

# 188 YEAR TRADITION OF PRAYER IN INDIANA LEGISLATURE STRUCK DOWN

House prayers can't invoke Jesus

*Federal judge declares that invocations advancing a specific religion are unconstitutional*

By Dr. Greg Dixon

This was the headline of an article that appeared in the December 1, 2005 *Indianapolis Star*. The Federal District Court is just two blocks from the famed Indianapolis Circle, where a city policeman told street preachers in May of 2000 not to mention the name of Jesus. It is the same District Court where Judge S. Hugh Dillon called for an IRS investigation of the Indianapolis Baptist Temple. It is the same District Court where Judge Sara Evans Barker gave the infamous order for federal marshals to raid and sell the Indianapolis Baptist Temple.

The article said:

A federal court judge Wednesday barred prayers that mention Jesus Christ or endorse any religion at the opening of each daily session of the Indiana House of Representatives.

Judge David Hamilton found that the House practice breached the clause of the U.S. Constitution prohibiting government establishment of religion. While not banning prayers

in the House, Hamilton ordered that any person chosen to give the invocation be instructed it must not advance any one faith or be used in a bid to convert listeners. Hamilton claimed that his decision was based on a 1983 Supreme Court ruling. The case stemmed from a lawsuit filed by the Indiana Civil Liberties Union on behalf of four citizens. The suit contended the House prayers - a 188-year tradition - overwhelmingly promoted Christian values.

Rep. Brian Bosma, R-Indianapolis, who as speaker became a defendant in the case, called the decision "intolerable," "terrible," and "shocking." It violates the free speech of religious leaders, he said. According to the ruling, "the name of Christ will not be said in prayer during the coming session."

But Bosma said he hasn't decided whether he'll follow the order. "This is an intolerable decision I hope cannot stand."

Of 53 prayers offered in the House during the 2005 session, 41 were delivered by people identified with Christian churches, Hamilton's written opinion says. Of the 45 prayers for which transcripts were available, 29 were offered in the name of Jesus, the Savior and/or the Son.

One prayer urged that "whatever you do in word or deed, do all in the name of the Lord Jesus." Another called for a worldwide conversion to Christianity: "We look forward to the day when all nations and all people of the earth will have the opportunity to hear and respond to messages of love of the Almighty God who has revealed Himself in the saving power of Jesus Christ."

In an incident that prompted some offended representatives to walk out of the chamber, one minister led the House in the singing of "Just a Little Talk with Jesus." This spurred the legal challenge.

Court records filed on behalf of Bosma noted that prayers have been said before American legislative bodies since colo-

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## “I Am The Law”

### *Jury Finds Violation of Constitution Worth \$1*

By Patricia Stegman

A federal jury has found that the city of Harrisburg, Pennsylvania violated the Constitutional rights of Pastor Jim Grove, but determined that the monetary value of violating the most fundamental rights of an American citizen was a paltry \$1.

Jim Grove, pastor of Heritage Baptist Church in Loganville, Pennsylvania, was arrested on a public street outside the July 2003 "PrideFest," a sodomite festival held at Harrisburg's Riverfront Park. Along with a few dozen other street preachers, Grove has been coming to preach the gospel to the festival attendees for several years. Police and city officials routinely harass the street preachers, telling them, "Nobody wants to hear what you have to say," and attempting to either chase them off completely, or confine them to areas at some distance from the festival entrances.

In addition to Grove, police arrested James Lyman from New York, Steve Garisto from Harrisburg, and Michael Marcavage from Philadelphia, and charged them with summary offenses of disorderly conduct and defiant trespass. All preachers were simply walking or standing along a public street or sidewalk at the time of their arrests. Lyman was arrested earlier in the day, given a citation, and released. Grove and the other two preachers were arrested a few hours later. None of the three was told what they were being charged with, nor were they allowed to make a phone call or post bail. They were jailed for 4 hours, until the festival was over, and then issued citations and released.

Found guilty at the District Justice level despite videotapes that clearly exonerated them, all defendants appealed the verdict. At the Appeals Court, Garisto (who has been arrested at the festival in prior years) and Marcavage were both convicted and fined, while Lyman and Grove were both acquitted.

