

# LANDMARK BAPTIST HISTORIAN

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"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."



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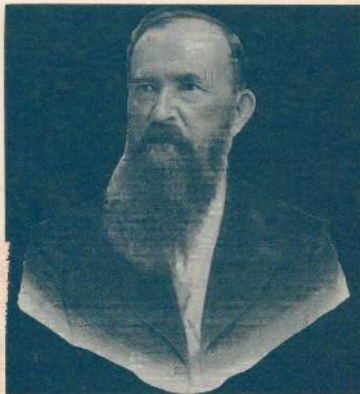
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## OLD LANDMARKISM AND THE BAPTISTS



JAMES ROBINSON GRAVES (1820-1893)  
FATHER OF "OLD LANDMARKISM"

By Bob L. Ross

## The Baptist Sentinel—August 1979

I. K. Cross

ST SENTINEL

December, 1979

### "Old Landmarkism and The Baptists"

This is the title of a new book written by Bob L. Ross and published by Pilgrim Publications, Pasadena, Tex.

In 1964 Bro. Ross left the Landmark Baptist movement — and went somewhere. It is not yet quite clear to me just where he has landed unless it is at the altar of the Charles Haddon Spurgeon pulpit. At that time he wrote an attack on his view of "Landmarkism." At the time I was in Kentucky, and received a copy of his work. In turn I wrote a manuscript replying to the inconsistencies with which Landmark Baptists were charged, or with which the supposed Landmark system of ecclesiology was charged.

This new book that Bro. Ross has written is really a rehashing of his old arguments, and is comprised largely of a reply to statements he has chosen to pick out of my original manuscript and a little correspondence that followed. Since my original writings seem to have kept him pretty busy, and he has not changed his position since I wrote it, I see no need to prepare another manuscript — the original seems to be doing quite well.

The matter of church authority seems to be bothering Bro. Ross considerably. He complains about it all the way through his little book. When you read his far out idea of baptism you can understand why. He says, "The confession makes it clear that they believed baptism could be administered by the same person who preached or witnessed, without the church institution voting its authority upon the act," pg. 5. Lest he be misunderstood he repeats the same basic statement again on page 70, that anyone can lead a soul to Christ can also baptize him without any further authority.

The brother also enters into the game of setting up the "champion," in this case I. K. Cross along with J. R. Graves

and W. H. Nevins and a few others, and then finding many "Landmarkers" who disagree with them. Of course this is not difficult, but he never gets around to naming the "other Landmarkers." Of course we are supposed to accept the fact that what he says is so without further documentation. The brother also wants to pin a certain kind of so-called church perpetuity on the "Landmarkers," which the vast majority reject, then say that he also believes in church perpetuity but not the kind he says "Landmarkers" advocate. He also says he believes in the church, and authority, but doesn't want to be bound by them. To him a church is simply a congregation of believers who have come together to worship, but have no authority in the matter of administering the ordinances — in fact he says that baptism and the Lord's Supper are not church ordinances in the first place.

It is difficult to determine whether Bro. Ross is fish or fowl theologically. It is clear that he wants nothing to do with church authority in any way. It is also clear that he virtually worships at the shrine of Charles Haddon Spurgeon, and has published nearly everything he ever wrote — and is very busy trying to sell it. Several pages of the book are taken up with full page ads for some of the books he has reprinted. Beyond this, one gathers that the brother, like too many others, wants the reputation of Baptists through the centuries — but not the responsibilities that go with them and "the faith once delivered to the saints." Many of the things with which he charges "Landmarkism" simply are not true — as I made amply clear in my original reply to his broadside.

Incidentally, the manuscript I originally wrote in reply was eventually published by Bogard Press as a little booklet called "Spotlight on Landmarkism," which is now out of print.

For additional reading on the subject, this Baptist Sentinel Article mentions "Spotlight on Landmarkism."



Hoyt Chastain

**PRESIDENT'S MESSAGE**  
**At Sacramento—1963**  
**The Cooperative Association of California**  
**Glory In The Church**

Text. Eph. 3:21 - Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end."

