

150th Anniversary of War Between Americans, 1861-1865 God's Judgment upon America for National Sin of *Unbiblical* Slavery - Part 1

Part 1 - Methodist Church Splits over Slavery: 1843, 1844

1843 - Wesleyan Methodist Church separates from Methodist Episcopal Church

1844 - The Methodist Episcopal Church splits into:

The Methodist Episcopal Church (North), and The Methodist Episcopal Church, South.



John Wesley advocated for freedom from slavery to William Wilberforce, who was a member of the English Parliament.
([Read more.](#))

<http://qbgm-umc.org/umw/bible/slavery.html>

"The churches divided over the issue of slavery. American Methodists at first followed John Wesley's strong anti-slavery stance, denouncing participation in the slave trade and slaveholding, but later they yielded to economic and political pressures."

Quotes from online resources referenced more extensively further below:

[emphasis added]

"Contention over slavery would ultimately split Methodism into separate northern and southern churches."

www.interpretermagazine.org/interior.asp?mid=1213

The Wesleyan Methodist Connection was officially formed in 1843 at an organizing conference in [Utica, New York](#), by a group of ministers and laymen **splitting from the [Methodist Episcopal Church](#). The split was primarily over their objections to slavery**, though they had secondary issues as well.

http://en.wikipedia.org/wiki/Wesleyan_Church

Slavery led to what historians call "the second American Revolution." America divided along sectional, cultural and social lines during the early 1800s. Controversy over slavery hit most American churches particularly hard.

www.christianchronicler.com/history1/slavery_and_the_churches.htm

When [John C. Calhoun](#) gave an address in Congress in support of the Compromise of **1850**, he said American religious bonds were broken and he pleaded that the nation's political bonds remain united. The fact that churches could not get along indicated no one else could either. **Church division over slavery predicted the Civil War.**

www.christianchronicler.com/history1/slavery_and_the_churches.htm

"The Methodist Episcopal Church split at a General Conference held in Louisville, Ky., in 1844," ...

"The split had been brewing for years and the principal issue was slavery.

<http://signal.baldwincity.com/news/2010/aug/26/what-brought-methodists-baldwin-city/>

"The **Methodist Episcopal Church, South** or "Southern Methodist Church" **split from the national body over the issue of slavery** in the Methodist Episcopal Church in 1844."

www.conservapedia.com/Methodist_Episcopal_Church,_South

One of the legacies of the **Second Great Awakening** was the **Abolitionist Movement**, the coalition of whites and blacks **opposed to slavery**. To support their cause, they frequently quoted Jesus' statements about treating others with respect and love. White Christians in the south, however, did not view slavery as a sin. Rather, their leaders were able to quote many Biblical passages in support of slavery. **The Civil War and the divide over the question of slavery thus began in the nation's churches, a decade before fighting began on the battlefields.**
www.pbs.org/thisfarbyfaith/journey_2/p_5.html

The United Methodist Church*** - History of the Church

The Slavery Question and Civil War, 1844 - 1865

www.interpretermagazine.org/interior.asp?mid=1213

[emphasis added]

John Wesley was an ardent opponent of slavery. Many of the leaders of early American Methodism shared his hatred for this form of human bondage. The United Brethren in Christ took a strong stand against slavery, as church members could not sell a slave, and by 1837 ruled that slave owners could not continue as members. As the nineteenth century progressed, it became apparent that tensions were deepening in Methodism over the slavery question. In this matter, as in so many others, Methodism reflected a national ethos because it was a church with a membership that was not limited to a region, class, or race.

Contention over slavery would ultimately split Methodism into separate northern and southern churches.



As the nineteenth century progressed, it became apparent that tensions were deepening in Methodism over the slavery question.

The slavery issue was generally put aside by The Methodist Episcopal Church until its General Conference in 1844, when the pro-slavery and anti-slavery factions clashed. Their most serious conflict concerned one of the church's five bishops, James O. Andrew, who had acquired slaves through marriage. After acrimonious debate the General Conference voted to suspend Bishop Andrew from the exercise of his episcopal office so long as he could not, or would not, free his slaves. A few days later dissidents drafted a **Plan of Separation**, which **permitted the annual conferences in slaveholding states to separate from The Methodist Episcopal Church** in order to organize their own ecclesiastical structure. The **Plan of Separation** was adopted, and the groundwork was prepared for the creation of **The Methodist Episcopal Church, South**.