Grove then filed federal charges against the city of Harrisburg, two of the four arresting officers, and the Director of Parks and Recreation, who had repeatedly come outside the bounds of the festival to tell preachers that they "may not stand" on public sidewalks or streets around the event.

At the federal trial on December 13-15 2005, the two police officer defendants repeatedly changed their stories, stating that despite the fact that literally hundreds of people were walking in and across the street where Grove *et al* were arrested, only Grove and the street preachers were obstructing pedestrian and automobile traffic. When the sodomite festival-goers approached police and made physical threats against the street preachers, the police claimed that they needed to restrict or eliminate the preachers "to keep the peace." Even their own sodomite witnesses testified that none of the preachers restricted the access of any of the attendees. Three different videotapes showed the peaceful behavior of the preachers, but the officers were undeterred in characterizing them as nothing less than criminal.

The defense even called as a witness the Assistant District Attorney who originally prosecuted the four preachers at the District level. Despite the fact that he had been assigned the case the night before that trial, he insisted in his testimony in Harrisburg that he not only had ample evidence to prosecute Grove for disorderly conduct, but that the Appeals Court erred in their acquittal. In effect, he was trying to convict Grove all over again!

The heart of the issue was revealed when Corporal Carter, the officer ostensibly in charge that day, testified. Prosecuting attorney Dennis Boyle questioned him about the repeated attempts by Carter, Officer Stephanie Barrelet, and Parks Director Tina King to convince the preachers that there was some imaginary law that set up a 50-foot restricted area around the park. Boyle asked "What was the source of that law?"

Corporal Carter's arrogant response: "I am the law."

After 2-1/2 days of testimony, the jury agreed that Grove was violated. But they were unfortunately either ignorant of or indifferent to the implications of public officials trampling on the God-given Constitutionally guaranteed rights of American citizens, and refused to award even compensatory damages to Grove.

Their award of only \$1 in nominal damages was a cryptic message: was the Constitution worthless – or priceless?

As a result, the police officers laughed mockingly as they exited the courtroom, completely unaffected by the guilty verdict. Without any consequences to their actions, it is doubtful their behavior will change.

Grove commented, "The jury's failure to punish the defendants with a financial judgment showed one of two things: the jury either doesn't understand that when they defend my Constitutional rights, they are also defending their own rights; or they did it as a deliberate expression of their opinion that, while they saw a clear violation, they don't like the way I express my First Amendment rights."

The federal judge – who had issued a temporary injunction against Harrisburg in 2001 after similar arrests of other preachers – will issue a permanent injunction against the city within 30 days. It remains to be seen if it will take further court battles to force the city, the police, and the city officials to adhere to the injunction – or even whether the injunction will be broad enough to secure Constitutional rights.

Despite the disappointing action of the jury, God was glorified in the courtroom, as each one of the Christians called to the stand was able to give a testimony about the saving power of Jesus Christ, about His command to preach the Word and to stand against sin, and about living a life separated unto God.

*For they are an impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear (for they are a rebellious house,) yet shall know that there hath been a prophet among them. - Ezekiel 2:4-5*

Note: For his very public stand on Constitutional issues, and his legal battles against the cities of York and Harrisburg, Pastor Jim Grove was recently honored by the Bill of Rights Bicentennial Committee with their 2005 "Bill of Rights Award."

# The Truth is Out

## Clinton Did Use the IRS Against His Enemies

By Dr. Greg Dixon

In the July/August 2001 *Trumpet*, we reported on the secret White House meeting that was held in October of 1998 to formulate a plan to silence all uncooperative churches in America. (See [www.unregisteredbaptistfellowship.com - Archives](http://www.unregisteredbaptistfellowship.com - Archives)). At this meeting of all of the top level leaders of every leading department of government, the five point plan was laid out to accomplish this purpose. Each of these five methods was employed to seize the property of the Indianapolis Baptist Temple and to destroy the Indianapolis Baptist School system. One of the main suggestions in that secret meeting, which was revealed by Texe Marrs of Power of Prophecy Ministries of Austin, Texas and Larry Klayman of Judicial Watch in Washington, D.C., was the use of the Exempt powers of the IRS.