In the church is the place to glorify God, God has ordained that we are to honor Him in this world through His church. Whatsoever we do it must be for the honor and glory of God. The object of ALL CHURCH WORK IS TO GLORIFY GOD.

**HOW DO BAPTISTS GLORIFY GOD?**

1. They stand for morality. Clean living is the fruit of a Christian life. The moral standards of any community are raised when a Baptist church is organized in it. Baptists preach against the sins of the flesh and hold before the world the kind of life that the Christians of the first century presented. When folks are saved the moral side is elevated.

2. They stand for spirituality. There are many mistaken ideas in the religious world concerning the teaching of spirituality. Spirituality does not mean that you can cry a lot. One who is spiritual will follow the teachings of the Word of God. I have known many persons that will cry at the preaching of the word but will not pay any attention to its doctrines. Observing the Word is spirituality, it is not emotionalism.

3. They stand for separation between the church and the world. It is alright for the church to be in the world but when the world gets into the church it is in the wrong place. Our Lord expects us to be a separate people, If the world cannot tell the difference between itself and us we are not living for the Lord. We MUST crucify the flesh with the lusts thereof, God has given us His method of mission work, this we are to follow. He has given us His method of church government, this we MUST follow. A life that is consecrated to the Lord will desire to know God's ways and methods for service.

4. They stand for separation of church and state. Render unto Caesar the things that are Caesar's and unto God the things that are God's. It is not the business of the church to run the government. It is not the business of the State to run the church. Union of the Church and State has brought many heart- aches to the Lord's people. Many lives have been taken because of the same. Backus, in a letter to George Washington said something not to be forgotten: "The most dangerous man is a clergyman armed with the powers of government." President Ulysses S. Grant, 1868, said: "Keep the church and State separate."

5. They stand for a divine ecclesiasticism. They are not of human origin. They came from God. Baptists have no human head! All of the denominations of the world can trace their beginning to some human head. This is not so with the Baptists. The first Baptist came from God. John 1:6 The Bible and History furnish proof of Baptist origin.

6. They stand for pure ordinances. The ordinances are for Christians, to be administered by the churches. Baptism, immersion of the body in water is the biblical method. The Supper to be given to members of the local church. (No intercommunion).

7. They stand for equality in the membership. No bosses. Christ is the Head and the church the body. Each church absolutely independent. Baptist believe that the local church is a sovereign body. She is a self governing body. Baptists believe in associating with each other in mission work, benevolent and Christian education. Baptists are also INTERDEPENDENT. The relationship of one church to another is essential for the well being of the local church..

8. They stand for progressive benevolence in caring for the poor and helpless, and in sending the Gospel to the lost. Baptists are quick to come to the assistance of the poor, the orphans, and sending the Gospel to a lost and dying world. Their chief concern is to seek and save the lost. They stand for God's Word as their Law, and an unquestioning obedience to all its requirements. The final SAY with a Baptist is, "is it taught in the Bible?" Baptists are not willing to accept tradition or the words of the ancient fathers in matters of Faith and Practice. The Bible is the RULE. Now I commend you to THE WORD.

Hoyt Chastain

PEACE PEACE PEACE



1968 CMBI Yearbook Photo

## ANNUAL SERMON

by Hoyt Chastain

AGAINST ALL THE GODS OF EGYPT I WILL EXECUTE  
JUDGMENT: I AM THE LORD.

TEXT: Exodus 12:12

The religion of Egypt was polytheistic more so than all of the nations of the earth. Their collection of gods and goddesses numbered more than twenty-two hundred; each of them had a particular theophany. Harry Rimer says, "these gods and goddesses had certain animals that were sacred to them, and in which animal form the particular god or goddess occasionally manifested a personal presence. So very often the deities of Egypt are depicted in stone and painting as having a human body, but an animal head. Thus Thoth might be seen with an head of the Ibis, while Hathor sometimes has a human head, but more often she is portrayed with the head of the cow."