Delegates from the southern states met in Louisville, Kentucky, in May 1845, to organize their new church. Their first General Conference was held the following year in Petersburg, Virginia, where a Discipline and hymnbook were adopted. Bitterness between northern and southern Methodists intensified in the years leading to Abraham Lincoln's election in 1860 and then through the carnage of the Civil War. **Each church claimed divine sanction for its region and prayed fervently for God's will to be accomplished in victory for its side.**

From The Book of Discipline of The United Methodist Church - 2008.
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*** **CCL Note:** The United Methodist Church **today** is **apostate**, e.g., Ordains Women Preachers/Elders, Pro-Abortion, Pro-United Nations, Pro-Sodomite church membership, Ecumenical with Roman Catholicism

Ordains Women Preachers/Elders:

Why Do United Methodists Ordain Women When the Bible Specifically Prohibits it?

<http://archives.umc.org/interior.asp?mid=1090>

"In 1956 full clergy rights were granted to women in The Methodist church."

"The United Methodist Church has 8,124 clergywomen serving in some capacity, according to a 2001 statistical report by the church's General Council on Finance and Administration. Of that number, 4,572 are elders in full connection."

Pro-Abortion/Pro-United Nations:

Church and Society

www.umc.org/site/c.lwL4KnN1Lth/b.2294683/k.B1A4/Church_and_Society.htm

"We recognize the tragic conflicts of life with life **that may justify abortion** and urge prayerful consideration by all parties involved."
"We endorse the United Nations..."

Pro-Sodomite church membership

Pastor denies membership to homosexual, placed on leave

July 26, 2005

www.umc.org/site/c.gjJTJbMUluE/b.913795/k.C5AC/Pastor_denies_membership_to_homosexual_member_placed_on_leave.htm

"A United Methodist pastor in Virginia has been placed on "involuntary leave of absence" for refusing to allow a homosexual to become a member of his congregation."

"**"Our Social Creed says that we as a church would not ordain homosexuals, but they have the right to be received in membership,"** Layman said. **"The church supports homosexuals as part of the congregation and as persons of definite worth."** "

What is the denomination's position on homosexuality?

<http://archives.umc.org/interior.asp?mid=1324>

"The practice of homosexuality is incompatible with Christian teaching. Therefore self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church."

Church to Be in Ministry to Persons of All Sexual Orientations

www.umc.org/site/apps/nlnet/content2.aspx?c=lwL4KnN1Lth&b=4951419&content_id={CAF9E91C-06A0-4D90-8AC2-97E9A0102D1B}¬oc=1

"Therefore, be it resolved, that The United Methodist Church dedicate itself to a ministry of Christ-like hospitality and compassion to persons of all sexual orientations, and to a vision of unity through openness to the spiritual gifts of all those who have been baptized into the Body of Jesus Christ. Such ministry and openness may include: **welcoming sexual minorities, their friends, and families into our churches** and demonstrating our faith in a loving God;..."

Ecumenical with Roman Catholicism

United Methodist ecumenical leader dies

www.umc.org/site/apps/nlnet/content3.aspx?c=lwL4KnN1Lth&b=5259669&ct=8801747

Oct. 11, 2010

"The church leader who helped shape the ecumenical vision of The United Methodist Church has died at the age of 90."

"An official Protestant Observer at the **Roman Catholic Second Vatican Council in 1965, he was instrumental in official dialogues with Roman Catholics** and Lutherans and called ecumenism a "tough job" but not a lost cause "because it is not ours to lose - it is God's." [**CCL: sic - ecumenizing with Rome is not God's work, but Satan's]** "