Three news organizations have now reported that the Clinton administration did in fact use the IRS extensively against his enemies totally contrary to the U.S. Constitution. U.S. Attorney Douglas Snoeyenbos, in clear and certain terms, told our Attorney Al Cunningham that the highest levels of the U.S. Justice Department had determined to destroy the Indianapolis Baptist Temple and Dr. Greg Dixon. After George W. Bush had replaced Clinton and turned the Justice Department over to John Ashcroft, the job started by the Democrats was finished by the Republicans. In fact, Ashcroft, in a speech on CNN December 5, 2001 said that the raid on IBT had taken place to destroy "domestic terrorists," which is proof that, having been on the job only one week, he accepted the analysis of IBT according to the slanderous carryovers at Justice. In fact, Debbie Westbrook, Chief Counsel for the U.S. Marshal's office, told us personally, in the presence of witnesses, that the raid on IBT could not come off without the personal approval of John Ashcroft.

Following are reports from three major news outlets confirming this treacherous activity.

Joseph Farah of *World Net Daily*

reports the following in an article posted December 29 entitled: *Clinton's IRS Gestapo*.

News that Sens. Byron Dorgan, John Kerry and Richard Durbin are trying to deep-six an investigation into Bill Clinton's abuse of the Internal Revenue Service to go after his "enemies" hit home with me.

In 1996, my news organization at the time, the Western Journalism Center, was audited by the IRS. The rationale? We had dared to investigate and report on corruption by the president of the United States in an election year! That's what the auditors themselves told us.

When the audit began, the IRS agent conducting the investigation told us it was "a political case" and the decision about our fate would be made at the national level.

Later, documents released by the Treasury Department confirmed that the audit began when the White House sent to the IRS a constituent letter addressed to President Clinton urging just such an investigation.

When the audit was closed and we filed suit against IRS and other government officials for violating our First Amendment-protected rights, our lawyers at Judicial Watch were immediately slapped with an audit.

They were told: "What do you expect when you sue the president?"

In between, I personally exposed in the pages of the *Wall Street Journal* and elsewhere the systematic effort of the Bill Clinton White House to use the IRS as an attack dog against its adversaries – the Heritage Foundation, Concerned Women for America, Paula Jones, the National Rifle Association, Oliver North's organization and dozens and dozens of other individuals and organizations that crossed the administration or threatened to do so. The list is a virtual who's who of Clinton "enemies." Now I don't ever expect to see justice in this case. But cover-ups don't get much more blatant than this.

I don't expect to see Bill Clinton or the IRS officials involved in his caper to be punished. But I would like to discourage future administrations from abusing power and targeting other victims.

Other news agencies reporting this same story are the *Chicago Sun Times* with the headline: *IRS reveals smoking gun [with Clinton's prints all over it]* 2-29-2002 Robert Novak Posted on 07/29/2002.

The mystery surrounding Internal Revenue Service tax audits against critics of President Bill Clinton during his administration has been cracked. A smoking gun has just been released by the IRS. The unmistakable evidence is that the supposedly nonpolitical tax agency responds to complaints by prominent politicians. The IRS, perhaps unknowingly, incriminated itself July 8 with a 1,500-page document dump answering to four years of freedom of information requests by the watchdog organization Judicial Watch. The material shows that the IRS audit of Judicial Watch was preceded by written complaints from the White House and prominent Democratic members of Congress. Furthermore, existence of supposedly secret audits was unsealed thanks to a Justice Department tax litigator who is, implausibly, active in local Democratic politics. Judicial Watch's lawsuits have made the organization as obnoxious to the Bush administration as to its predecessor. Nevertheless, the White House is concerned about one abuse close to the political bone: IRS disclosure of confidential tax information about the Republican candidate for governor of California. Until the July 8 document dump, Judicial Watch got little satisfaction from the IRS in fighting the costly, time-consuming audits.

The Landmark Legal Foundation had this to say in an article published July 21, 1999:

"Where is the abuse of power here? I mean, when we talk about the Nixon impeachment and the abuse of power,

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**PRAYER** - continued from page 1

nial days. His side argued that the House prayers were inclusive in that people of all faiths can volunteer for the duty, and that there is no discrimination on who is chosen. Jewish and Muslim clerics also delivered the prayer during the last legislative session.

Moreover, those selected receive a form letter asking that the cleric "strive for" an ecumenical prayer.

But Judge Hamilton found the instruction inadequate. He ordered the speaker to give more explicit instructions.