Harry Rimer further states, "There was first of all the grouping of the gods into triads, which was a widely accepted custom. Since each triad consisted of a god, a wife, and a son, this grouping is less a degeneration of the principle of the Trinity than might seem to be suggested at first thought. Rather, it was the glorification of the FAMILY principle."

The principle trinity among the Egyptian gods consisted of Amon-Ra, the King of all the Gods, Mut, his wife, and Khons, their son.

Close examination of my text will reveal the fact that the plagues were not directed specifically at the people of Egypt, but at their gods.

**I. FIRST, GOD STRIKES AT THE VERY HEART OF THE EGYPTIAN GOD SYSTEM. THE RIVER NILE TURNED TO BLOOD, Exodus 7:20-25.**

The first plague was a direct thrust at a number of the most important gods of that land. The Nile river was, itself, an object of worship. It was supposed to have flown from the celestial stream called Nu, and was of heavenly origin. It brought life to Egypt. [30] Osiris, cause of resurrection and everlasting life. The Nile was supposed to be his blood stream. With Osiris fell Hapi, Nile-god, and Satet, the wife of Khnemu, the goddess of the annual inundation. Her sister, Anqet, bit the dust that day. She was the personification of the Nile waters. Many others, Isis-Sothis, Isis- Hathor, Ament, Menat, Rempit and at least two score more, all of whom met defeat in the first plague.

**II. SECOND PLAGUE, FROGS AND THEIR GODS, Exodus 8:6-15.**

Heqt, the wife of the great Khnum, whose theophany was the frog. She was the "frog-goddess", and this lowly creature was sacred to her. The frog was the symbol of the resurrection and the emblem of fertility. God gave these Egyptians so many of their gods that they were crying for their removal. They had gods in the bed, bread pan and everywhere. They had all the gods that they wanted.

**III. PLAGUE THREE, LICE, Exodus 8:16-19.**

This plague, among others, was directed at the gods of science and elements.

**IV. PLAGUE OF FLIES, Exodus 8:20-24.**

Utachit was one of the fly gods. The ICHNEUMAN fly is the symbol of this god. What variety of fly is intended in the text we cannot definitely say, as there are numerous species of flies.

After this plague Moses was instructed by Pharaoh to worship in Egypt, but Moses refused as God had commanded him to worship him in the wilderness, Exodus 8:25-28. When the Devil is convinced that we are saved, he does not care if we worship God if we worship Him on his (the devil's) territory.

**V. THE FIFTH PLAGUE, MURRAIN ON THE CATTLE, Exodus 9:1-7.**

Hathor was the chief of the gods of the cattle, she was the "cow-goddess", and was universally worshipped, and was to the human race of that day "mother" principle of deity. Het-Hert was her most common name in the Egyptian language and literally means "the house of Horus." Other deities which met defeat in the plague of murrain--Apis, the sacred bull. Temples all over [31] the land, or ruins of them, still stand today. He was one of the triune gods of the resurrection. Nut, goddess of the sky, wife of Geb, she it was that produced the egg out of which the sun was hatched. She has a female body, cow-head.

VI. BOILS AND BLAINS, Exodus 9:8-12.

IMHOTEP was the god of medicine, and the guardian of all the healing sciences.

RESPHU and QUTESH were the gods of storm and battle; they controlled all the elements except the light.

The fact that the children of Israel did not have the plagues on them is proof that God was protecting his children while smiting the worshipers of Imhotep, Reshpu and Qutesh.

VII. HAIL, Exodus 9:22-26.

The hail was proof that the gods of the elements were not able to cope with JEHOVAH.

VIII. THE PLAGUE OF LOCUSTS, Exodus 10:12-15.

These ancient people ascribed the fertility of their fields and the abundance of the harvest to certain specific deities. Boils, Hail and Locusts, one right after the other, proved that the Egyptian gods had failed.

IX. DARKNESS, Exodus 10:21-23.

The ninth plague struck at the great apex and head of all the great company of the deities of Egypt. THOTH, who had worked out the system of the seasons as they had been decreed by RA. THOTH, gave light by night. Thoth was inferior to Ra and Horus.

