

The Silence of Pastors On Abortion & Sodomy is similar to Their Silence, in the 1800's, On Slavery

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Abortion, in the USA, was legalized in 1973, by the Supreme Court members who were Democrats, and not by Congress (the people). Sodomy was legalized in the USA in 2003 by the same means. Homosexual marriage was legalized in the USA in 2015 by the same means. The Democratic Party has included in it's platform all three sins. (Appendix A) 50% of Roman Catholics and Protestants are members of the Democratic Party, excluding Mormons, who are 70% Republicans. These so-called Christians who are Democrats, who condone and vote for the above sins, are members in good standing in their Churches. What kind of Pastors allow this wickedness to reside in their Churches, which is in absolute rebellion to the commandments given to us in 1 Corinthians 5? History is repeating itself because the same downward slide, the same degeneration, the same malignant cancer in the Body of the Christ occurred in the 1800's, concerning the sins of the Democratic Party, which was Slavery. (Appendix B) Pastors, also became silent on this evil, as can be witnessed in the following testimony, which was written in 1853 by Harriet Beecher Stowe, who was the author of 'Uncle Tom's Cabin.'

The Influence of the American Church on Slavery

(Taken from, "A Key to Uncle Tom's Cabin," 1853, by Harriet Beecher Stowe, pg. 474-478,)

If we look over the history of all denominations, we shall see that at first they used very stringent language with relation to slavery. This is particularly the case with the Methodist and Presbyterian bodies, and for that reason we select these two as examples. The Methodist Society especially, as organized by John Wesley, was an anti-slavery society, and the Book of Discipline contained the most positive statutes against slave-holding. The history of the successive resolutions of the conference of this church is very striking. In 1780, before the church was regularly organized in the United States, they resolved as follows:

The conference acknowledges that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and true religion; and doing what we would not others should do unto us.

In 1784, when the church was fully organized, rules were adopted prescribing the times at which members who were already slave-holders should emancipate their slaves. These rules were succeeded by the following:

Every person concerned, who will not comply with these rules, shall have liberty quietly to withdraw from our Society within the twelve months following the notice being given him, as aforesaid; otherwise the assistants shall exclude him from the Society.

No person holding slaves shall in future be admitted into the Society, or to the Lord's Supper, till he previously comply with these rules concerning slavery.

Those who buy, sell, or give [slaves] away, unless on purpose to free them, shall be expelled immediately.

In 1801:

We declare that we are more than ever convinced of the great evil of African slavery, which still exists in these United States.

Every member of the society who sells a slave shall immediately, after full proof, be excluded from the society, &c.

The Annual Conferences are directed to draw up addresses for the gradual emancipation of the slaves, to the Legislature. Proper committees shall be appointed by the Annual Conferences, out of the most respectable of our friends, for the conducting of the business; and the presiding elders, deacons, and traveling preachers, shall procure as many proper signatures as possible to the addresses, and give all the assistance in their power, in every respect, to aid the committees, and to further the blessed undertaking. Let this be continued from year to year till the desired end be accomplished.

In 1836, let us notice the change. The General Conference held its annual session in Cincinnati, and resolved as follows :

Resolved, by the delegates of the Annual Conferences in General Conference assembled, that they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave, as it exists in the slave-holding States of this Union.

These resolutions were passed by a very large majority. An address was received from the Wesleyan Methodist Conference in England, affectionately remonstrating on the subject of slavery. The Conference refused to publish it. In the pastoral address to the churches are these passages:

*It cannot be unknown to you that the question of slavery in the United States, by the constitutional compact which binds us together as a nation, is left to be regulated by the several State Legislatures themselves; and thereby is put beyond the control of the general government, as well as that of all ecclesiastical bodies, it being manifest that in the slave- holding States themselves the entire responsibility of its existence, or non-existence, rests with those State Legislatures. * * * * These facts, .which are only mentioned here as a reason for the friendly admonition which we wish to give you, constrain us, as your pastors, who are called to watch over your souls, as they must give account, to exhort you to abstain from all abolition movements and associations, and to refrain from patronizing any of their publications...*

The subordinate conferences showed the same spirit.

In 1836, the New York Annual Conference resolved that no one should be elected a deacon or elder in the church unless he would give a pledge to the church that he would refrain from discussing this subject.

In 1838 the Conference resolved:

As the sense of this Conference, that any of its members, or probationers, who shall patronize Zion's Watchman, either by writing in commendation of its character, by circulating it, recommending it to our people, or procuring subscribers, or by collecting or remitting moneys, shall be deemed guilty of indiscretion, and dealt with accordingly.

It will be recollected that Zion's Watchman was edited by Le Roy Sunderland, for whose abduction the State of Alabama had offered fifty thousand dollars.

In 1840, the General Conference at Baltimore passed the resolution that we have already quoted, forbidding preachers to allow colored persons to give testimony in their churches. It has been computed that about eighty thousand people were deprived of the right of testimony by this Act. This Methodist Church subsequently broke into a Northern and Southern Conference. The Southern Conference is avowedly all pro-slavery, and the Northern Conference has still in its communion slave-holding conferences and members.

Of the Northern Conferences, one of the, largest, the Baltimore, passed the following:

Resolved, that this Conference disclaims having any fellowship with abolitionism. On the contrary, while it is determined to maintain its well-known and long-established position, by keeping the traveling preachers composing its own body free from slavery, it is also determined not to hold connexion with any ecclesiastical body that shall make nonslaveholding a condition of membership in the church, but to stand by and maintain the discipline as it is.

