and if our vision could take us right into the heart of the structure and we could inquire of the leaders of each section, what tales we should hear.

At the top, the brain cells would report that this important organ was coming along as rapidly as possible, and that they were providing him with sufficient gray matter, its quality and peculiar characters handed down from an ancestry which went back many generations. The Head-man of the brain cells might say that this baby must have had some queer parents, judging by what they were working with, but they

were putting every cell in its proper place and hoping for the best!

The teeth carpenters would assure us that when he needed them the teeth would be right there where he could use them, and they were putting first-class materials into the job. All the organs would give a good account of progress and ask us to wait until they finish before making any criticisms.

The food elements are being carried along the transportation system — a sort of moving cafeteria, and every cell has what it needs laid at its very doorstep. The digestive organs are preparing to convert the materials which will eventually be brought to them, into a form which can be utilized by the tiny individuals which constitute the citizenry of this populous city. The heart is busily pumping its fluid to every corner of the body; the cables of the communication system — the nerve threads — are being laid down — many miles of them; they will carry messages from all parts of the body to the brain or General Headquarters, and back again as orders are sent out by G.H.Q.

The powerful and

mysterious endocrine glands are manufacturing their chemicals, the hormone messenger boys, which carry instructions regulating the speed and activity of the various parts. The bone builders are laying down calcium and phosphorus in proper combinations, lengthening and strengthening these important parts. Muscles are being attached in the right places, thousands of miles of pipes are being laid to carry blood and lymph. Over everything a lovely soft protective covering is developing — the skin, — which is one of the marvelous tissues to which we often pay little attention.

When baby is born this skin will exert its wonderful power, even as it does, actually, before birth. Think of some of the uses of the skin covering when it is finished.

1. It is a protective leather jacket. It is tough and flexible, the surface permitting considerable rubbing or scratching without pain or damage. If undue and prolonged pressure or irritation is applied to any portion, that particular area attempts to protect itself by adding to its thickness. And so come corns and calluses. It is as if these cells get together and say: "What are we going to do about this outside interference? Something is trying to get in here where strangers are not allowed. Let's build up a wall to keep them out!"

2. It is a first-class repeller and killer of germs. This special protection is not required before birth as the fetus floats in a sterile fluid medium, but even there the skin performs an important function. When it finds itself outside a living adult body, it works hard every day. The surface cells are continually dying and being shed, — giving way to new ones constantly being formed. And after birth, the bacteria which float in countless millions, in the air, settle down on the skin. This skin is, in a sense, porous, but no bacterium is able to get into the interior through the unbroken skin.

3. It is a combined umbrella and sun shade. The skin cells contain a large amount of keratin, a valuable and curious substance which resists almost all natural solvents, such as water, oils, dilute acids, alkalis, and other chemical liquids. As an efficient sun-shade, it protects the delicate cells of the internal organs against deadly ultra-violet rays; on prolonged exposure, it forms a dark chemical known as melanin — the cause of summer tan, the action of which is to block out rays which would otherwise cause much harm.

4. The skin is a combined thermometer and thermostat, registering and to a certain degree, con-

(See **SKIN** on page 6)

Eternal Security of the Believer -- Part 4

100 REASONS AND 100 SCRIPTURES PROVING THE ETERNAL SECURITY OF THE BELIEVER

By M. L. Moser, Sr.

73. Because His mercy endureth forever.

Psalms 136: Twenty-six times in this Psalm it is written "His mercy endureth forever."

74. Because it is the Father's will that Christ should lose nothing.

John 6:39: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

75. Because the believer has not yet borne the image of the heavenly.

1 Corinthians 15:49: "And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

76. Because the believer is preserved unto the heavenly kingdom.

2 Timothy 4:18: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever."

77. Because the believer is the object of God's mercy, not His wrath.

Ephesians 2:4: "But God, who is rich in mercy, for his great love wherewith he loved us."

John 3:36: "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."

1 Thessalonians 5:9-10: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him."

78. Because a sealed and witnessed transaction is final.

Ephesians 1:13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise." Sealed by the Spirit.

Hebrews 10:15: "Whereof the Holy Ghost also is a witness to us." Witness of the Spirit.

79. Salvation is obtained, not attained.

Hebrews 9:12: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

80. Because the believer is a new creation.

Created in Christ Jesus. Therefore eternal in righteousness.

Ephesians 4:24: "And that ye put on the new man, which after God is created in righteousness and true holiness."

81. Because the Father reckons the sinner:

Dead with Christ.

Buried with Christ.

Raised with Christ, (Romans 6:3-5)

Seated with Christ, Ephesians 2:4-6

Romans 6:3-5: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Ephesians 2:4-6: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

82. Because all believers will be changed at Christ's coming.

1 Corinthians 15:51-52: "Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

83. Because of the "MUST" of 1 Corinthians 15:53.

1 Corinthians 15:23: "For this corruptible must put on incorruption, and this mortal must put on immortality."

84. Because the power of God is not limited.

Matthew 28:18-19: "And Jesus came and spake to them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

1 Peter 1:5: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

85. Because one cannot be unborn.

John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

86. Because the saints are preserved forever.

Psalms 37:28: "For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off."

87. Because Christ will raise every believer up at the last day.

John 6:44-47: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life."

88. Because nothing can separate us from the love of Christ.

Romans 8:35: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (The answer "NO" is demanded by the passage to the question.)

89. Because the believer overcomes the world.

1 John 5:4: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

90. Because it is the believer's faith that overcomes the world.

1 John 5:4: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

91. Because God will not forget the believer.

Isaiah 49:15: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee."

92. Because the new covenant in His blood, is an everlasting covenant.

Jeremiah 32:40: "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."

93. Because the believer has ceased from his own works.

Hebrews 4:10: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his. *It is God that works in the believer.*

94. Because we are sanctified through the offering of the body of Christ once for all.

Hebrews 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

95. Because God's promise that through the offering of Christ He will put away the believer's sins, and will remember them no more.

Hebrews 10:17: "And their sins and iniquities will I remember no more."

96. Because the believer has already been redeemed (Past tense).

2 Peter 1:18-19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

97. Because of the record that God hath given.

1 John 5:10-11: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

98. Because the believer's salvation is begun and finished by Christ.

Hebrews 12:2: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

99. Because salvation is by grace, and not by any mixture of grace and works.

Romans 11:6: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

100. Because salvation IS salvation.

FILL . . .

(Continued from page 1)

from the preaching services is largely due to the absence of strong Bible preaching from the pulpit. Empty preaching will produce empty pews.

A preacher, to grasp and hold the attention of people, must not appeal to their sentiment, but to their conscience and their

judgment. Men like to dwell on great themes. The preacher who sets before his hearers the great doctrines of the Second Coming of Christ, The Coming World Ruler, The Judgment of the Great White Throne, and other great subjects will get the attention of his hearers.

The beautiful little ser-

(See **FILL** on page 21)

SKIN . . .

(Continued from page 3)

trolling temperature.

5. It provides a very good set of heat insulators for the body, like asbestos around steam pipes, or the thick heat-resistant walls of the refrigerator, excluding heat and retaining cold.

6. It is a sort of stock-room for several things — water, and chemicals of various kinds.

7. It is the chief organ of touch because thousands of nerve endings are found therein. So it is able to detect light pressure, heavy pressure, heat, cold, and pain.

It is possible that you never imagined how important is that skin of yours. Take care of it and it will serve you well.

Before birth as after, the outer dead cells are being constantly sloughed off and replaced from below by continually growing skin. Sweat glands are forming in it — two millions of them, and sebaceous glands which secrete oil at the base of each hair. During this fifth month these glands pour out a fatty secretion which as it becomes mixed with the dead cells just mentioned, forms a cheesy protective paste, covering the entire body. This material is known as the vernix caseous, a remarkable device to prevent any possible erosion of the tender skin by waste materials in the fluid which surrounds it.

Fine hair is beginning to appear on the surface of the skin, and especially on the scalp. Nails are beginning to show on the ends of fingers and toes. The early “milk-teeth” have pro-gressed considerably and now have a pearly enamel cap, with the bone-like dentine under-neath. The little carpenters and chemists are on the job!

Perhaps the most striking feature of this month is that the body is straightening. You remember that in the second month it was curled up into a sort of circular ball, then the head pulled itself out a bit but has seemed very top heavy ever since. Now the head is nicely balanced on a firmly fashioned neck, erect and strong. The back which has been very curved also is straightening out — in fact, it will have more curves shortly after birth, as we shall see when we examine the spine in its completed form.

This five month fetus is very lean, with wrinkled skin — because of the absence of fat underneath. It is about a foot long and weighs almost a pound. If born at this stage, it might live for a few minutes, take a few spasmodic breaths and even attempt a feeble cry. But it cannot live even though for a few moments it moves arms and legs actively. The complex respiratory movements which depend on many strongly developed muscles cannot be carried on and

the breath of life vanishes into the unknown.

I have told you so much in this article about the skin that I shall have to leave this developing form at this point and will resume the description of this miraculously developing mortal in the next article. I am sure you are mystified with the wonder of it. Who would not be? Here is inexplicable mystery and we have but one explanation — there must be a God.

Doesn't it give you a strange thrill to know that God in the person of Jesus Christ permitted Himself to pass through all these stages? And then to be born as you and I have been born? Wouldn't you have loved to have been there at the Bethlehem manger shortly after the birth of our Lord, when He slept beside His mother, as all young infants do. Mary looked lovingly into His baby face, and I'm sure she thought there never was such a lovely child. Have you ever seen a mother that did not have the same idea, especially about the first-born?