SEKMET, fire-goddess, or of artificial light. She was the lioness-headed.

None of the gods of Egypt were revered as the great Horus, the Hawk-headed. He was called the eye of Ra, and was the god of the noon-time sun. Ra was the chief god of Egypt, and God smote his three theophanies, Sun, First born of the cow, if the firstborn was a bull, and occasionally in the form of a ram.

X. THE FIRST-BORN, Exodus 12:29-33. This tenth plague was a final punch which knocked out the [ 32] Egyptian gods; Amon-Ra suffered a death blow, for the first born was supposed to belong to him. In addition to Ra all the rest of the gods of Egypt were completely defeated, and the language of the text stands as a monument to this day.

"Against all the gods of Egypt will I execute judgment: I AM THE LORD." [33]



Upper row, left to right:  
L. E. McCalister, Royce Smith, Ray Owens, J. C. Pack,  
Roy Reed, Martin Canavan  
Lower row, left to right:  
Hoyt Chastain, Jim Wilkins, A. T. Adkins, Paul Magness



Left to right: Hoyt Chastain, Jim Wilkins, L. E. McCalister,  
Allen Adkins, J. C. Pack, Paul Magness, J. W. Godbehere,  
Martin Canavan, K. G. McKellip, Roy M. Reed



1965 CMBI



1968 CMBI



1969 CMBI



1971 CMBI

## Chastain, Hoyt (ABA)



Hoyt Chastain was born in Jamestown, Georgia and moved to Akron, Ohio at the age of 11. The family moved to Oklahoma when he was 14.

He was saved October 3, 1929, in Plainview Church. He surrendered to preach in February 1930. He was ordained in 1933, and his first pastorate was at Ft. Cobb.

He moved to Little Rock and was one of the first students in the Missionary Baptist Seminary on opening day, October 1934.

While attending school, he was pastor of the following churches: Antioch at Conway; New Home near England; Guy; First Baptist, Bryant; Mt. Pleasant, Cabot, Taylor and Corinth, near Magnolia.

After finishing school, he was called to County Avenue Baptist Church at Texarkana. After pastoring County Avenue for fifteen months, he served as an ABA Interstate Missionary for almost one year. He was then called as pastor of Langdon Street Church, Somerset, Kentucky.

In December 1944, he moved back to Little Rock and set up the print shop he had brought from Kentucky at the Missionary Baptist Seminary.

In October 1945, Second Baptist Church in Malvern called him as pastor. During his fifteen years in Malvern, he also assisted Brother Bogard in the radio ministry from Del Rio, Texas.

He left Malvern and moved to Norwalk, California where he pastored thirteen years. He resigned that church, and with twenty-two members organized a church in Bellflower .

During his fifteen years in California he served as Vice-President and instructor at California Missionary Baptist Institute.

In January 1975, he resigned both school and church and accepted the Central Church in Gulfport, Mississippi. While there, he drove to Theodore, Alabama to teach at the Gulf Coast Baptist Institute. He stayed there fourteen months, then resigned and moved to New Home Baptist Church in Wetumpka, Alabama in April 1976. For 3 1/2, years he commuted 217 miles to Theodore to help with the school. He served as registrar and dean.

In August 1979, he moved to Theodore and became full-time dean. In January 1980, he became president of the school and continued to teach three classes.

In March 1981, the Waterview Church, Richardson, Texas called him as pastor.

From 1994 to 1997, he was president of the Oklahoma Missionary Baptist Institute at Marlow, Oklahoma and served as pastor of Fifth Street Baptist Church for ten months.