"If the Speaker chooses to continue to permit nonsectarian prayers as part of the official proceedings, he shall advise all persons offering such prayers . . . that the prayers must be non-sectarian and must not be used to proselytize or advance any one faith or belief or to disparage any other faith or belief." Added Hamilton: "The prayers should not use Christ's name or title or any other denominational appeal."

Daniel Conkle, a professor of law at Indiana University in Bloomington, said the ruling could have ramifications for other government bodies that have prayer to open meetings, such as city councils.

Dozens of religious leaders, including Christians, have signed a statement saying that House prayers should honor religious diversity. The document has been sent to Bosma and to Senate President Pro Tem Robert Garton, R-Columbus.

Rabbi Jon Adland, Indianapolis Hebrew Congregation, praised the court decision. He was among those who submitted affidavits on behalf of the ICLU.

Adland said he has been a strong advocate for the separation of church and state. That doesn't mean, he added, that there can be no prayers in public buildings. But, he said, "if you're going to have prayer it has to be inclusive of all people."

Imam Umar Al-Khattab, of the Masjid Al Fajr on Cold Spring Road, said he doesn't think it's unreasonable to ask

religious leaders to offer House prayers applicable to all faiths. "When you say Jesus or Buddha that's exclusive," he said.

The court ruling also drew criticism from former House Speaker B. Patrick Bauer, a Democrat who is now the minority leader. Bauer, D-South Bend, said this issue transcends partisanship and that he would back Bosma if he chooses to appeal.

"I think it's untenable," Bauer said. "It's a question of excluding all religions, and that's where the error lies. I don't think you forsake religion."

The U.S. Supreme Court has upheld the right of government bodies to open sessions with a prayer, noting the "unambiguous and unbroken history of more than 200 years." But in the 1983 high court decision, the justices said the prayers can't promote one religion over another or disparage any other religion. The justices also ruled the prayers cannot be used in an attempt to convert.

Hamilton found that "the consistently sectarian prayers" of the Indiana House go far beyond what that ruling permits.

"The prayer opportunities have frequently and consistently been used to advance the Christian religion," he said.

It is obvious to anyone who has any understanding of the prophetic Scriptures that this is a clear fulfillment of the end time predictions of a one-world religion. The interesting thing will be to see if those who claim to be Christians in government will cave in to protect their jobs and positions, or if they will be willing to forsake all to follow Christ. And how many so-called preachers will go and mouth a generic prayer. The Lord Jesus said, *Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.* (Mark 8:38)

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## Constitution of the State of Indiana

### *(Preamble and First 10 Sections of the Bill of Rights)*

**PREAMBLE:** TO THE END, that justice be established, public order maintained, and liberty perpetuated; WE, the People of the State of Indiana, grateful to ALMIGHTY GOD for the free exercise of the right to choose our own form of government, do ordain this Constitution.

**ARTICLE 1. - Bill of Rights: Section 1.** WE DECLARE, That all people are created equal; that they are endowed by their CREATOR with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that all power is inherent in the people; and that all free governments are, and of right ought to be, founded on their authority, and instituted for their peace, safety, and well-being. For the advancement of these ends, the people have, at all times, an indefeasible right to alter and reform their government. **Section 2.** All people shall be secured in the natural right to worship ALMIGHTY GOD, according to the dictates of their own consciences. **Section 3.** No law shall, in any case whatever, control the free exercise and enjoyment of religious opinions, or interfere with the rights of conscience. **Section 4.** No preference shall be given, by law, to any creed, religious society, or mode of worship; and no person shall be compelled to attend, erect, or support, any place of worship, or to maintain any ministry, against his consent. **Section 5.** No religious test shall be required, as a qualification for any office of trust or profit. **Section 6.** No money shall be drawn from the treasury, for the benefit of any religious or theological institution. **Section 7.** No person shall be rendered incompetent as a witness, in consequence of his opinions on matters of religion. **Section 8.** The mode of administering an oath or affirmation, shall be such as may be most consistent with, and binding upon, the conscience of the person, to whom such oath or affirmation may be administered. **Section 9.** No law shall be passed, restraining the free interchange of thought and opinion, or restricting the right to speak, write, or print, freely, on any subject whatever: but for the abuse of that right, every person shall be responsible. **Section 10.** In all prosecutions for libel, the truth of the matters alleged to be libellous, may be given in justification.