Do you know why Jesus came into the world like this? You may have thought, as many have done, that it would have been more fitting if He had arrived in a heavenly chariot of fire, attended by angelic hosts — with a wonderful display of power and majesty. Well, the angels did sing their lovely

song that glad morning, but only a few shepherds heard it, and even their startling message was soon forgotten by the world. The reason why He came in fleshly form, and by the same route as each of us is given in Hebrews second chapter. Listen: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted (tried), he is able to succour them that are tempted” (Heb. 2:14-18).

Do you not agree with me that that is a most gracious and astonishing revelation from God? He wanted to know just how you and I feel when we are wary and discouraged and criticized; He wanted to share our griefs and sorrows and to know our problems. We are told that this experience enables Him

(See **SKIN** on page 7)

SKIN . . .

(Continued from page 6)

to understand our needs and how to provide instantly — if we are willing to accept it, — the remedy for everything. That shows me there is available for me at any time and under any circumstance, everything I require to dispel sorrow or need. It's for you too — for all of us.

But the main purpose is that He might “make propitiation for the sins of the people.” Not to be our example did He come — but as our Substitute, taking our place in death, and then letting us go “scot-free.” That means life for evermore to every person who will take Him. I've taken Him — have you? Why not at this moment? You'll find HE'S WONDERFUL! □

INFIDEL . . .

(Continued from page 2)

people actually think he was an unbeliever. But facts show that Maverick was nothing like Jefferson and his ignorance of Jefferson was inexcusable!

Jefferson's Record

Jefferson came from an aristocratic family and was highly educated in law, government, philosophy, and the Bible. Unfortunately, in early life he was influenced by French Deism, the belief that the Creator was unknowable and that our

Lord Jesus was just a good man. Because of his early belief he is gleefully quoted by Bible-haters today who claim that American Founding Fathers were not Bible believers. However in later life Jefferson gave up Deism and had a spiritual experience, but left very few details of it.

He was an officer in the War For Independence and served in many political offices. He is known today as a president and, with the help of others, drafting the Declaration of Independence.

**President Of
Washington's School
Board**

As our third president, Jefferson was the second to live in the new Capitol of Washington, which was still under construction. As president, he established the board of education in conjunction with the churches and required that the Bible and hymnal of Isaac Watts be taught daily in the schools. He even published an edited edition of the life of Christ for the schools. I have a copy.

**Established Christian
Services In House of
Representatives**

Since the churches were slow to build in Washington, Jefferson directed that Christian services should be held every Sunday in the large chamber of the House of

Representatives, using visiting pastors, which he attended regularly when he was in town. This practice continued after his presidency and was the largest Christian congregation in America for nearly a hundred years.

**Attended Church
Regularly**

While in Philadelphia, he attended Christ Church (Presbyterian), along with George Washington, Benjamin Franklin, Robert Morris, Alexander Hamilton, Francis Hopkins, and Betsy Ross. In Virginia, Jefferson attended Bruton Parish Church (Episcopal) where George and Martha Washington were members. He read the Bible regularly in Latin, Greek, as well as English. His own Bible was in four volumes and well worn with countless passages and underlined and notes in the margins. No Deist would do such things!

The Wall of Separation?

His famous statement “a wall of separation” between church and state was in answer to a letter from Connecticut Baptists who heard a rumor that the Federal Government was planning to establish a National Church like Europe which would require all to be members and pay taxes to support it. President Jefferson assured them that the wall *was*

against the government not against the churches, and that the First Amendment was to protect the churches from government interference and encroachment! But today dishonest lawyers and judges have reversed the First Amendment and made it against the churches and the rascals blame Jefferson for it, and they refuse to quote his entire letter!

If Jefferson could see the disaster caused by a small minority of satanic lawyers and judges by removing prayer and Bible reading from the schools, he would condemn them as demonic anti-American Bible haters, liars, hypocrites, and traitors to him and America!

The Pilgrims and other Forefathers came to America to establish a new Christian nation in obedience to the Great Commission. They also came to escape religious persecution by minority rulers and establish religious freedom based on the Bible and majority rule.

No More Majority Rule!

Nearly 90% of Americans want prayer and Bible reading restored to the schools, but a satanic minority (less than 10%) of radicals have prevented it! The majority's rights are sacrificed to pacify a radical, anti-Bible few! This is not democracy, but the

(See **INFIDEL** on page 21)



China Increases One-child Penalty. — Communist China uses fines to force women to terminate pregnancies in its one-child policy. The penalty for one province has raised fines for second children without permission from twice combined incomes to eight times combined incomes (5/05 Christian News). Communist authorities are proud that 300 million births have been prevented since early 1980s. — CC

Does Constitution Protect Homosexuality? — In Texas two homosexuals are asking the U.S. Supreme Court to make it unconstitutional for individual states to criminalize homosexual conduct. Until the 1960s, every state had a law criminalizing homosexual conduct. Now just 13 states do. Homosexual sodomy was a capital crime under Roman law (David Gibbs, 5/03 NLJ). Now, since 1961, homosexual conduct has gone from being a crime in all 50 states to where the Supreme Court will decide whether it is a crime in any

World News Roundup

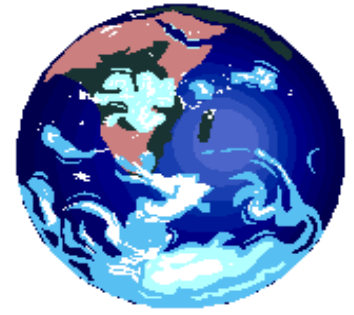
state. — CC

Animals Have Same Rights as Humans. — Until recently, the animal-rights movement has been viewed as little more than a radical fringe group. But in truth it has a serious agenda with a serious impact on the public. In the last election, Florida's ballot had a constitutional amendment to outlaw housing pregnant sows in stalls so small the pigs can't turn around. Amazingly it passed — 54 to 46 percent. Germany last year passed a law "obliging the state to respect and protect the dignity" of animals just as it does humans (4/03 Chr. Today). In England, the farming of animals for fur was recently outlawed. A recent poll found that just over half of all Americans think primates should have the same rights as human children. Some humane changes may be needed, but radical groups (e.g., PETA) go way too far with these. — CC

The "Right" Is Wrong. — Physician-assisted suicide became legal in 1997 in Oregon and 21 people died in 2001 by this new "right." This "right" will endanger society and send the false

signal that a less than perfect life is not worth living. Christians should seek a better way to deal with dying than either keeping the patient alive as long as extremely possible or eliminating his suffering by eliminating the sufferer. — CC

Terrorist Nations Members of UN. — The United Nations recently put communist Cuba on the Human Rights Committee — further proof that UN ideals are just a myth. Freedom Alliance's director Fred Gedrich feels the UN is the farthest thing there is from a peace-loving organization. He points out that the United Nations Charter says membership is open only to "peace-loving" nations and at least 47 UN members are the worst dictatorships in the world. "Seven are identified as 'terrorist states' by the U.S. government," Gedrich says. "We shouldn't put that institution on a moral plane with the United States, and certainly — under no circumstances — should we ever defer to that body to decide what is in our national security interests." Gedrich says it's time for America to entertain the idea of vacating the United Nations. Does it make sense for the U.S. to fight terrorists but support the



UN which harbors them? — CC

Pope Contemplates Judgment. — A top Vatican official for the first time publicly acknowledged Pope John II suffers from Parkinson's disease. He "puts himself in the hands of God and feels God and the Madonna (Virgin Mary) by his side in the path of life." Bob L. Ross comments: "How would you like to face what the Pope is going to face when he goes out to meet God? A life spent in claiming to be God's 'voice' to mankind, while concealing the Gospel of Christ from millions ... in the world, and magnifying Marianism instead of exalting the Mediatorship of the Lord Jesus Christ ... what a great judgment faces the Pope!" — CC

California Pro-Homosexual Bill. — A bill passed the California Assembly April 21 that would mandate fines upwards of \$150,000

(See **WNR** on page 11)

La Voz Del Desierto

María La Madre De Jesús

De lo poco que nos relatan las Sagradas Escrituras de aquella a quien Dios escogió para ser madre de nuestro Señor y Salvador Jesucristo, ofrecemos a continuación unos extractos que puedan brindarnos alguna lección valiosa para nuestras propias vidas:

1. María fué muy favorecida de Dios y bendecida entre las mujeres, tal como se lo dijo el ángel: “Salve, muy favorecida, el Señor es contigo bendita tú entre las mujeres” (Lucas 1:28).
2. Sin embargo, ella reconocía la necesidad de un Salvador, pues dijo, “Mi espíritu se alegró en Dios mi

Salvador” (Lucas 1:47).

3. También sentía la necesidad de un sacrificio por el pecado, pues fué al Templo para dar la ofrenda, conforme a lo que está dicho en la ley del Señor; un par de tórtolas, o dos palominos” (Lucas 2:24), los cuales eran “uno para holocausto, y otro para expiación” o sea un sacrificio por el pecado (Levítico 12:8).

4. Nos dejó el ejemplo de la obediencia a la voluntad de Dios. “He aquí la sierva del Señor: hágase a mí conforme a tu palabra” (Lucas 1:38).

(Vea **MARIA** en la pág. 10)

Piensa En Estas 5 Cosas

1. NECESITAS UN SALVADOR PORQUE ERES PECADOR.

En adición a tu propia experiencia en el pecado, aquí están los siguientes pasajes sobre el asunto:

“Porque no hay hombre que no peque” (1 Reyes 8:46).

“Por cuanto todos pecaron, y están destituidos de la gloria de Dios” (Romanos 3:23).

“De consiguiente, así como el pecado entró en el mundo por un hombre, y por el pecado la muerte, y la muerte así pasó a todos los hombres, pues que todos pecaron” (Romanos 5:12).

2. NECESITAS UN SALVADOR PORQUE TU NO TE PUEDES SALVAR A TI MISMO.

Es natural pensar que una persona podría salvarse

por sus buenas obras, pero sólo Cristo puede salvar.