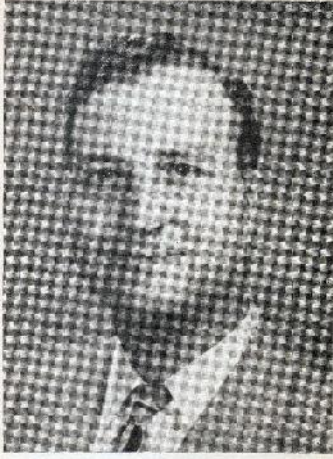
Brother Chastain served as moderator the following associations: Cumberland River Association in Kentucky, State Association of Arkansas, Mississippi State Association, Alabama State Association and Central Texas Association. He was President of the American Baptist Association in 1959 and 1960, and served with past presidents in revising the Articles of Faith. He was also president of ABA Theological Schools for fourteen years.

He helped start the graded Sunday School system that was adopted by the ABA. He has conducted 78 public debates, and has edited and published "The Baptist Informer", "The Midnight Hour", "Baptist Digest", and "Sword and Trowel". He departed this life in 2007.

*From History of Landmark Baptists of California—Vol. Two—page 36*  
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of Missionary Baptist Churches of California

**AMERICAN BAPTIST ASSOCIATION**

President's Address  
 American Baptist Association  
 Memorial Hall, Kansas City, Kansas



Dr. Hoyt Chastain President

**WHY I OPPOSE A CATHOLIC FOR PRESIDENT**

(By Hoyt Chastain, President of the American Baptist Association)

Baptists have never opposed a man for president just because of his religion. Baptists were the first to sponsor legislation for religious freedom in this nation. When the first Continental Congress met in 1774 the first petition presented was for religious liberty, and it was presented by a committee from Warren Baptist Association of Rhode Island. The Rev. Isaac Bachus was chairman. As a result we have in our Constitution; "No religious test shall every be required as a qualification to any office or public trust under the United States." **ROMAN CATHOLICISM IS MORE THAN A RELIGION. IT IS ALSO A POLITICAL BODY.** The Vatican is a sovereign state. The Vatican city received ambassadors from 34 countries, and ministers from eleven others. She also has her own army and navy, flies her own flag, issues her own passports and mints her own money. She has eight main governmental Departments and these are divided into several others. The eight main ones are; Executive Department, De- partment of Education, Press Department, Immigration Department, Social Action Department, Legal Department, Youth Department,

and Department of Lay Organizations. These are governmental department of Lay Organizations. These are governmental departments within a government. They are for the purpose of carrying out the Catholic ideals of government. The United States government recognizes these departments and works very closely with them.

Paul Blanshard has published a very good book, entitled, "God and Man In Washington." I quote from page 149 starting with the second paragraph: "In this white mansion, which is also a great mechanized publicity factory, lives one of the world's most powerful individuals. He has more than 500 direct White House employees. He is the executive head of history's wealthiest society, the chief employer among the nation's employers, the chief promoter of American glory. He appoints the entire cabinet, the entire diplomatic corps and the entire federal judiciary. Directly or by delegation of authority, he also appoints thousands of others who control the daily operations of the government machine. He has limited veto power over every act of Congress. He initiates many of the nation's most important laws. He is the titular head of his political party. He is commander in chief of the armed forces, and although he cannot declare war by himself, he can easily maneuver the nation into a position where Congress has no other honorable alternative.

"The growth of this position in our society can be measured partly by the growth in the President's appointive power between the administrations of Washington and Truman. Sidney Hyman has summarized the contrast in his book, The American President. Washington supervised 9 agencies. Truman was responsible for 9 major departments, 104 bureaus, 12 sections, 108 services, 51 branches, 460 offices, 631 divisions, 19 administrations, 6 agencies, 16 areas, 40 boards, 6 commands, 20 commissions, 19 corporations, 5 groups, 10 headquarters, 3 authorities and 263 other miscellaneous bits of government machinery. These combined agencies employed 1 out of every 62 civilians in the nation, in contrast with 1 out of every 2,000 in Washington's day. Truman made 25,000 appointments in a single year." Catholics do not believe in religious freedom nor separation of church and state, and a Catholic in the President's chair would certainly help them to destroy freedom of religion and to unite the church and state.