**Prayer of Dr. Greg Dixon Before  
the Indiana State Senate  
(100th Session - 1992)**

*Our Father, we come into thy presence today recognizing thee as Lord of heaven and earth, and the Father of the only Saviour, the Lord Jesus Christ.*

*We would not forget to thank thee for all thy benefits towards us. There is no people on earth that are blessed more than we.*

*Thou hast fed us to the full. Our land is rich, our harvests are bountiful. We thank thee for the respite that thou hast given from war.*

*However, our Father, we recognize our sins personally and collectively. As Israel of old, our sins are many, and a stench in thy nostrils. We have bathed our streets with blood. We have polluted our minds with filth, and we have forsaken the God of our fathers. We pray earnestly for national repentance and contrition.*

*Our Father, we pray especially for this 100th session of the Indiana Senate. May they see themselves, oh God, as thou dost see them.*

*By their vote on the ERA Amendment, they have broken down the chastity of our homes, compromised the God-given authority of the man, and opened the door for our daughters to be conscripted into foreign fields of battle.*

*By their vote on Para-mutual, they have opened our state to the crime, bribery, and violence that has destroyed legions elsewhere.*

*Through their lack of understanding they have permitted the Sodomites public forums for the minds of our children.*

*And, by refusing to hear the Creation Bill they have said, "Our children may learn that their origin is an accident from the basest of animals, but they cannot know that they are made in the "image of God."*

*Yes, we pray for them today. We pray that thou wouldst forgive them, "For they know not what they do."*

*And Father, forgive us all, for they are but a reflection of the electorate.*

*But may we understand that thou are a God of forgiveness and may we turn back to thee before it is forever too late. In Jesus' name - Amen.*

## Sermon Brings IRS Investigation

### *Church threatened with loss of tax-exempt status*

By Patricia Stegman

The Internal Revenue Service has warned one of Southern California's largest churches that it is at risk of losing its tax-exempt status because of a sermon given two days before the 2004 presidential election.

The former rector of All Saint's Episcopal Church in Pasadena, Rev. George F. Regas, was a guest preacher on October 31, 2004, when he delivered a sermon critical of the Iraq war, and engaged in an imaginary debate between Jesus and then-Presidential candidates George W. Bush and John Kerry.

The following day, an article appeared in the *Los Angeles Times* describing the sermon as a "searing indictment of the Bush administration's policies in Iraq" and noted that the sermon described "tax cuts as inimical to the values of Jesus."

That article was apparently monitored by the IRS, and led to an investigation of the church. The IRS sent a letter to All Saint's on June 9, citing the article and stating that "a reasonable belief exists that you may not be tax-exempt as a church."

The 3,500-member church subsequently provided the IRS with copies of all literature given out prior to the election and copies of its policies. But the IRS informed the church that it was not satisfied by those materials, and in a meeting with the church's attorney, stated that unless the church admitted to intervening in an election – behavior specifically prohibited by the IRS – they would proceed with a formal examination.

Rector J. Edwin Bacon of All Saint's said in an interview, "We are so careful at our church never to endorse a candidate," noting that Regas had said in his October sermon that "good people of profound faith" could vote for either man, and did not tell parishioners whom to support.

One member said, "I'm appalled [that] a government that leans so heavily on religious values . . . would pull a stunt like this." All Saint's feels that it has been

targeted because its activism and its liberal stance on social issues. (And they are liberal. Regas said in the same sermon, "I'm not pro-abortion, but pro-choice. There is something vicious and violent about coercing a woman to carry to term an unwanted child." Apparently the irony of that statement was lost on him.)

Take heart, Mr. Regas – the IRS is an equal opportunity persecutor, and does not confine its attacks to liberal churches. The IRS has already targeted and threatened many of the fundamental Bible-believing churches in America, even those who reject tax-exempt status. The list includes, but is not limited to, Calvary Temple Bible Church, Atlanta, Georgia, 1978; Church of Christian Liberty; Brookfield, Wisconsin, 1978; Faith Baptist Church, Louisville, Nebraska, 1982; Grace Baptist Church, Houston, Texas, 1984; First Baptist Church of College Hill in Tampa, Florida, 2004; First Baptist Church of Springdale, Arkansas, 2004; Southwest Christian Church, Mt. Vernon, Illinois, 2004; and various churches associated with the Christian Defense Coalition Prayer Tour, 2004. And of course the IRS raided, shut down and bulldozed the Indianapolis Baptist Temple in 2001, in a project that began under the liberal Clinton/Reno team but was carried to fruition under the allegedly "conservative Christian" partnership of Bush/Ashcroft.