“Palabra fiel y digna de ser recibida de todos: que Cristo Jesús vino al mundo para salvar a los pecadores” (1 Timoteo 1:15).

“Porque el Hijo del hombre vino a buscar y a salvar lo que se había perdido” (Lucas 19:10).

“Y llamarás su nombre JESUS: porque él salvará a su pueblo de sus pecados:” (Mateo 1:12).

3. NECESITAS UN SALVADOR PORQUE SIN EL PERECERAS.

Hay solamente dos clases de personas y dos destinos. Una acepta al Salvador y la otra lo rechaza. Una se salva y la otra se pierde. Una va al cielo y la otra al infierno. Las Escrituras dicen:

(Vea **PIENSA** en la pág. 10)

MARIA . . .

(Vino de la pág 9)

5. Nos dejó el ejemplo de la fidelidad a la persona de Cristo. Cuando casi todos los discípulos Le habían abandonado, ella estuvo allí presente al pie de la cruz (Juan 19:25).

6. Nos dejó el ejemplo de la oración en la cual estuvo reunida con los demás discípulos y creyentes. “Todos estos perseveraban unánimes en oración y ruego, con las mujeres, y con María la madre de Jesús y con sus hermanos” (Hechos 1:14). No se dirigían los demás a ella, sino que todos oraban juntamente a Dios.

7. Nos dejó un mandamiento solemne. “Haced todo lo que El os dijere” (Juan 2:5). Este mandato nos impone la obligación, primeramente de buscar en la Sagrada Escritura lo que El nos haya dicho, y luego, de hacerlo. Entre otras palabras de El, citamos las siguientes:

“Escudriñad las Escrituras, porque a vosotros os parece que en ellas teneis la vida eterna, y ellas son las que dan testimonio de mí” (Juan 5:39).

“Yo soy el camino, la verdad, y la vida: nadie viene al Padre sino por mí” (Juan 14:6).

“El que oye mi palabra, y cree al que me ha enviado, tiene vida eterna, y no vendrá a condenación, mas pasó de muerte a vida” (Juan 5:24).

“Porque no envió Dios a su Hijo al mundo para que condene al mundo, mas para que el mundo sea salvo por él (Juan 3:17).

“El tiempo es cumplido, y el reino de Dios está cerca; arrepentíos y creed al evangelio” (Marcos 1:15).

PIENSA . . .

(Viene de la pág. 9)

“El que cree en el Hijo, tiene vida eterna; mas el que es incrédulo al Hijo, no verá la vida, sino que la ira de Dios está sobre él” (Juan 3:36).

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“Si no os arrepintiereis, todos pereceréis igualmente” (Lucas 13:3).

“Porque de tal manera amó Dios al mundo, que ha dado a su Hijo unigénito, para que todo aquel que en él cree, no se pierda, mas tenga vida eterna” (Juan 3:16).

4. TU PUEDES TENER UN SALVADOR SI LO ACEPTAS.

El Salvador llevó a cabo la obra que salva cuando él murió por nuestros pecados, fue sepultado y resucitó. Ahora es una asunto enteramente nuestro el beneficiarnos de su obra.

“Mas a todos los que le recibieron, dióles potestad de ser hechos hijos de Dios, a los que creen en su nombre” (Juan 1:12).

“Cree en el Señor Jesucristo, y serás salvo” (Hechos 16:31).

“Que si confesares con tu boca al Señor Jesús, y creyeren en tu corazón que Dios le levantó de los muertos, serás salvo” (Romanos 10:9).

¿Estás dispuesto a recibirle gustosamente?

5. AHORA, SI YA HAS ACEPTADO AL SALVADOR, AMALO, ADORALO, Y SIRVELE.

Tú no podras salvarte por tus obras; porque la salvación es: “Porque por gracia sois salvos por la fe; y esto no de vosotros, pues es don de Dios: No por obras, para que nadie se gloríe” (Efesios 2:8-9). Pero ahora si ya eres salvo pon solicitud “governarse en buenas obras” (Tito 3:8). Puedes manifestar tu fe en Cristo por tus buenas obras. Sé un cristiano piadoso, consistente y fecundo. Los siguientes pasajes te ayudarán en este propósito:

ALABANZA: “Bendeciré a Jehová en todo tiempo; su alabanza será siempre en mi boca” (Salmos 34:1).

ORACION: “Es necesario orar siempre, y no desmayar” (Lucas 18:1).

ESTUDIO: “Procura con diligencia presentarte a Dios aprobado, como obrero que no tiene de qué avergonzarse, que traza bien la palabra de verdad” (2 Timoteo 2:15).

COMPAÑERISMO: “No dejando nuestra congregación” (Hebreos 10:25).

TESTIMONIO: “Hablará mi lengua tus dichos” (Salmo 119:172).



WNR . . .

(Continued from page 8)

against business owners who refuse to hire cross-dressing or transsexual job applicants (5/8 Ala. Bapt.). If passed into law, this bill would apply to Bible bookstores and nonprofit organizations such as local Boy Scouts.

* * *

Church Voted Out of Convention.

-- A Baptist church with a lesbian pastor has been voted out of the Tennessee Baptist Convention. The convention president says Glendale Baptist Church went too far by placing April Baker in a leadership position. It is likely that Glendale's relationship with the national Southern Baptist Convention will be addressed next week at national meetings in Phoenix. The Southern Baptist Convention has severed ties with more than ten other congregations since 1988 over the issue of homosexuality. Glendale spokesman Stewart Clifton said the church will still consider itself Baptist, and continue to support Baker. He says she is "doing a great job."
— The Agape News

* * *

Home-Schoolers Arrested. — Kim and George Bryant have been home-schooling their two kids,

George (15) and Nyssa (13), much to the chagrin of the Waltham Public School (WPS) system. The Bryants thus far have refused to force their children to take a government-mandated standardized test to assess their education level. The WPS empire struck back last year, obtaining a court order giving custody of the kids to the Department of Social Services (DSS), which ever since has been threatening to take the kids away from their parents. As the MetroWest Daily News reported on Friday, "Both sides agree that the children are in no way abused mentally, physically, sexually or emotionally, but legal custody of the children was taken from Kim and George Bryant in December 2001." They were ruled to be "unfit" for not filing educational plans with the government. Unfit. For not filing paperwork. With the government school system. Over the education of their *own* children. In fact, George Bryant was actually *arrested* six years ago for failing to comply with the government's dictates over the home-schooled education of *his* children. Arrested. Thrown in jail. Like a criminal. For taking personal responsibility for the education of *his* kids. This six-year legal battle exploded on Thursday as bureaucrats from the DSS showed up at the Bryants' home with police escorts at

7:45 a.m. and attempted to remove the children from their home and force them to take the mandated tests. Once again, the Bryants told the government agents to pound dirt, resulting in a seven-hour standoff. "This has been a six-year battle between the Waltham Public Schools and our family over who is in control of the education of our children," said Bryant. How *dare* these parents stand up to the government

and defend their right to raise their children as they see fit? Who the h--- do they think they are? At least, that's the attitude of one outrageous government bureaucrat involved in this brouhaha. "We have the legal custody of the children and we will do with them as we see fit," DSS trooper Susan Etscovitz told the Bryants Thursday morning. "They are minors and they do what we tell them to do." □

What Christ Is To Me

By May H. Clutter

What is Christ unto your soul?
Does He mean aught to you?
To me He's light, and joy, and peace
And love steadfast and true.

He is the Blessed Bread of Life
To feed my hungry heart,
And when a load on me is laid,
He bears the heavy part.

To me He's everything that God
Can give to make life sweet;
No path so rough but He is there,
To guide my weary feet.

He is my song, my serenade,
My symphony and hymn.
I praise the day my heart was stirred
To let my Savior in.

LIBERTY . . .

(Continued from page 1)

votaries and friends, has achieved a grand success, not only in spreading the gospel here, but in encircling the world with its missions, teaching the heathen to forsake their idols and turn to the living God, and infusing a new spiritual life among nations where the ritualism and formalism of a state church had left but little more than the dry bones of a nominal Christianity.

A free government, the people their own sovereigns, the people directing all its affairs, enacting and executing its laws, upon the theory and principle of equal rights for all — a free government, compact and efficient, successfully repelling foreign invasion and restraining internal foes; rising in its youthful majesty, and commanding the admiration and respect of the civilized world — is a spectacle for contemplation!

Under its benign influence a new nation has spread itself over a vast continent, turned its forests and prairies into fruitful fields, made its grand rivers and lakes the channels of a busy commerce, netted the continent with its railroads and telegraphs, taken the front rank among all nations in the rapid growth of its population, in the general diffusion of intelligence among all classes, in

establishing free schools for all, in the unparalleled activity of the printing press, and in the spirit of enterprise rapidly developing the boundless resources of the country, whitening every sea with the sails of its commerce, making American ideas of civil and religious liberty known and felt all over the world.

Standing, as we do, so near to the centennial of America's independence, and looking with joy and gratitude to God over the hundred years past, I deem it appropriate to review some of the trials and victories of religious liberty in America.

II. WHAT IS RELIGIOUS LIBERTY?

By religious liberty I mean, not only the liberty to worship God as we please, or to neglect to worship if we choose, but complete exemption from compulsory support of a church or faith which we do not approve.

Religious *toleration* differs from religious *liberty*. Toleration permits dissenters from a state church to sustain separate churches and forms of worship, but compels these dissenters, by taxation and penal enactments, to sustain the state church. There cannot be full religious liberty where church and state are connected together.

There is toleration in England, but not full

religious liberty; because there is a state church, maintained by law, and sustained from the public treasury by endowments, clerical livings, or by special grants from the state, to which all are compelled by taxation to contribute.