The following extract is made from an address of the Philadelphia Annual Conference to the societies under its care, dated Wilmington, Del., April 7, 1847:

*If the plan of separation gives us the pastoral care of you, it remains to inquire whether we have done anything, as a conference, or as men, to forfeit your confidence and affection. We are not advised that even in the great excitement which has distressed you for some months past, any one has impeached our moral conduct, or charged us with unsoundness in doctrine, or corruption or tyranny in the administration of discipline. But we learn that the simple cause of the unhappy excitement amongst you is, that some suspect us, or affect to suspect us, of being abolitionists. Yet no particular act of the Conference, or any particular member thereof, is adduced as the ground of the erroneous and injurious suspicion. We would ask you, brethren, whether the conduct of our ministry among you for sixty years past ought not to be sufficient to protect us from this charge? Whether the question we have been accustomed, for a few years past, to put to candidates for admission among us, namely, Are you an Abolitionist and, without each one answered in the negative, he was not received, ought not to protect us from the charge. Whether the action of the last Conference on this particular matter ought not to satisfy any fair and candid mind that we are not, and do not desire to be, abolitionists? * * * We cannot see how we can be regarded as abolitionists, without the ministers of the Methodist Episcopal Church South being considered in the same light. * * * * **

Wishing you all heavenly benedictions, we are, dear brethren, yours, in Christ Jesus,
J. P. DURBIN,
J. KENNADAY,
IGNATIUS T. COOPER, Committee.

Harriet Beecher Stowe stated, "The slave [Democrat] power has been a united, consistent, steady, uncompromising principle. The resisting element has been for many years,

wavering, self-contradictory, compromising...The perfect inflexibility of the slave-system [today's, abortion & sodomy], and its absolute refusal to allow any discussion of the subject, has reduced all those who wish to have religious action in common with slave-holding [Democrat] churches to the alternative of either giving up the support of the South [Democrats] for that object, or giving up their protest against slavery [today's, abortion & sodomy, silent pastors]...The decision has always gone in this way: The slave power [Democrats] will not concede, we must. The South [Democrats] says, "We will take no religious book that has anti-slavery [today's, anti-abortion/sodomy] principles in it." The South [Democrats] will not give up, so we must."¹

Today, if Slavery was legal, kept in place by the Democratic Party, our Pastors would still allow Democratic members of their Church to remain its members, avoiding the subject for the Church's self-interest. Democratic State and Federal Congressional members, who give money to abortionists and support homosexuality go to their Protestant and Roman Catholic Churches, being welcomed each Sunday by their Pastors. Yahweh has commanded us, in 1 Corinthians 5:9-13, to "...not to be mixing yourselves up with fornicators;—Not at all, meaning the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together, For what have I to do to be judging them who are without? Do, ye, not judge, them who are within, Whereas, them who are without, Yahweh, judgeth? Remove ye the wicked man from among, yourselves." John Wesley obeyed this commandment, when he said,

"Every person concerned, who will not comply with these rules [no slavery], shall have liberty quietly to withdraw from our Society within the twelve months following the notice being given him, as aforesaid; otherwise the assistants shall exclude him from the Society. No person holding slaves shall in future be admitted into the Society, or to the Lord's Supper, till he previously comply with these rules concerning slavery. Those who buy, sell, or give [slaves] away, unless on purpose to free them, shall be expelled immediately."

Where are our John Wesley's today? Billy & Franklin Graham are silent when it comes to the wickedness of the Democratic Party. Let us demand our Pastors to live up to the Standard of Yahweh's Word when it comes to abolishing abortion and sodomy; sins which are promoted by the members of the Democratic Party. These wicked members should be told to repent of their ways by leaving the Democratic party or leave our Churches!

¹ Key to Uncle Tom's Cabin, pg. 495-496.

Appendix A

Securing Reproductive Health, Rights, and Justice

Democrats are committed to protecting and advancing reproductive health, rights, and justice. We believe unequivocally, like the majority of Americans, that every woman should have access to quality reproductive health care services, including safe and legal abortion—regardless of where she lives, how much money she makes, or how she is insured. We believe that reproductive health is core to women’s, men’s, and young people’s health and wellbeing. We will continue to stand up to Republican efforts to defund Planned Parenthood health centers, which provide critical health services to millions of people. We will continue to oppose—and seek to overturn—federal and state laws and policies that impede a woman’s access to abortion, including by repealing the Hyde Amendment. We condemn and will combat any acts of violence, harassment, and intimidation of reproductive health providers, patients, and staff. We will defend the ACA, which extends affordable preventive health care to women, including no-cost contraception, and prohibits discrimination in health care based on gender.

Lesbian, Gay, Bisexual, and Transgender People

Democrats believe that LGBT rights are human rights and that American foreign policy should advance the ability of all persons to live with dignity, security, and respect, regardless of who they are or who they love. We applaud President Obama’s historic Presidential Memorandum on International Initiatives to Advance the Human Rights of Lesbian, Gay, Bisexual, and Transgender Persons, which combats criminalization, protects refugees, and provides foreign assistance. We will continue to stand with LGBT people around the world, including fighting efforts by any nation to infringe on LGBT rights or ignore abuse. (http://s3.amazonaws.com/uploads.democrats.org/Downloads/2016_DNC_Platform.pdf)

Appendix B

1. That Congress has no power under the Constitution, to interfere with or control the domestic institutions of the several States, and that such States are the sole and proper judges of everything appertaining to their own affairs, not prohibited by the Constitution; that all efforts of the abolitionists, or others, made to induce Congress to interfere with questions of slavery, or to take incipient steps in relation thereto, are calculated to lead to the most alarming and dangerous consequences; and that all such efforts have an inevitable tendency to diminish the happiness of the people and endanger the stability and permanency of the Union, and ought not to be countenanced by any friend of our political institutions. 1856 Democratic Party Platform (<http://www.presidency.ucsb.edu/ws/index.php?pid=29576>)