United Methodists help honor ecumenical movement

www.umc.org/site/apps/nlnet/content3.aspx?c=lwL4KnN1Lth&b=1752969&ct=4218105

Aug. 1, 2007

- "Recently, Calhoun learned more about the roots of the **modern U.S. ecumenical movement** when he and other **United Methodists** attended a conference at **Oberlin College in Ohio** marking the **50th anniversary of discussions between Roman Catholics and other [CCL: sic] Christians** called "Faith and Order."
- "The theme was "On Being Christian Together: the Faith and Order Experience in the United States." Discussions ranged from historical topics, such as the significance of Oberlin to the ecumenical movement, to "hot topics," such as interpretation of the **recent Vatican statement declaring "ecclesial communities" outside the Catholic Church to be "defective."** "**[See CCL online posting**** below]**
- Nearly 300 participants from 80 **Roman Catholic, Orthodox, Protestant, Pentecostal, Anglican and evangelical denominations and organizations** attended, **including 100 college students, seminarians and doctoral candidates.**"
- "While still pursuing the goals set at **Oberlin I in 1957,** "we have come to realize that we have to hear more voices than we heard in '57," he said, adding the voices include those of the **Roman Catholic, Pentecostal, Holiness and Orthodox** traditions.

CCL online posting****:

[Pope: Roman Catholic 'Church' only one true church](#)

Repeating centuries of history, Rome has once again revealed its own dominion theology of primacy, and indeed, sole legitimacy, as the only true "church" on earth, in a document approved by the current false prophet occupying the antichrist Vatican, Pope Benedict XVI, on June 29, 2007. This blasphemous, perverted assertion is in fact just the opposite of the Truth. The false religion of Romanism is NOT Biblical Christianity, but is in fact a "Christianized" form of the ancient pagan religion of historical Babylon.

<http://christianlifeandliberty.net/CATHOLIC-07-01.DOC>

Methodist Episcopal Church, South

http://en.wikipedia.org/wiki/Methodist_Episcopal_Church,_South

[excerpt, selected emphasis added]



[John Wesley](#)

The **Methodist Episcopal Church, South**, or **Methodist Episcopal Church South**, was the so-called "Southern Methodist Church" resulting from **the split over the issue of slavery** in the [Methodist Episcopal Church](#) which had been brewing over several years until it came out into the open at a conference held in [Louisville, Kentucky](#), in 1844. This body maintained its own polity until it reunited with the Methodist Episcopal Church and the [Methodist Protestant Church](#) to form the [The Methodist Church](#) in 1939, which in turn later (1968) merged with the [Evangelical United Brethren Church](#) to form The [United Methodist Church](#). Some more theologically conservative MECS congregations dissenting from the merger formed the [Southern Methodist Church](#) in 1940.

Methodist Episcopal Church

http://en.wikipedia.org/wiki/Methodist_Episcopal_Church

[excerpts, emphasis added]



1850 Census map shows widespread distribution

Divisions and mergers

1843: The [Wesleyan Methodist Church](#) was organized. In 1968, the Wesleyan Methodist and [Pilgrim Holiness](#) denominations merged to form the [Wesleyan Church](#).

1844: The [Methodist Episcopal Church, South](#), was organized **because of the slavery controversy**. In 1939, the Methodist Episcopal, Methodist Episcopal South, and Methodist Protestant denominations merged to form the [Methodist Church](#).

Details

The church split over the question of slavery in 1844 with the Methodist Episcopal Church, South being formed in southern states.

Wesleyan Church

http://en.wikipedia.org/wiki/Wesleyan_Church

History

Background to formation of the Wesleyan Church

[excerpt, emphasis added]

The Wesleyan Methodist Connection was officially formed in 1843 at an organizing conference in [Utica, New York](#), by a group of ministers and laymen **splitting from the [Methodist Episcopal Church](#)**. **The split was primarily over their objections to slavery**, though they had secondary issues as well. [Orange Scott](#) presided as the meeting formed a federation of churches at first calling themselves the [Wesleyan Methodist Connection](#), a name chosen to distinguish themselves from the British Wesleyan Methodists. **Other leaders** at the organizing conference were LaRoy Sunderland, who had been **tried and defrocked for his antislavery writings**, Lucious C. Matlack, and Luther Lee, a minister who later operated an [Underground Railroad](#) station in [Syracuse, New York](#).

National United Methodist Church History

www.freestateofwinston.org/firstunmethds.htm

Prior to the beginning of the Civil War in 1861, the Methodist Church was known only as **The Methodist Episcopal Church (MEC)**. **During the split in the nation over the issue of slavery, the Church was also split**. The official split came with the Civil War when the **Methodist Episcopal Church was split** into the Confederate supporters who named their church, **the Methodist Episcopal Church of the South** and the Federal supporters in the southern states who named their church, **the Methodist Episcopal Church of the North**.