There is a measure of toleration in Germany, France, Spain, Italy, Austria, and Sweden, but not full religious liberty in any of these countries. The foundation of religious liberty is in the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

III. EARLY STRUGGLES FOR RELIGIOUS LIBERTY

The struggle for religious liberty was already begun when the apostles Peter and John stood before the Jewish council of elders and rulers, and declared, "Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Here was the bold demand for liberty of conscience and liberty of speech, and the right of the magistrate to enforce religious faith by the sword was boldly challenged and firmly denied by inspired apostles.

The early Christians clearly asserted the right of religious liberty, but it was not accorded to them by pagan Rome; and when the

Papacy ascended the throne of the Caesars, maintaining a corrupt and perverted Christianity by the power of the sword, it established a still more cruel despotism over the souls of men.

The dark ages, for a thousand years, drove pure Christianity and religious liberty into the mountains and dens and caves of the earth, and hunted its votaries to bring them to the stake, the gibbet, or to be torn by wild beasts.

The blood of thousands of martyrs marks the history of the faithful in that night of the world.

In 1521, the reformation under Luther began to dawn. Scarcely had that reformation boasted an existence of five years, when from the midst of its adherents men arose who declared it insufficient. [Underhill's "Struggles and Triumphs of Religious Liberty," p. 79.] The leading reformers connected their churches with the state; but a purer class of men taught that "the church of God must be a community of holy men. Faith is the result of divine tuition alone, and cannot be compelled by fire or sword. A rite which has neither the sanction nor command of the Lord Jesus Christ, or His apostles, must not be admitted among the ordinances of the Lord's house. Secular potentates have neither place nor do-

(See **LIBERTY** on page 13)

LIBERTY . . .

(Continued from page 12)

minion in the kingdom of Him who is the blessed and only Potentate, the King of kings and Lord of lords. As there is but one Lord, so there is but one Lawgiver in the church of Jesus Christ." [Underhill's "Struggles and Triumphs of Religious Liberty," pp. 79, 80.]

Grand enunciations! Glorious truths! Had Luther, Calvin, Zwingli, Henry VIII, and John Knox and the Puritans carried them out, Protestantism would never have been disgraced by the union of church and state, nor by the bloody persecutions which resulted from that union. But alas! These leading reformers opposed these doctrines and persecuted the Baptists who advocated them, stigmatizing them as Anabaptists, re-baptizers, and the enemies of civil government.

When the reformation dawned, the Papal church was the established church in England, and the king, Henry VIII, was a bigoted Romanist. He burned at the stake Tyndall, who made one of the first and best translations of the New Testament, and wrote against Luther in defense of the seven sacraments, for which the Pope gave him the title "Defender of the Faith."

But Henry VIII sought a divorce from his queen Catherine. The Pope

refused to sanction it. Thomas Cromwell — both a priest and a politician, and formerly Secretary of Cardinal Wolsey — met the king in the garden at Westminster, and this wily priest and politician told him "how his princely authority was abused in his own realm by the Pope and his clergy; and how his majesty might accumulate great riches, so much as all the clergy in his realm was worth, if it so pleased him to take the occasion now offered" [Underhill, p. 21]. That is, that he renounce the authority of the Pope, declare himself the head of the Church of England, and control its affairs.

All this was done. Thus the Church of England was Roman Catholic one year and Protestant Episcopal the next, eliminating some of the errors of Rome, but with very little of spiritual change. Persecutions against dissenters were fierce and terrible, both under Papal and Protestant rule, under the Popish Mary and Protestant Elizabeth.

In 1560, early in the reign of Queen Elizabeth, the Baptists of Great Britain published their protestations against all persecution for conscience sake. John Knox replied and opposed these views [Curtis, p. 33].

In 1611, nine years before the landing of the Pilgrims, two significant events occurred in England — the publication of the present English version of

the Bible, and the publication of articles of faith by English Baptists, reiterating the doctrine of religious liberty which had been taught by their brethren at the beginning of the Reformation, eighty years before, and reasserted in England fifty-one years before, saying "that the magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Lawgiver of the church and conscience" [Dr. Cutting in Underhill's "Struggles and Triumphs of Religious Liberty," p. vii].

The publication of the English Bible, and this repeated declaration of the doctrine of religious liberty, were events worthy to be contemporaneous and to signalize the year 1611.

In 1602, the corruptions of the Church of England compelled a group of dissenters to separate from it; and in 1609, persecutions drove many Baptists and Independents into Holland. John Robinson was the pastor of the Independents, and John Smyth — a learned man, and formerly a minister of the Church of England — was the pastor of the Baptists. He boldly preached religious liberty; and his successor, Thomas Helwys, preached and published, in 1612 and 1615, in defense of the same glorious truths; while Mr. Robinson, the Independent minister, opposed these

views, and distinctly taught and published that the magistrate may "*use his lawful power lawfully* for the furtherance of Christ's kingdom and laws." Magistrates "have no power *against* the laws, doctrine, and religion of Christ; but *for* the same, if their power be of God, they may use it lawfully and *against the contrary*" [Dr. Cutting in Underhill, p. x].

Here was ample license for tyranny over souls. The magistrates and lawmakers must determine what were the laws, doctrine, and religion of Christ, and maintain them by the power of the sword. John Robinson and many of the Pilgrims and Puritans were good and noble men, and had suffered persecution for their faith; but they were not the advocates of religious liberty.

IV. UNION OF CHURCH AND STATE IN THE AMERICAN COLONIES

In the early settlement of America, church and state were united by law, and the church sustained by taxation and State appropriations in Massachusetts, Connecticut, and Virginia, and persecutions against dissenters were violent and severe.

While I am compelled to refer to the cruel and

(See **LIBERTY** on page 14)

LIBERTY . . .

(Continued from page 13)

oppressive laws against religious liberty, and to speak of the Congregational Church as the established church in Massachusetts and Connecticut, and of the Episcopal Church as established and supported by law in Virginia, I must explicitly declare that the members of these denominations in our day are in no sense and in no measure responsible for what transpired in our early colonies. I rejoice to say that many now connected with these churches are just as staunch advocates of religious liberty as any of us claim to be.

In 1620 (December 20th), the Pilgrims landed on Plymouth Rock and founded the first colony in New England. They were Independents or Congregationalists from England, but most of them had sojourned for several years in Leyden, Holland, and were members of the church of John Robinson. They formed a civil compact on board the "Mayflower" before they landed, and soon afterward provision was made by colonial law for the support of the church and ministry by taxation, and thus church and state were united.

Ten years later the Puritan colony was established in Boston and Salem. The Puritans were a little more rigid and in-

tolerant toward dissenters than were the Pilgrims. Before they landed the "Court of Assistants" passed the law connecting church and state, August 22, 1630.

"How shall the ministers of the new country be supported?" was the question. "It was ordered that houses be built for them with convenient speed, at the public charge, and their salaries were established." Here church and state were connected by law. Strange spectacle! A religious colony fleeing from persecution, and speedily after their escape from the tyranny of a state church, themselves connecting church and state, and in a little time enacting severer laws than those from which they had fled!

It is a great mistake to suppose that the Pilgrims and Puritans came to this country to establish liberty of conscience or religious liberty. They came hither to establish *their own faith* and to exclude all others, and they were more rigidly intolerant in their colonial enactment against dissenters than either England or Holland, whence they had fled from persecution. So that Sir Richard Saltonstall, in 1652, sent over from England a vigorous protest against persecutions in Massachusetts; and King Charles, in 1661, when they were hanging Quakers in Boston, disannulled their cruel laws; and in 1669, the Indepen-

dents of England strongly protested against the cruelties practiced in the American colonies.

**V. ROGER WILLIAMS
— HIS LABORS AND
SUFFERINGS**

Roger Williams landed at Boston, February 5, 1631. He had been a minister of the Church of England, a student at Jesus' College, Oxford, and a protégé of Sir Edward Coke. Roger Williams had become disgusted with the corruptions of the Church of England, and he sought a home in the Puritan colony of Massachusetts. But when he found the Puritan Church at Boston still holding communion with the Church of England, he refused to unite with the church in Boston, and went to Salem, and commenced his ministry April 12, 1631.

But his sentiments were quite in advance of the Puritans. He boldly preached religious liberty, liberty of conscience, and liberty of worship, and declared that the civil magistrate had no right to coerce the consciences of men, nor inflict civil penalties upon men for their forms of religious faith and worship.

These sentiments produced agitation and opposition. The General Court, as their legislature was called, passed a law at Boston, May 18, 1631, "That no man should hereafter be admitted as a

freeman, to have a vote in their government, but a member in some of their churches;" [Backus' Church History, p. 33] thus disfranchising dissenters.

A writer who had himself been imprisoned for conscience sake — Rev. Isaac Backus — charitably remarks concerning Governor Winthrop: "Perhaps he, and many rulers and teachers among them, were as wise and pious men as any who ever undertook to establish religion upon earth by human laws, enforced by the sword of the magistrate; and the evils which they ran into ought to be imputed to that principle, and not to any others which they held that were agreeable to the gospel."

In a few months Mr. Williams removed to Plymouth, where he was publicly entertained by Governor Bradford and leading citizens, and soon became the assistant minister of the church in Plymouth, Rev. Ralph Smith being the pastor. While his views of religious liberty were *tolerated* at Plymouth, they were not accepted and adopted by the people or the government.

In 1634, Roger Williams returned to Salem as assistant to the pastor, Mr. Skelton, and after his death became the pastor. But he was often called before the General Court to answer

(See **LIBERTY** on page 15)

LIBERTY . . .

(Continued from page 14)

for his opinions [Gammel's "Life of Williams," p. 29].

In January, 1636, he was banished; but his persecutors fearing that he would establish another colony, determined to send him back to England. But when the officers went to his house to arrest him and put him on board the ship, he was gone. He had fled into the wilderness among the savages from the persecutions of his brethren the Puritans. But the savages furnished him a home which the Puritans denied him. "For fourteen weeks I knew not what bed or bread did mean," said he in recounting his wanderings in dead of winter through the forests and among the Indians.