**NO MAN CAN BE LOYAL TO THE UNITED STATES  
 AND THE VATICAN AT THE SAME TIME**

When we oppose the nomination of a Catholic for president it is not religious hatred, it is not bigotry, it is not bias. We know that a President of this country would not be true to our nation and be a good Catholic. And it isn't likely that a **GOOD CATHOLIC** would turn his back upon his church just because he is elected president. It would be only natural for a man to lean to his faith in his decisions and his appointments.

**CATHOLICS AND PERSECUTION**

Baptists have suffered more at the hands of Catholics than any other religious body. During the dark ages **MILLIONS OF OUR PEOPLE** were killed because they would not submit to Rome and the teachings of the Roman Catholic church. Some of our people are suffering now in our neighboring Country, Old Mexico, because of Catholic domination. Where ever the Catholic is in power other religious faiths suffer. The Church of Christ has been severely persecuted in Italy in the last few years.

**A STATEMENT FROM THE HEAD OF THE VATICAN STATE**

We know that the Vatican State and the Catholic Church cannot be separated. Here is a quote from the Church head:  
 "She has the right to exercise her power without permission or consent of the state.

She has the right to employ force.

She has the right to deprive the civil authority of the entire government of public schools.

She has the right to require that the Catholic religion shall be the only religion of the state, to the exclusion of all others.

She has the right to prevent the state from granting the public exercise of their own worship to persons immigrating into it."

(Pipe Pius IX Syllabus of Errors.)

[Continued on Page 7]

[Continued from Page 6]

Any Catholic who will not heed the doctrines of his church is in danger of excommunication.

**NO ROMAN CATHOLIC CAN DEFY THE SO-CALLED  
"INFALLIBLE" LAWS OF HIS CHURCH AND REMAIN  
IN THE GOOD GRACE OF THE PAPACY**

In August of 59 THE NATIONAL CATHOLIC REGISTER carried a bold headline five columns in length, which read, "Promotion of Birth Control Insults Millions of Citizens—Charge Against Presidential Committee." Quote. "Recommendations of the Presidential advisory committee under which the United States might promote birth control in foreign lands were termed. "a gratuitous affront to the religious convictions not only of Catholics but of millions of other Americans."

If a Catholic were elected to the Presidency and a committee made a report that was against the wishes of the Pope would the President have the courage to oppose the Pope? Remember the Catholic believes in the "INFALLIBILITY" of the Pope. Would he endanger his destiny in eternity, according to his belief, by going against the hierarchy? It isn't very likely that he would do so.

The best thing for our nation is to keep a Catholic out of the President's chair.

1960 ABA Yearbook, page 6 - 8

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**PRESIDENT'S ADDRESS**

**WHY MISSIONARY BAPTISTS  
BELIEVE IN THE SEPARATION OF CHURCH  
AND STATE**

By HOYT CHASTAIN  
Retiring President

John 8:32-36: "And ye shall know the truth, and the truth shall  
make you free....If the Son therefore shall make you  
free, ye shall be free indeed."

Matthew 22:18-51: "...Render therefore unto Caesar the things  
which are Caesar's; and unto God the things that are God's."

Missionary Baptists are FREEDOM LOVING PEOPLE. Baptists believe in freedom because it is taught in the Bible. "The Great Teacher of Galilee was the first Asserter of Liberty of Conscience. Christ, the Supreme Lawgiver in all things pertaining to His worship, is the chief cornerstone on which He built His church and Kingdom.

"On this rock (the Christ) will I build my church; and the gates of Hades shall not prevail against her."—Matt. 16:18.  
Mark His most emphatic law of obedience:

"Call no man master; for one is your Master, even Christ; and all ye are brethren."—Matt. 23:8.

This explicitly forbids His disciples, in all ages and nations, to recognize the right of anyone to dictate to them in matters of religious faith or practice, for only One in heaven or on earth possesses that right, and He is our Christly Lord.

Again:

"Neither be ye called masters; for one is your Master, even Christ the anointed King of Zion, and all ye are brethren."

His disciples are not allowed to listen to others for their authority. The word Master means Lord. In all things His disciples are obligated to pay attention to His commands.