Denominations Splitting Everywhere Once upon a Time

www.christiantimelines.com/Denominations%20Splitting.htm

[excerpt, emphasis added]

Methodists. [Originally, the Methodist movement in America was known as the **Methodist Episcopal Church (MEC)**. "Episcopal" was dropped in 1939.] **The MEC, founded in 1784, opposed slavery**. Over time that view changed as **slavery became more important in the South**. Nevertheless, although members of the denomination could have slaves, the clergy could not. The split centered on Bishop James O. Andrew of Georgia. He was made a bishop in 1832 at a time when he did not own slaves. Eventually, though, Andrew married a woman who owned a slave, making him a slave owner.

In 1844, Andrew traveled to New York for the annual General Conference of the MEC. While there some northern bishops raised the issue of Andrew being a slave owner. Eventually a vote was taken concerning this issue: 136 voted for **separation**, fifteen voted against it. The northerners retained the MEC name whereas the southerners became known as the MEC (South).

The Church Expands: Splits and Mergers PowerPoint

www.credoconfirmation.com/Leaders/LeadersArticles/tabid/292/ArticleId/64/The-Church-Expands-Splits-and-Mergers-PowerPoint.aspx

Slide 7: [excerpts]

Some Methodists felt that slavery was just one of those things that we could disagree on. Others held that the church should be opposed to slavery no matter what. After all, freedom from bondage is an important part of the Christian story; and John Wesley hated slavery.

At its 1844 General Conference, The Methodist Episcopal Church said that Bishop James O. Andrew - who acquired slaves through marriage - must free his slaves or no longer serve as bishop. Delegates from slave-owning states in the South reacted by splitting from the church and forming **The Methodist Episcopal Church, South**. The Civil War ended the slavery question, but the two denominations would remain separate for many more years.

Slide 8: [excerpt]

Meanwhile, other Methodists felt that the church was not taking a strong enough stand against slavery. **In 1843 these Methodists formed the Wesleyan Methodist Church (now the Wesleyan Church).**

SLAVERY AND THE CHURCHES

www.christianchronicler.com/history1/slavery_and_the_churches.htm

[excerpts, emphasis added]

Slavery led to what historians call "the second American Revolution." **America divided along sectional, cultural and social lines during the early 1800s. Controversy over slavery hit most American churches particularly hard.**

This material reviews background data on slavery then shows how it affected America's development.

I. Beginnings of Slavery

America's first slaves, about 20 blacks, arrived in 1619 as "permanently indentured servants." As "indentured servants" the new residents created little difficulty throughout the 1600s. Many white colonists obtained passage to America by coming as indentured servants, thus making it acceptable to employ both Caucasians and Negroes as such.

continued...

IV. The results

[excerpts, emphasis added]

Slavery continued to cause problems in mainline denominations. **Methodists founded their first anti-slavery association in 1834. By 1841, Michigan Methodists grew uncomfortable with the general unwillingness to act that they withdrew to form the Wesleyan Methodist Church.** Mainline Methodism faced the issue in 1844. A Baltimore Methodist minister married into a family which owned slaves. When he refused to set them free, his conference released him. At the same time, James Andrews, Georgia's bishop, also owned slaves. Northern abolitionists demanded he free them or face suspension. Southern Methodists protested but since **northern Methodists saw slavery as a moral issue** they demanded his expulsion. After 11 days debate, the northerners won the vote by a 2-1 margin. They won the vote but lost anyway. **The southern Methodists withdrew to form the Southern Methodist Church.**

continued...

When **John C. Calhoun** gave an address in Congress in support of the Compromise of 1850, **he said American religious bonds were broken and he pleaded that the nation's political bonds remain united. The fact that churches could not get along indicated no one else could either. Church division over slavery predicted the Civil War.**

What brought the Methodists to Baldwin City?

<http://signal.baldwincity.com/news/2010/aug/26/what-brought-methodists-baldwin-city/>

[excerpts, emphasis added]

"The Methodist Episcopal Church split at a General Conference held in Louisville, Ky., in 1844," said Ritter.

"The split had been brewing for years and the principal issue was slavery. The Methodist Episcopal Church South - often referred to as the Southern Church - started the Shawnee Indian Mission. Thomas Johnson, for whom the county is named, was the head of the mission.