Roger Williams, while preaching at Plymouth and Salem, had made the acquaintance and secured the friendship of their leading chiefs — Massasoit, the father of King Philip, and the Narraganset chiefs Canonicus and Miantonomo. He had previously traveled among them, and with great self-sacrifice and patient endurance, "lodged with them in their filthy, smoky holes, to gain their tongue," [Gammel's "Life of Williams," p. 25] learn their language that he might do them good.

His acquaintance and friendship with the Indians not only provided him a

shelter when driven by his Christian brethren from human civilization, but it enabled him soon after, though at the peril of his life, to break up the plan of the Pequot Indians to massacre the Massachusetts colonies, and in after years to preach the gospel to these savages. He was the first of the American pilgrims to convey to these savage tribes the message of salvation [Underhill, p. 235].

Roger Williams was welcomed by Canonicus and Miantonomo to Narraganset Bay, where he founded the city of Providence and the colony of Rhode Island. He purchased the lands of the Indians, that he might make it a "shelter for persons distressed for conscience" [Underhill, p. 236].

Mr. John Haynes, the Governor of Massachusetts, who pronounced the sentence of banishment on Roger Williams, within two years removed to Hartford, Connecticut, where he afterwards said to Williams, "I think I must confess to you that the most wise God hath provided and cut out this part of His world for a receptacle and refuge of all sorts of consciences. I am now under a cloud, and my brother Hooker, with the [Massachusetts] Bay, as you have been. We have removed thus far from them, and yet they are not satisfied" [Backus, p. 47].

Thus this governor

came very soon to entertain better views of liberty of conscience. But in Boston, such was the hatred felt towards the colony of Rhode Island, that in 1638 "Massachusetts framed a law prohibiting the inhabitants of Providence from coming within its bounds" [Underhill, p. 237]. This was a cruel law, cutting them off from obtaining supplies from English ships, and of obtaining letters from abroad, or even supplies of paper for writing.

In March, 1639, Williams became a Baptist, and was baptized by one of his own members; and then he in turn baptized others — somewhat irregular, it is true, but from necessity. Thus was organized the first Baptist church in America. [Editor's Note: History shows that John Clark's church at Newport was founded earlier as the first Baptist church in America.] Not, however, the first in the world, as some have strangely imagined, for that first gospel preacher on the banks of the Jordan was a Baptist, and in the ages between that day and this, the same faith and practice has been maintained and defended by a noble army of martyrs, whose blood and lives were freely poured out for the truth.

But Baptists were not the only ones to be banished from Massachusetts. Disputes arose about grace

and works. In 1637, they banished John Wheelright, William Aspinwall, Ann Hutchinson, and others, and disarmed seventy-six men, fifty-eight of whom were of Boston. Wheelright and others planted Exeter, New Hampshire.

Roger Williams, in 1643, went to England, taking ship from New York, because banished from Boston. In March, 1644, he obtained the charter for the colony of Rhode Island, with power for the colony to make its own laws; and in September, 1644, under that charter was established the first government on earth that granted full religious liberty.

While in England, Mr. Williams published his tract on "The Bloody Tenet of Persecution for the Cause of Conscience." Massachusetts never removed the sentence of banishment from Roger Williams, and did not recognize the charter of Rhode Island until 1656, though Mr. Williams periled his life among the Indians to save the Massachusetts colonies from massacre and destruction by the Pequot savages.

VI. Other Persecutions In Massachusetts

On July 20, 1651, Obadiah Holmes, John Clark, and John Crandall, Baptist ministers from Newport, Rhode Island,

(See **LIBERTY** on page 16)

LIBERTY . . .

(Continued from page 15)

were arrested near Lynn, Massachusetts, while preaching on the Sabbath, taken by the officers to the parish church in the afternoon, sent to the Boston jail, and subsequently fined — Mr. Holmes, thirty pounds (\$150), Mr. Clark, twenty pounds (\$100), and Mr. Crandall, five pounds (\$25).

The fines of Clark and Crandall were, after a while, paid; but Mr. Holmes was kept in Boston jail till September, when he was tied to the whipping-post and publicly whipped. His clothes were stripped off, and thirty lashes sank into his naked flesh, the executioner striking with all his might, and spitting upon his hands three times, so that he might do his utmost. His flesh was so torn and cut that for weeks afterwards he could only rest upon his hands and knees, even in his bed.

Two men who came up and shook hands with Mr. Holmes, after his whipping, John Hazel and John Spur, one not saying a word, and the other saying, "Blessed be the Lord," were fined and imprisoned for the act [Backus, p. 77].

When the news of these cruelties reached England, Sir Richard Saltonstall, formerly a magistrate in Massachusetts, sent over a vigorous protest, saying, "It doth not a little grieve my spirit to hear what sad

things are reported daily of your tyranny and persecution in New England, that you fine, whip, and imprison men for their consciences" [Backus, p. 78].

In 1653, the President of Cambridge College, Mr. Henry Dunster, preached a sermon, declaring that he found no Scriptural authority for infant baptism. And for this doctrine he was removed from the presidency [Backus, p. 83].

In 1657, Quakers were imprisoned in Boston, but Governor Bradford, of Plymouth, refused to imprison them. But his successor, Governor Thomas Prince, in June, 1658, scourged Humphrey Norton, a Quaker, [Backus, p. 91] in Plymouth.

In October, 1658, a law was made at Boston to banish Quakers on pain of death.

On October 27, 1659, William Robinson and Marmaduke Stevenson were hanged in Boston for returning after banishment, because they were Quakers.

On June 1, 1660, Mary Dyre, a Quaker, was also hanged there for the same offense; and William Leddra was hanged there March 14, 1661, for a like crime [Backus, p. 91].

King Charles, of England, put a stop to their hanging, but advised them to imprison instead. He was a little more lenient than these Boston Puritans. Yet many more dissenters died in prison in his reign than

were burnt at the stake by the bloody Queen Mary.

President Dunster's sermon in Cambridge on infant baptism awakened inquiry. In 1655, Thomas Gould, of Charlestown, refused to have his baby baptized, because he believed the practice unscriptural. For this they censured him in their church, and punished him in their courts, for more than seven years. On May 28, 1665, he and some others united and formed the first Baptist church in Boston [Backus, pp. 94, 95].

The magistrates issued warrants, requiring them to attend the established church. The General Court disfranchised them, and committed them to prison, and pursued them with fines and imprisonments for three years [Backus, p. 96]. In May, 1668, the General Court sentenced Thomas Gould, William Turner, and John Farnum to be banished; and because they would not go, they were imprisoned nearly a year; [Backus, pp. 97, 98, 99] and when a petition for the release of the prisoners was presented to the General Court, some who signed the petition were fined for so doing, and others compelled to confess their fault for reflecting on the court.

The Congregationalists of England strongly protested against these persecutions in Massachusetts. They said, in a letter to Captain Oliver, dated March 25, 1669, "Now must we

force our interpretations upon others Pope-like? How do you cast a reproach upon us who are Congregational in England, and furnish our adversaries with weapons against us? We blush, and are filled with shame and confusion of face when we hear of these things" [Backus, p. 101].

Here is proof that persecution is not a part of Congregationalism, but an error borrowed from Popery, which Congregationalists now strongly repudiate. Yet eight years after this protest from England, Dr. Increase Mather, of Boston, said, in his sermon before the authorities, "I believe that antichrist hath not at this day a more probable way to advance his kingdom of darkness than by a toleration of all religions and persuasions" [Backus, p. 119].

For fifty years, in the colony of Massachusetts Bay, no man could vote for their rulers unless he was a communicant in their churches.

When the first Baptist meeting-house was built in Boston, in 1679, a law was made to take it from them if they continued to meet in it. Therefore, they refrained for a while. News of that law was sent to England, and the king wrote to the rulers here, saying he expected them to allow liberty of con-

(See **LIBERTY** on page 17)

LIBERTY . . .

(Continued from page 16)

science to all good subjects, except Papists [Backus, p. 121].

The Boston Baptists, hearing of this letter from the king, ventured to meet in their house again, but in March, 1680, the door was nailed up by order of the court.

But it has since been opened, and the Baptist Missionary Union is located in that city, and one of Massachusetts' noblest governors a few years ago, George N. Briggs, was deacon of a Baptist church.

In 1684, the Massachusetts charter was revoked, and affairs were thrown into confusion, and the people into distress. King James, in 1687, published a declaration for liberty of conscience, and Dr. Mather, the minister of Boston, went to England and thanked the Popish king for his declaration for liberty of conscience to all [Backus, p. 125] — a great change, indeed, for Dr. Mather.

William succeeded James on the throne of England, and granted a new charter, in 1691, reserving the power to the king in council to disannul any law within three years of its enactment, intending thus to hinder persecution; and it did moderate the severities in Massachusetts, preventing imprisonment for conscience for fifty years, while Connecticut con-

tinued to imprison [Backus, p. 126]. But when the new charter came, the country was agitated about witchcraft, and twenty persons were executed on that account in four months. The General Court required every town to support an orthodox minister, and punished them if they neglected it.

In 1718, fourteen persons were imprisoned in Bristol, Massachusetts, for refusing to pay the salary of Rev. Mr. Craighead, the parish minister at Freetown. *Freetown*, indeed!

But in Boston, a happy change was taking place. At the ordination of Elisha Callendar as pastor of the Baptist church in Boston, May 21, 1718, Dr. Cotton Mather preached the ordination sermon, speaking strongly against the cruelties which the ruling powers had exercised against dissenters; and Dr. Increase Mather gave the hand of fellowship [Backus, p. 134, 135].

In 1720, Thomas Hollis, a Baptist in England, sent over money and founded a professorship of theology in Harvard College, with eighty pounds a year, and ten pounds each per annum to ten scholars of good character, four of whom should be Baptists, if any such there were [Backus, p. 128].