"It was the soul-liberty, inspired by the law of Christ, that enabled Peter and John to stand forth before the rulers of the Jews, whom they had commanded, on pain of punishment, not to speak at all, nor teach in the name of Jesus, and answered them:

"Whether it be right in the sight of God to harken unto you more than unto God, judge ye" (Acts 4:19). (First Bap. Church in Amer., p. 19.)

Baptists have contended for Liberty since the days of Jesus here on earth. Many accounts in all ages since the personal ministry of Christ are recorded in history.

**HISTORY RECORDS THAT BAPTISTS FOUGHT FOR FREE-  
DOM OF CHURCH AND STATE.**

[Continued on Page 8]

## ISAAC BACKUS REPRESENTS THE BAPTISTS IN THE 17TH CENTURY

The American Dictionary of Biography says of Isaac Backus: "In the realm of ecclesiastical polity in the second half of the eighteenth century, his was perhaps the keenest mind in America....Though many others joined in protest against civil control of religion and there were other leaders in the effort to secure separation of Church and State, no individual in America since Roger Williams stands out so pre-eminently as the champion of religious liberty as does Isaac Backus." ... The Warren Association (Baptist) (adjacent to Rhode Island) chose him in 1769 as its agent to represent grievances against religious persecution. Backus henceforth devoted his considerable wealth, his brilliant talent, and his super abounding energy toward converting the Colonies to the Rhode Island doctrine.

His long 59-year pastorate at the Middleborough, Mass., Baptist Church, and his honorary degree from Brown University, which he helped to found and where he served as a trustee, are proofs of the lofty esteem in which he was held.

The most dramatic act of Backus in his work as agent for the Warren Association was his appearance before the First Continental Congress, accompanied by President Manning of Brown University, with an appeal for **separation of Church and State**. The proposal did not meet with immediate acceptance, but the principal was incorporated in the Federal Constitution in the First Amendment in 1789.

....In a letter of praise to George Washington he said something not to be forgotten: "**The most dangerous man is a clergyman armed with the powers of government.**"

LEO PFEFFER:

Leo Pfeffer, in his authoritative book on Church and State, says: "Although the Baptists were the denomination by far most vigorous in the struggle for religious freedom and separation of Church and State, they were not alone in the struggle. Quakers and Presbyterians also participated...."

THOMAS JEFFERSON ADVOCATED SEPARATION:

"Jefferson is recognized as "the Architect of the Republic."....We know how warmly Jefferson admired the Baptists and how many letters he wrote them in commendation of their support of him. Indeed the phrase, "Wall of separation between Church and State," was coined by him in a letter written to the Danbury, Connecticut, Baptists in 1802."

The church can be kept purer if separated from the State. Likewise it is best for the State to be separated from the church. Abraham Lincoln said: "The history of the last thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to her neck, and a ball to her feet, to paralyze her and prevent her advance in the ways of civilization, science, intelligence, happiness, and liberty....I do not pretend to be a prophet. But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome." (Americanism or Romanism, Which, p. 65.)

**President Ulysses S. Grant**, 1868, said: "Keep the Church and State separate."

**President Kennedy**, according to Look magazine in March, '59, said: "I believe as a Senator that the separation of Church and State is fundamental to our American concept and heritage and should remain so....The First Amendment to the Constitution is an infinitely wise one." (Look, Mar. 3, 1959; AP Feb. 16, 1959; Catholic Victory in 1960, p. 82.).

The Bible teaches us that we should pray for our rulers. Pray that the President will always have the same convictions on this subject, and that Rome will not be able to change his mind.

1961 ABA Yearbook, pages 6-8



### Coming in the October 2013 Issue

**Roy M. Reed's 1964 Moderators Opening Address,  
Reed's 1965 Moderators Opening Speech—Coop Assn.,  
Reed's 1977 ABA President's Address, Photo Array,  
Reed's 1987 CMBI Yearbook Remembrance,  
Reed's Baptist Sentinel Article—"Truth In Labeling,"  
Reed's Brief Biography by Dwight Patterson**