"One of the teachers at the mission was Nathan Scarritt of Scarritt-Bennett College," he said. **"Scarritt wrote the Defense of Slavery for the Methodist Episcopal Church South. It was adopted as the official statement at one of their general conferences.**

Methodist Episcopal Church, South

www.conservapedia.com/Methodist_Episcopal_Church_South

[excerpts, selected emphasis added]

"The **Methodist Episcopal Church, South** or "Southern Methodist Church" **split from the national body over the issue of slavery** in the Methodist Episcopal Church in 1844."

History of the Methodist Episcopal Church, South

"**John Wesley, the founder of Methodism, was appalled by American slavery.** When the Methodist Episcopal Church (MEC) was founded in the United States in **1784, the denomination officially opposed slavery.** In the early nineteenth century **the MEC stance on slavery was weakened by wealthy southerners.** Though clergy were still expected not to own slaves. Conflict arose in 1840 when the Rev. James Osgood Andrew of Oxford, Georgia, a bishop, acquired a slave. Fearing that she would end up with an inhumane owner if sold, Andrew kept her but let her come and go. The 1840 MEC General Conference considered but did not expel him. Four year later, Andrew married a woman who owned a slave inherited from her mother, making the bishop the owner of two slaves."

The 1844 General Conference voted to remove the bishop from his bishopric unless he freed his slaves. The decision raised questions (particularly among southern delegates to the conference) about the authority of a General Conference to discipline bishops. **Of course, the cultural differences that had divided the nation during the mid-19th century had also been dividing the Methodist Episcopal Church. The 1844 dispute led Methodists in the south to break off and form a separate denomination, the Methodist Episcopal Church, South.**

1776 - 1865: from BONDAGE to HOLY WAR

Abolition and the Splintering of the Church

www.pbs.org/thisfarbyfaith/journey_2/p_5.html

[excerpts, emphasis added]

One of the legacies of the **Second Great Awakening** was the **Abolitionist Movement**, the coalition of whites and blacks **opposed to slavery.** To support their cause, they frequently quoted Jesus' statements about treating others with respect and love. White Christians in the south, however, did not view slavery as a sin. Rather, their leaders were able to quote many Biblical passages in support of slavery. **The Civil War and the divide over the question of slavery thus began in the nation's churches, a decade before fighting began on the battlefields.**

continued...

The split in the Methodist Episcopal Church came in 1844. The immediate cause was a resolution of the General Conference censuring Bishop J. O. Andrew of Georgia, who by marriage came into the possession of slaves. As soon as word of the dissension reached North Carolina, the members of the church in the Raleigh Station met and advised the North Carolina delegates to withdraw from the Conference.

"We believe," states the resolution, "an immediate division of the Methodist Episcopal Church is indispensable to the peace, prosperity, and honor of the Southern portion thereof, if not essential to her continued existence... **we regard the officious, and unwarranted interference of the Northern portion of the Church with the subject of slavery alone, a sufficient cause for a division of our Church.**"

The General Conference of the Methodist Episcopal Church split into two conferences because of these tensions over slavery and the power of the denomination's bishops. **Some anti-slavery clergy and laity of the Methodist Episcopal Church left to form the Wesleyan Methodist Church** in America. It continues today as the Wesleyan Church. The southern churches organized the **Methodist Episcopal Church (South)**, at a meeting in Louisville, Kentucky. A group of anti-slavery members in Piedmont, North Carolina withdrew from the Methodist Episcopal Church and joined the Wesleyan Methodist Church.

Slavery and race proved to be a divisive factor, leading to the formation of numerous Protestant denominations in the United States. The aftershocks of this of American churches would be felt well into the twentieth century.

All the divisions in American Methodism

-a look back in time from 1771 until 1939 and "Union"-

www.kansasheritage.org/um/asbury~1.html

[The Wesleyan Methodist Connection of America](http://www.kansasheritage.org/um/asbury~1.html#wmc) - 1843

www.kansasheritage.org/um/asbury~1.html#wmc

[emphasis added]

Two issues contributed to the **organization of this body in 1843**, at Utica, New York -- [opposition to slavery](#) and to episcopacy. The split over the slavery issue was the harbinger of the great rift in Methodism in 1844. Orange Scott, a strong preacher and a powerful debater, was the leader of the movement. He never had a large following. It had no bishops, only general supervision by the president of its quadrennial General Conference. **It [opposed secret oath-bound societies](#)**, observed "plainness of dress," forbidding "the wearing of gold or costly apparel, and emphasized [the Wesleyan doctrine of sanctification](#). There also was no time limit to itinerancy.