Will not some good friends in other churches now reciprocate these favors in the present Centennial movement, to

endow our colleges and theological seminaries?

In May, 1723, Philip Tabor, the Baptist minister, and three other assessors, in Tiverton and Dartmouth, were imprisoned in Bristol, for refusing to assess a tax upon the people for the support of the parish minister, and they were kept in prison until they could send to England and get the law set aside by the king and council [Backus, p. 140].

In 1728, Baptists and Quakers were exempted from such taxes if they lived within five miles of their own meeting, and regularly attended, provided they sent a list of their names to the court, in June, annually [Backus, p. 141].

But in March, 1729, in Rehoboth, twenty-eight Baptists, two Quakers, and two Episcopalians, were sent to Bristol jail for refusing to pay the parish ministers' tax.

At different times they scourged Mr. Baker in Cambridge, the chief mate of the London ship, imprisoned Thomas Gould, John Russell, Benjamin Sweetster, and many others, and fined them fifty pounds a man; took land from Sweetster, fined John Miles, James Brown, and Nicholas Turner [Backus, p. 149].

In Sturbridge, Massachusetts, five Baptists were arrested and imprisoned in Worcester jail, and their property seized for the minister's tax, from 1749 to

1751 [Backus, p. 134].

VII. PERSECUTIONS IN CONNECTICUT

In Connecticut, church and state were also united much as in Massachusetts. At Norwich, in 1709, Richard Bushnell and Joseph Backus withdrew from the parish church on account of its tyranny, and for this act they were expelled from the Legislature of Connecticut [Backus, p. 149]. Every town was required to support an orthodox minister, or be indicted by the grand jury, and suffer penalties.

In 1740, Whitefield, the great preacher, traveled through New England, and preached with wonderful power and success, and was soon followed by Gilbert Tenant and Jonathan Edwards, stirring the hearts of the people as they never had been before upon this continent. Yet in 1741, Connecticut passed a law against any minister preaching in the parish of another without his consent.

In 1742, Mr. Robbins, of Branford, a Congregational minister, preached for a Baptist minister in Wallingford, at his request, but the Congregationalists expelled him from their consociation for this act [Backus, pp. 155, 171].

In the same year, several Congregational ministers were imprisoned

(See **LIBERTY** on page 18)

LIBERTY . . .

(Continued from page 17)

for preaching in another parish, without the consent of the parish minister. Itinerants were arrested and carried out of the state. One of their laws fined a man ten shillings who drew off from the parish minister and attended another place of worship [Backus, p. 156].

Two Presbyterian churches had been formed, one in New Haven, and one in Milford. The Legislature, in May, 1743, enacted that these should “not take benefit of the act of toleration” [Backus, p. 159]. Mr. John Owen, of Groton, was ordered before their Legislature for preaching against their laws. Rev. Dr. Samuel Finley, a Presbyterian minister from New Jersey, and afterwards President of New Jersey College, was taken up by authority and carried as a vagrant out of their government. And when he came back and preached at New Haven, his friends concealed him on week days, but an officer came on the Lord’s day, seized him, and carried him away; and the Legislature, in October, 1743, enacted that any minister who should do so again should be imprisoned until he gave a bond of a hundred pounds not to do so any more [Backus, p. 160]. Owen and Pomroy were brought before the Legislature, and were

compelled to confess, pay fines, or go to prison.

In 1743, Rev. Elisha Paine, a faithful Congregational minister in Connecticut, was arrested for preaching in Woodstock, which then belonged to Massachusetts, and sent to Worcester jail, and kept from February to May [Backus, p. 162]. The next year he was imprisoned in Windham for preaching without the consent of the parish minister.

In 1744, John and Ebenezer Cleaveland were expelled from Yale College for attending another church in vacation [Backus, p. 163].

In the same year, the church in Canterbury refused to support a minister whom the authorities imposed upon them, and for fifteen years had their goods torn away and their persons imprisoned at different times [Backus, p. 164].

On January 5, 1746, Thomas Marsh was seized and imprisoned in Windham, Connecticut, because the next day he was to be ordained as a separate Congregational minister [Backus, 165].

In 1747, at Hartford, three ministers were imprisoned for preaching without consent of the parish minister — Mr. Palmer, four months, Mr. Frothingham, five months, and Mr. Paine, eleven months; and many others suffered the like [Backus, 166].

Three members of the Legislature, Captain Obadiah Johnson, of Canterbury, Captain Thomas Stevens, of Plainfield, and Captain Nathan Jewet, of Lynn, were expelled for being members and deacons in these separate churches.

In 1752, Samuel Backus was imprisoned at Norwich twenty days, for refusing to pay the minister’s tax, and his aged, widowed mother, on the 15th of October, was seized by the tax collector and taken away to prison on a dark and rainy night at nine o’clock, and there remained for thirteen days [Backus, p. 173]! Several others were imprisoned at the same time for the same offense. They afterwards imprisoned her brother, while he was a member of the Legislature, for similar taxes. Others were imprisoned in New London and other places [Backus, p. 190].

At Ashfield, Connecticut, in 1770, three hundred and ninety-eight acres of land belonging to Baptists were seized and sold to pay the minister’s tax. In vain for three years they sought relief from the Legislature, and finally they appealed to the king and council, and got the law disannulled. Yet other similar laws were enacted, and some of the obnoxious laws were not repealed in New England until 1834 [Dr. Curry, p. 30].

Up to the very dawning

of the American Revolution, these struggles for religious liberty, and the separation of church and state, were heroically made, and these suffering endured.

VIII. Persecutions In Virginia

Here the first permanent colony was established in America, the charter bearing date 1606, fourteen years before the Pilgrims landed at Plymouth.

The charter of Virginia established the Church of England, or the Episcopal Church, in that colony. It required that “the true word and service of God and Christian faith be preached, planted and used, according to the doctrine, rites, and religion now professed and established within our realm.”

The colonial government enacted laws against dissent, providing for building houses of worship and supporting the clergy, compelling the baptism of infants, attendance on public worship, use of the Book of Common Prayer, conformity to the orders and constitution of the Church of England, and *for preventing preaching, celebration of marriage, and public worship by dissenters* [Curry’s Address, p. 32, 33].

Here were church and state united by a very different class from the

(See **LIBERTY** on page 19)

LIBERTY . . .

(Continued from page 18)

Puritans of New England. A Southern writer, Dr. Howell [Howell's "Early Baptists of Virginia," p. 35], thus contrasts the people of the two colonies: "The Puritans were rough, determined, intrepid, and their religion partook largely of the elements of pride and fanaticism. The people of the South were cavaliers, soft, polished, courtly; proud in their manners; loyal in the highest degree to the English government; not austere nor scrupulous in their personal religion, but more intolerant of any departures from its external forms than were their Puritan neighbors."

The charter itself required that dissenters be arrested and imprisoned, and unless they thoroughly reformed, were to be sent as prisoners to England to receive condign punishment [Howell, p. 37].

The Code of Sir Thomas Dale, the first published for the government of the colony, dated 1611, required every man or woman in the colony, or who should afterward arrive, to give account of their faith and religion to the parish minister, and if not satisfactory to him, they should repair often to him for instruction; and if they refused to go, the Governor should cause the offender for the first offense to be whipped; for the second

refusal to be whipped twice and to acknowledge his fault on the Sabbath day in the congregation; and for the third offense to be *whipped every day* until he complied [Howell, p. 38].

Rather strong church discipline!

The *Code*, as it was called, changed somewhat with each successive Governor; but most of the laws were re-enacted under each Governor, and these or similar persecutions continued.

In 1657, Virginia enacted laws of the severest character against the Quakers, and in 1661-62, imposed a fine of fifty pounds of tobacco for every failure to attend the parish church on Sunday, unless necessarily confined at home; and twenty pounds sterling (about one hundred dollars) for each month's absence of a dissenter or non-conformist from the established parish church [Howell, *Early Baptist of Virginia*, pp. 42, 43]; and imposed a fine of two thousand pounds (a ton!) of tobacco for neglecting to have an infant baptized [Howell, pp. 45, 46].

Quakers and Baptists suffered cruelly under such enactments. Under the laws of the colony citizens were disfranchised and banished, and members of the House of Burgesses, as their Legislature was called, were expelled for their religious opinions.

Men and women were indicted and fined for not going to church. The records of Middlesex Court show a number of such trials and convictions in 1771-73 [Curry's Address, p. 35], so near the period of the Revolution and Declaration of Independence.

Some Baptist ministers, as in Accomac County, were arrested and imprisoned as vagrants; some were pulled down from the stands, insulted and whipped, and many were imprisoned for preaching the gospel not according to the established church [Curry, p. 36].

Elders John Waller, Lewis Craig, and James Childs were seized at meeting, June 4, 1768, dragged before the magistrate and imprisoned for forty-three days in Fredericksburg, Spottsylvania County, Virginia [Baptist Memorial, 1845, p. 130].

In 1770, elders William Webber and Joseph Anthony were imprisoned in Chesterfield jail three months [Baptist Memorial, 1845, p. 36].

In August, 1771, in Middlesex County, elders John Waller, William Webber, with Mr. Wofford, Robert Ware, Richard Falkner, and James Greenwood, were arrested while at worship, the ministers dragged from the stand, and some were thrust into the jail at Urbanna. Mr. Wofford was

severely scourged, and carried the scars to his grave. They commanded him to leave the county by noon of the next day. At the same time there were confined in Caroline jail six other Baptists — Lewis Craig, John Burns, John Young, Edward Herndon, James Goodrick, and Bartholomew Cheming [Virginia Baptist Minutes, p. 80]. While thus confined they preached through the grated windows of their prisons to crowds who gathered around [Virginia Baptist Minutes, p. 80]. The father of Henry Clay was thus imprisoned, as a Baptist minister, in Virginia, as I was informed by Rev. Porter Clay, a brother of Henry Clay.