[The Methodist Episcopal Church, South](http://www.kansasheritage.org/um/asbury~1.html#mec) - 1844

www.kansasheritage.org/um/asbury~1.html#mec

[emphasis added]

In 1845, sixteen delegates from the Annual Conferences in the South, formed this body, on the basis of the provisional [Plan of Separation](#) adopted by the General Conference of 1844. Its first General Conference was held in May, 1846. Two bishops, Soule and [Andrew](#), joined the new organization, and in 1846 two additional bishops were elected. Arrangements were also made for a publishing house. In 1848 the General Conference of the Methodist Episcopal Church, declared the Plan of Separation null and void and refused to accept an overture for fraternal relations from the Southern General Conference as well as their appointed representative, Dr. Lovick Pierce.

Christianity and human slavery

The final abolition of human slavery in Christian countries

www.religioustolerance.org/chr_slav2.htm

[excerpts, emphasis added]

1840: By this time, the United States had developed an obvious north/south split over slavery. The cotton-based economy the Southern states depended largely on the low cost labor provided by the slave population. In the industrialized North, slavery had become only marginally economic. This split was reflected in the views of the various Christian denominations respect to abolition. **Many Christians in the southern states saw abolition as a massive threat to their culture and economy. They did not view slavery as a sin; their leaders were able to quote many Biblical passages in support of slavery.** Many Christians in the northern states had gradually built up a revulsion towards the "*peculiar institution*." In opposition to slavery, they frequently Jesus' statements about treating others with respect and love.

1843: Clergy and laity of the *Methodist Episcopal Church* left to form the *Wesleyan Methodist Church in America*. The split was caused primarily by the slavery issue. The church had reneged on an earlier decision to forbid members to own slaves. Church teaching and practices were two additional points of friction. The *Wesleyan Methodist Church* today as the *Wesleyan Church*.

1843: "*In 1843, 1,200 Methodist ministers owned 1,500 slaves, and 25,000 members owned 208,000 slaves... the Methodist Church as a whole remained silent and neutral on the issue of slavery.*"

1844: The General Conference of the *Methodist Episcopal Church* split into two conferences because of tensions over slavery and the power of bishops in the denomination. The two General Conferences, the *Methodist Episcopal Church (North)* and *Methodist Episcopal church, South* remained separate until a merger in 1939 created the *Methodist Church*. The latter became the present *United Methodist Church* as a result of additional mergers.

George Mason 1787 Constitutional Convention quote:

George Mason ('Father of the Bill of Rights'), Virginia delegate, August 22, 1787, in the Constitutional Convention:

"Every master of slaves is born a petty tyrant. They bring the judgement of heaven upon a country. As nations can not be rewarded or punished in the next world they must be in this. By an inevitable chain of causes & effects providence punishes national sins, by national calamities."

The Debates in the Federal Convention of 1787

by James Madison

www.constitution.org/dfc/dfc_0822.htm

www.adena.com/adena/usa/rv/rv009.htm

www.partyof1776.net/p1776/fathers/Mason%20George/quotes/contents.html

www.christianheritagemins.org/articles/Founding%20Fathers%20Anti-slavery%20Addresses%20and%20Legislation.htm

Spoken prophetically in 1787, the national sin of **American Slavery** brought **National Calamity**, at the Hand of God, in the 1861-1865 **War Between Americans** (War Between the States, Civil War), **killing over 600,000 Americans**. And so it is today, the national sin of **Child-Murder/Sacrifice-by-"Abortion"** is bringing judgment and calamity upon America now, and unless repented of, especially by Christians (for the sins of both commission and omission, including failing to do all that is possible to **ESTABLISH JUSTICE** and **END the killing**), will bring **National Calamity** and **destruction of today's America**, at the Hand of God

Establish **Personhood** now !

Steve Lefemine

"As much as I value a union of all the States, I would not admit the Southern States into the Union unless they agree to the discontinuance of this disgraceful trade [slavery]."

- United States Founding Father, "Father of the Bill of Rights", Constitutional Convention Delegate, **George Mason**, "Elliot's Debates", Vol. III, pp. 452-454, June 15, 1788

www.partyof1776.net/p1776/fathers/Mason%20George/quotes/contents.html

AMERICA - A NATION UNDER DIVINE JUDGMENT.

2 Chronicles 7:14 - God's remedy for America to be healed is for we who are CHRISTIANS to REPENT !

"If My people [Christians], which are called by My Name, shall humble themselves, and pray, and seek My Face, and turn from their wicked ways [sins of commission and omission]; then will I hear from heaven, and will forgive their sin, and will heal their land [America, or any nation]."

2 Chronicles 7:14

If child-murder-by-abortion were to end today in America, there would still remain the need to **REPENT** for all the innocent blood which has already been shed (over 52 Million murdered by surgical abortion alone, not counting the likely multiple times that number chemically aborted by dual action contraceptive/abortifacient "birth control" pills, Depo-Provera, etc., ad nauseam).

Numbers 35:33; Jeremiah 19:3-5; Psalm 106:37-44; 2 Kings 24:1-4 - the shedding of innocent blood (e.g., child-murder/sacrifice-by-"abortion") incurs the righteous judgment of God upon a nation (KJB).

There is corporate bloodguilt upon the land, and upon we who dwell in America, for the 52+ Million pre-born human beings slaughtered in their mothers' wombs by surgical abortion, and for perhaps multiple times that amount destroyed by chemical abortion (including "**Birth Control**" pills, which act both contraceptively and abortifaciently).

Genesis 4:10; Exodus 20:13; Deuteronomy 19:10; Deuteronomy 21:1-9; Proverb 6:16,17; Jeremiah 26:15; Ezekiel 35:6; Hosea 4:2; Matthew 26:24,25 (KJB).

For those who need to come out of denial about the gruesome nature of child-murder-by-"abortion"
- view the video of the commission of an actual child-murder-by-"abortion" at: www.AbortionNo.org
- or look at pictures at: www.abortionno.org/index.php/abortion_pictures/

[CCL Note: The Center for Bio-Ethical Reform (CBR) is unfortunately also an [ecumenical organization](#), [yoking with followers of the false religion of Rome](#).]

"America Repent" (music video)

Contemporary Christian Artist: Tim Juillet

www.youtube.com/watch?v=hLI0dkO9jak

Video (4:34) Views: 470

www.youtube.com/watch?v=pvu6hHLSpzk

Video (4:32) Views: 4,436

From: www.ChristianLifeandLiberty.net, "Events" page:

FIFTH ANNUAL "REPENTANCE FOR BLOODGUILT" OUTDOOR WORSHIP SERVICE IN COLUMBIA, SC (since January 2003)

Sunday, January 21, 2007, South Steps, SC State House, Columbia, South Carolina

<http://christianlifeandliberty.net/REP07-05.doc>

Just as the national sin of American slavery brought God's judgment of war upon both the North and the South in 1861, so is the national sin of child-murder-by-"abortion" bringing war, terrorism, domestic violence, illegal immigration (foreign invasion), economic hardship (and potential economic catastrophe), national deficits, national debt, tyrannical rulers (Psalm 106:37-44, KJB), etc., as divine judgments upon our rebellious, wicked nation today (Psalm 9:17, Proverb 14:34, KJB).

When child-murder-by-"abortion" ends one day in America (when Christian pro-lifers stop following the **false leadership** (Isa. 3:12, Isa. 9:16, KJB) of the [Roman-Catholic-Bishop-founded National Right to Life Committee](#), in incessantly finding new ways to incrementally "regulate" child-murder, instead of applying God's requirement for **Biblical JUSTICE** - i.e., to **END** abortion), **there will still remain the need for the Nation, the States, the Churches, Families, and Individuals, throughout America, to Repent, because if child-murder-by-"abortion" were to end TODAY (December 1, 2010), there would still be a need to REPENT for the 52 Million+ already murdered (and this does not count the likely multiple tens of millions aborted chemically by "Birth Control" pills, Depo-Provera, etc., ad nauseam.**

Just as there is the need for the Nation, the States, the Churches, Families, and individuals of both the North and South, to Repent, where it has not been done already, for the national sin of slavery, which was not ENDED until 1865 by the 13th Amendment to the U.S. Constitution, after Americans fought our most costly war (over 600,000 dead), against each other !!! The 13th Amendment stopped the perpetration of the sin and crime of American slavery, but that's not the same as repenting, saying we as a nation are sorry, for what had already been done during 250 years (from colonial Jamestown, VA until 1865) of "unrequited toil," as Lincoln said in his March 4, 1865 Second Inaugural Address.