James Ireland, formerly a Scotch Presbyterian, but then a Baptist minister, was dragged from the stand while praying, and imprisoned in Culpeper, Virginia. Some tried to blow him up with gunpowder under the floor of his prison, but it only tore up some of the boards. An effort was also made to suffocate him by burning brimstone at the door and window of his prison. A scheme was also formed to poison him [Virginia Baptist Minutes, p. 120].

In the same county, Saunders, Craig, Maxwell, Corble, and Ammon were imprisoned for preaching. Maxfield and Banks, laymen, were arrested for

(See **LIBERTY** on page 20)

LIBERTY . . .

(Continued from page 19)

holding a prayer meeting, and Delany — not a Baptist — for allowing a meeting to be held in his house. But now, on the very site of that old jail, stands a Baptist church, with more than two hundred members [Curry, pp. 37, 38].

In 1772, says Dr. Curry, Greenwood and Lovall were arrested and sent to King and Queen jail. In 1774, in Essex County, were imprisoned Waller, Shackelford, Ware, and Lewis. In the same year James Madison, afterwards President of the United States, wrote to a friend in Pennsylvania, saying, “That diabolical, hell-conceived principle of persecution rages among some, and, to their eternal infamy, the clergy can furnish their quota of imps for such purposes. There are at this very time in the adjacent county not less than five or six well-meaning men in close jail for publishing their religious sentiments, which in the main are very orthodox” [Curry, p. 38].

Says Dr. Curry, the President of Richmond College, “Time would fail to tell of the persecutions in Lunenburg, Orange, Farquier, Caroline, Richmond, etc. Dr. Hawks, the historian of the Episcopal Church of Virginia, says: ‘No dissenters in Virginia experienced, for a time, harsher treatment than did

the Baptists. They were beaten and imprisoned, and cruelty taxed its ingenuity to devise new modes of punishment and annoyance.’”

It is recorded by Dr. John M. Peck [Baptist Memorial, 1845, p. 131], that about the year 1770, when three Baptist ministers were to be tried at Fredericksburg, Virginia, Patrick Henry, the great orator, rode some sixty miles to attend the trial, and unexpectedly entered the court room as the indictment was being read. He listened as they were accused “of preaching the gospel of the Son of God,” contrary to Virginia law. When the indictment had been read, and the prosecuting attorney opened the case, Patrick Henry, having glanced over the indictment, arose and addressed the court:

“May it please your worships, I think I heard read by the prosecutor, as I entered this house, the paper I hold in my hand. If I have rightly understood, the king’s attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment three inoffensive men, before the bar of this court, for a crime of great magnitude, as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as if a crime, that these

men are charged with? What! ‘For preaching the gospel of the Son of God’.” Swinging the indictment three times around his head, he exclaimed: “Great God! May it please your worships, in a day like this, when truth is about to burst its fetters, when mankind are about to be aroused to claim their natural and inalienable rights; when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power are about to be dissolved — at such a period, when liberty — liberty of conscience is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here today in this indictment! If I am not deceived, according to the contents of this paper I now hold in my hand these men are accused of preaching the gospel of the Son of God! GREAT GOD!!” And with similar words, thrice repeated, he inquired: “What law have they violated?” The judge could endure it no longer, and bade the sheriff dismiss those men.

IX. Struggles For Religious Liberty In Other Colonies

In 1632, the Charter of Maryland was granted to George Calvert, Lord Baltimore, a Roman Catholic. But he did not live to plant the colony under

it. His son, Cecil Calvert, planted the colony [Goodrich’s History, U.S., p 92]. This charter gave much greater toleration than that of Virginia, and under it, in 1649, a law was passed allowing general religious liberty, *with some important and sad exceptions*. It denounced *death and forfeiture* of goods against any who should deny the Godhead of any of the three Persons of the Trinity, *and fine, whipping, and banishment* against all who should utter any reproachful words or speeches respecting the Virgin Mary, and provided specially that no Roman Catholic should be molested [Curtis, pp. 41, 42].

This law would have put to death Unitarians and infidels; yet Archbishop Hughes has had the audacity to claim that Lord Baltimore and the Maryland colony were the first to establish religious liberty in this country. All honor to Lord Baltimore and to Maryland for what they did in the cause of religious liberty. We wish they had done more!

In other colonies there were more or less of disabilities in regard to rights and privileges as citizens on account of religious belief, yet but little active persecution and punishments outside of Massachusetts, Connecticut, and Virginia. It will be borne in mind that

(See **LIBERTY** on page 21)

LIBERTY . . .

(Continued from page 20)

Massachusetts and Connecticut for a long time included Maine, New Hampshire, and Vermont.

New York and New Jersey were settled by the Dutch. The Quakers, who had been so grievously persecuted in Massachusetts, Connecticut, and Virginia, settled Pennsylvania under the charter obtained by William Penn, in 1681. We might expect from them the guarantee of full religious liberty, and they did grant it — pretty near, but not quite.

William Penn, the son of a Baptist, but by conviction a Quaker, provided “that all persons who confess and acknowledge the Almighty and Eternal God to be the Creator, Upholder, and Ruler of the world ... shall in no ways be molested nor compelled to frequent or maintain any religious worship.” Yet only those who professed “faith in Jesus Christ” were allowed to become freemen and enjoy the rights of suffrage — a clause which would exclude the infidel, the Jew, and even the Hixite Quakers of the present day [Curtis, p. 43].

George Keith, a Quaker, was fined and imprisoned by the Quaker magistrates in Philadelphia for vigorously opposing certain views of “*plenary inward illumination*,” which he believed would do

much mischief by practically setting aside the written word of God. When his case finally came before Judge John Holmes, a Baptist, he decided that “it was a religious dispute, and therefore not fit for the civil courts” [Curtis, p. 45]. This occurred about 1689. □

INFIDEL . . .

(Continued from page 7)

tyranny of a minority, the very thing that our Forefathers left Europe for. Jefferson and our Forefathers would denounce us.

The Supreme Court ruled against student-led prayer at football games at Santa Fe, Texas. Only two families objected, a Mormon and a Catholic and the rights of hundreds of other families and students were denied. This is not democracy, but anti-God tyranny and dictatorship. After serving as President, Jefferson led in establishing the University of Virginia and directed that all students attend chapel *daily* to pray and hear the Bible read and preached!

President Thomas Jefferson’s Prayer

On March 4, 1805, President Jefferson issued the following National Prayer for Peace: “Almighty God, Who has given us this good land for our heritage, We humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor

and glad to do Thy will. Bless our land with honorable ministry, sound learning, and our manners. Save us from violence, discord, and confusion, from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitude brought hither out of many kindreds and tongues.

“Endow with Thy spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that obedience to Thy law, we may show forth Thy praise among the nations of the earth.

“In time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail, all of which we ask through Jesus Christ our Lord. Amen.” Oh, how we need Jefferson’s prayer today! — The Missionary Challenge. □

FILL . . .

(Continued from page 5)

monettes that go off like a glass of soda pop certainly do not interest thinking people. This kind of preaching and teaching has done its part in robbing our churches of hearers. The people have been fed milk, skimmed milk at that, until they are milk sick and their poor souls are almost starved. Preaching which does not

have beneath it some principle as eternal as the God from whence it came, will never grasp and hold the attention of thinking people. So, if we would fill the pews with people and hold them, fill the pulpit with the gospel. The man who preaches the gospel in its fullness and entirety, its purity and the power, with earnestness, will have appreciative and responsive hearers! □

Looking Unto Jesus

The cost of discipleship very often lies in turning the eye from the better to the best. Dr. Henry Jewett once described how, at the coronation of Edward VII, he sat in Westminster Abbey and watched the honorable assembling of princes, princesses, earls, dukes, and so on. He said:

“There was much bowing and respect shown as these people of high degree entered, but when the king arrived all eyes left the people of lesser rank and were fastened on the king.”

“So,” said Dr. Jewett, “literature, music, art and science hold our respectful attention, but when Jesus Christ comes into our heart and life, He must be KING, and all lesser subjects must take a lesser place!”

Plan for more than you can do, Then do it. Bite off more than you can chew, Then chew it. Hitch your wagon to a star, Keep your seat, and there you are.

Fundamental Baptist News Service

By David Cloud

Another Worldly CCM Musician. -- Jack Valesquez is one of the most popular CCM musicians on the charts today. She is also a "crossover" success with mainstream Latino hits. She is now starring in the 20th Century Fox movie "Chasing Papi." The movie "revolves around three desperate women — a buttoned down lawyer from Chicago, a Miami cocktail waitress, and a wealthy, sheltered New Yorker — who discover they have something in common: the irresistible man who has been dating all three of them." In his article "Chasing Papi, Finding Jack," Kevin McCullough warns: "Her character, 'Patricia,' fundamentally promotes things difficult for a serious evangelical Christian to defend. Along the way her character promotes use of alcohol, astrology, grand theft, fraud and casual sex." McCullough also notes that Valesquez appeared on the Spanish language talk show "Christina" and participated in "the contest of finding the sexiest Latino male in America, giggling, laughing and touching the men as they move in their g-strings..."

Killing Ants Punishable By Law in Germany. — A new law in Germany forbids home and property owners to destroy an ant hill or nest (The Scotsman, April 30). Some 85 ant-protection officers have been appointed to protect the nation's ants. Home-owners who are plagued by ants must apply for a permit from their local forestry office to have the ants moved to local woods. Ant officer Dieter Kraemer warned: "People with an ant hill in their garden must under no circumstances resort to the use of poison. This is a violation of federal nature protection laws and punishable with hefty fines."