The **Southern Baptist Convention** repented in its 1995 national convention in Atlanta, GA, for slavery and racism. Leaders of the [pro-abortion](#), [pro-sodomite](#), [women-priests-ordaining](#), apostate [Episcopal Church USA](#) apologized "for their ancestors' slave ownership" in a "solemn repentance service" in Philadelphia, PA in October 2008. In February 2007, the Virginia state legislature has also now apologized:

Virginia state lawmakers pass slavery apology

www.usatoday.com/news/nation/2007-02-24-virginia-slavery_x.htm

Child-murder-by-"abortion" is a national sin.

9-11 was a national calamity.

More and greater divine judgment is coming upon America, unless we repent of the national sin of "abortion".

If we will not repent of the national sin of "abortion", then the America of today **will be destroyed**, just as **God destroyed** the kingdom of Judah, with successive waves of foreign invasion in 605 BC, 597 BC, and 586 BC (2 Kings, chapters 24 and 25). We've already been attacked on **September 11, 2001**. **Consider the undeclared / unconstitutional wars, calamities, and other dangers America has suffered since 9-11**: War in Afghanistan (2001 to today), War in Iraq (2003 to today), Katrina (2005), ongoing Illegal Immigration (Foreign) Invasion, Economic "Great Recession" (?).

What will it be next, America ? What will it be next, Church ?

Repentance finally, or further and greater divine judgment ?

Abraham Lincoln, President, March 4, 1865 Second Inaugural Address:

www.bartleby.com/124/pres32.html

"One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was somehow the cause of the war."

"If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether." "

In spite of all his failings, **Lincoln** was right in his **March 4, 1865 Second Inaugural Address**, when he said **God gave "this terrible war"** to BOTH North and South for the offense of slavery.

And today, **God is bringing (increasing) divine judgment on America in the year 2010, for our ongoing, unrepented, national sin of child-murder/sacrifice-by-"abortion"**.

As America considers the twin major national security issues of:

- 1) Millions of illegal aliens having already entered our country, and
- 2) The disaster from the undeclared, and therefore unconstitutional, and therefore illegal; as well as unjustified (no 9-11 connection, no WMD's), and therefore unnecessary (not a "just" war), and therefore immoral War in Iraq, REMEMBER:

It is God alone Who can bring peace, safety, and security to a land (Leviticus 26:5,6, KJB), and ... Foreign invasion and War are divine consequences upon a nation, any nation, for the shedding of innocent blood (e.g., 2 Kings 24:1-4, KJB)...

Child-sacrifice is an offense to God.

God says child-sacrifice defiles His sanctuary, and profanes His Holy Name.

Leviticus 20:3, KJB

What is the Church of the Lord Jesus Christ in America doing to Establish Justice to END this offense to our Creator ?!

Establish Personhood now !

As has been said, it's now either Christ, or Chaos (and then Tyranny)...

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

[2 Corinthians 3:17, KJB](#)

Repent, Church ! Repent, America !

No King but King Jesus!

Declarations and Evidences of Christian Faith in America's Colonial Charters, State Constitutions, and other Historical Documents during over 375 Years of American History: 1606 to 1982

www.christianlifeandliberty.net/NoKingbutKingJesus.doc

"Where there is no vision, the people perish: ..." Proverb 29:18

"My people are destroyed for lack of knowledge:
because thou hast rejected knowledge, I will also reject thee,...
seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6

Christ is Ruler of the Nations !
Psalm 2; Psalm 24:1; Psalm 47:7,8; Psalm 50:12; 1 Timothy 6:15, KJB

"For the kingdom *is* the LORD's: and he *is* the governor among the nations."
Psalm 22:28, KJB

"Blessed is the nation whose God is the LORD; ..."
Psalm 33:12a

"... I will build My church; and the gates of hell shall not prevail against it." Matthew 16:18
Jesus Christ (Yeshua Messiah)

Hallelu-Yah !

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