* * *

Ban Against Iban Bible Revoked. — On April 25 we reported that Malaysia, which is largely Islamic, had issued a ban on 35 books, including the Iban translation of the Bible. We are glad to report that the Malaysian government has revoked that ban after Christian leaders approached Acting Prime Minister Abdullah Badawi.

* * *

Supreme Court

Rejects Appeal On Display Of Ten Commandments. — On April 28, the U.S. Supreme Court upheld a federal appeals court ruling that the display of the Ten Commandments at the state Capitol in Kentucky would violate the mythical "separation of church and state" principle. The six-foot-tall granite monument was displayed from 1971 to 1980, when it was moved to storage to make room for construction (Reuters, April 28). In 2000, the American Civil Liberties Union and five individuals sued to have the display permanently barred. The federal appeals court ruled in their favor, claiming that the monument constituted governmental endorsement of religion. We wonder how it could be unconstitutional when even the Supreme Court itself cited the Bible in days gone by and when Bible verses were commonly carved into government buildings throughout the course of America's history until these very recent and more "enlightened" times.

Humanists Are Never Wrong. — Have you noticed that the secular humanists, who are largely in control of Western society today, almost never admit they are wrong? They endlessly spew forth their "wisdom" on every social, political, and economic issue, but when their policies produce confusion and destruction, they refuse to admit that

such is the case. Instead, they propose more liberal humanism as the solution to the problems liberal humanism has created.

* * *

Sexual Revolution. — Secular humanists have fought for a "sexual revolution" which "liberates" mankind from the "shackles" of biblical morality and marriage. It is obvious that this revolution has been anything but liberating and has produced disaster across the land. Sex outside of marriage has resulted in psychological disaster, rampant divorce with all its attendant hurts, rampant sexual disease, abuse of children, twisted violence, massive moral perversion. What do the humanists say about this? They deny that their policies are the problem and continue to scoff at religion and morality. They believe a little more sex education, a little more sexual license, a little more freethinking will win the day.

* * *

The Welfare State. — Secular humanists have built the welfare state, becoming modern-day Robin Hoods, robbing from the rich and giving to the poor. The problem with these socialist do-gooders is that they use other people's money, contributed unwill-

(See **FBNS** on page 23)

FBNS . . .

(Continued from page 22)

lingly, to pay for their supposed good deeds. It is obvious that the welfare state has failed to get rid of poverty. The socialistic policy of taxing workers to give to the indigent has resulted in the creation of a permanent and rapidly growing class of citizens who refuse to work. Isn't that a surprise! If you give someone a stipend and do not require him to work, surprise, surprise, in many cases, he won't work! Such a policy also discourages the ones who do work, because they are taxed so that their loafing neighbors can have food stamps. The welfare state has ruined the family in multitudes of cases. The lazy father is not discouraged from running out on the wife and children. What does it matter, the state will pick up the tab? Further, if the woman is "single" she gets the welfare check, but if the man is home she doesn't. "In one housing project, in Atlanta, Georgia, where 1700 people live, only 42 are employed, and the average age of the grandmother is 32" (Judianne Densen-Gerber, "The Next Generation Is at Stake"). And the more children a welfare woman has, the more money she gets from the state. The children growing up in this environment are damaged. At the turn of the century America did not have a

welfare system, and the incidence of indigence and broken families was tiny. Today we have a multi-billion dollar welfare system and the incidence of these social ills is mushrooming. What do the humanists say about this? They propose even more welfare! Liberalized Divorce Laws. — Secular humanists have been at the forefront of liberalizing divorce laws. It is obvious that the result has been massive destruction throughout our society. "No contest" divorce laws have produced huge numbers of divorces as compared to a few decades ago when divorce was a social taboo and was not easy to obtain. These increased divorces have in turn produced a generation of hurting children who too often grow up to reproduce the same miserable process. Prior to World War II more than 80 percent of children grew up with biological parents; today only half do. Each year more than a million children experience family breakup and about as many are born out of wedlock. The results have been tragic. Nationally, over 70 percent of juveniles in state reform institutions come from homes without both parents present" ("Divorce and Kids: The Evidence Is In," Reader's Digest, July 1993). Researchers have discovered that more than 80% of the adolescents in psychiatric hospitals come from broken

families (Newsweek, June 8, 1992). Approximately three out of four teenage suicides occur in households where a parent is absent. A study that tracked every child born on the island of Kauai in 1955 for thirty years found that "five out of six delinquents with an adult criminal record came from families where [a parent] was absent" (Ibid.). The miserable phenomenon of child abuse has also increased in pace with divorce. The humanistic society in which divorce has been made commonplace and simple has produced ruination, but what do the humanists say about this? They propose even more humanistic social manipulation as the solution.

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Removing God From Public Schools. — Secular humanists have fought to take the Bible, prayer, moral absolutes, and discipline out of public schools. We must weep over the results. Since humanistic philosophy began to dominate school policy in the '60s and '70s, backed by unconstitutional Supreme Court decisions, we can trace the effect plainly. In 1962 The Supreme Court banned prescribed prayer in the public classroom. Subsequent cases have banned Bible reading, Creation Science, even the Ten Commandments. The undying hostility

of secular humanists to religious influence in the schools is seen in a 1985 Supreme Court ruling that forbade even a one-minute period for silent prayer or meditation! The court's majority claimed they were merely pursuing a course of complete governmental neutrality toward religion. Sure, and we believe in the tooth fairy, too. Since the 1960s the public schools of our land have put forth the myth of evolution whereby the children are taught that they are mere animals. The truth of creation, whereby the children are taught they are morally responsible creatures made in God's image, has been totally rejected. In 1987 the Supreme Court struck down a Louisiana law that required teachers to give equal time to the teaching of Creation Science. This sowing to the wind has reaped a whirlwind. Violence in the schools has increased dramatically. The top seven offenses in public schools in 1940, according to educators, were talking, chewing gum, making noise, running in the halls, getting out of turn in line, wearing improper clothing, and not putting paper in wastebaskets. That was still true in the '50s and even early '60s, when I was in the public school system. But by the 1980s, the top seven offenses were rape, robbery, assault, burglary, arson, bombings, and mur-

(See **FBNS** on page 24)

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(Continued from page 23)

der. The rate of juvenile delinquency and violent crime perpetrated by children has increased dramatically since moral absolutes and discipline were removed from the schools. From 1950 to 1977 the arrest rate for the age group under 18 increased from 200 to 6,500 per 100,000—an increase of 3,200%! Drug abuse has increased dramatically among public school children. Dr. Mitchell Rosenthal, a child psychiatrist and president of Phoenix House Foundation, says, “Youthful drug abuse today is our society’s most terrifying problem. There has been no time in our recent or remote history when so much of our society has been stoned or drunk so much of the time.” The number of children born out of wedlock has increased dramatically. White teenagers’ out-of-wedlock births have increased 800% in 40 years. Nearly 600,000 babies are born each year to girls between 10 and 18 years old; that is more than 1,600 per day. According to the Centers for Disease Control in Atlanta, the suicide rate among young people has multiplied four times between 1950 and 1990; more than 4,000 youths between 15 and 24 kill themselves each year (Seattle Post-Intelligencer, May 12, 1993). “Interviews

with juvenile justice officials around the country indicate that the age at which youngsters are committing serious crimes is declining steadily, and that cases that seemed like bizarre anomalies a few years ago are now becoming more common. . . . Daniel P. Dawson, chief of the juvenile division for the ninth circuit state attorney’s office in Orlando, Florida, said, “Not only is the age dropping at which kids are getting involved in crime, but the violent crimes are being committed by younger and younger kids. Four or five years ago, even two or three years ago, it was very unusual to see a child younger than 12 or 13 in the system, particularly with multiple charges. Now you see kids age 7, 8 or 9 come in with a whole string of burglaries” (International Herald Tribune, Feb. 5, 1987). By the 1970s, the U.S. Senate Committee on the Judiciary published a report entitled *Our Nation’s Schools — A Report Card*, which concluded that the “level of violence and vandalism is reaching crisis proportions which seriously threatens the ability of our educational system to carry out its primary functions.” Further, by every standard, learning has declined dramatically in this same period. In April 1983 a special government report entitled *A Nation at Risk* was published. It stated: “Our Nation is at risk. Our once unchallenged pre-

eminence in commerce, industry, science and technological innovation is being overtaken by competitors throughout the world. . . . The educational foundations of our society are presently being eroded by *a rising tide of mediocrity that threatens our very future as a nation and a people*. The report stated that the sharp decline in learning in American schools happened *in one generation*. The report noted that “The College Board’s Scholastic Aptitude Tests (SAT) demonstrate a virtually unbroken decline from 1963 to 1980. Average verbal scores fell over 50 points and average mathematics scores dropped nearly 40 points” (William Jasper, “Who Shall Teach?” The New American, Sept. 28, 1987). In his 1992 book *Dumbing Us Down*, John Gatto

observed that the U.S. education system is irreparable. He said the public schools function like cysts, “impenetrable, insular bodies that take our money, our children, and our time and give nothing back.” The McGuffey’s Fourth and Fifth grade readers of the 1800s provide a real challenge to many college students today! Is all of this mere coincidence? Come now! But what does the liberal humanist say about these things? He proposes a more powerful National Education Association, more sex education, more moral license, more psychological counselors, more feminism, more entertainment, more months in school, children starting school at an even young age. And above all he proposes more *money* so more humanism can be advanced in the education system!

Death to Theocracy

By Robert W. Tracinski

The Bush administration has been right in recent weeks to focus attention on Iran — but not because of the threat that Iran might build nuclear weapons. Iran is the source of a much more powerful weapon of mass destruction that already has been unleashed against the West: the ideology of Islamic theocracy, with its tactic of state-sponsored terrorism.

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To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old!

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The person lowest in the scale of human depravity is the person who remains a member of a church and then works to the detriment of that church!