Although certain administrations and officials may have a bone to pick with specific churches due to their stand, ultimately it does not matter whether a church is in total agreement with the government, whatever political party is in power. The IRS has a long-term agenda to put all the churches of America in subjection. Preachers who think that the IRS isn't telling them what to preach are sadly mistaken. The IRS has already told them what *not* to preach, and it's only a matter of time before that letter arrives in the mail. Like All Saint's, they will be shocked to discover that the IRS has been keeping tabs on them for a long, long time.

# Why Anabaptists Are Not Protestants

By Dan Hardin

*Pastor, Gateway Anabaptist Church  
Monroe, Michigan*

Overwhelming numbers of Anabaptists were peaceable, righteous, hardworking, pious and humble folk. They shared with other Protestants an abhorrence of Rome, its sacerdotal hierarchy, its administration of sacraments, its worship of relics, its veneration of Mary and the saints and its worldliness and corruptions. To Catholics, Anabaptists were revolutionary heretics.

The first generation of Protestant reformers tended to gag on heresy, of which they stood accused by Roman Catholicism; they rediscovered the scriptural term "blasphemy" to blacken the dissenters within their political spheres. Only the Anabaptists were as loathed as the Arians by the rest of Christendom. "Anabaptism" meant "rebaptism," a term rejected by those to whom it was applied. Referring to themselves as "the Brethren" or by some other nondescript term, the Anabaptists disagreed on many secondary matters and eventually split into several sects, although the name stuck to the bulk of them in the form of Baptists.

An event of utmost importance but often unnoticed is the Second Diet (or Council) of Speier, April 25, 1529. This was a Roman Catholic Council for the purpose of taking action against the Turks and checking the progress of Lutherans and others who were not cooperating with the Pope. Certain Lutheran Princes appeared before this Roman Catholic Diet with a formal written protest against those matters in which the Diet went contrary to the Christian faith as they understood it. This protest was signed by Elector John of Saxony, Margrave George of Brandenburg, Dukes Ernest and Francis of Braunschweig-Luneburg, Landgrave Phillip of Hesse, Prince Wolfgang of Anhalt and the representatives of fourteen imperial cities. The protest was designed to protect them from the decisions of this Council. It was a defensive measure. The church historian, Phillip Schaaf, makes

the noteworthy statement "From this protest and appeal, the Lutherans were called Protestants." (*History of the Christian Church, Volume VII, p. 692.*)

These Lutheran leaders, and a few Reformed, who made this appeal and protest at the famous Diet of Speier, were speaking for themselves and not for Anabaptists, of whom they themselves said in their written statement, "All Anabaptists and rebaptized persons male or female, of mature age, shall be judged and brought from natural life to death, by fire or sword or otherwise, as may befit the persons, with out preceding trial by spiritual judges." The Anabaptists then did not share this protest and consequently cannot bear the name "Protestant."

Usually, Catholics punished unrepentant Anabaptists as heretics and burned them alive. Protestant localities tried to avoid condemning them as heretics, because heresy was a papist description for Calvinists and Lutheranism. Protestants preferred imprisonment, mutilation, and exile as punishments. In 1530, a year after an imperial decree had capitally condemned Anabaptists, Martin Luther, once an advocate for religious toleration, endorsed the death penalty. By 1536, he advocated capital punishment for Anabaptist "blasphemers."

## Why Were Anabaptists Persecuted?

What erupted during the Reformation was a resurgence of tendencies and opinions that had for centuries already existed over against the medieval order; it was connected with ancient circles in which, in spite of persecutions, a body of ancient opinion and correction was still alive. At the heart of the matter were two diverse and disparate concepts as to what the Church of Christ is and what is its relation to that which lies around it. The Anabaptists believed the church of Christ is by definition an element of society, not society as such. They rejected sacralist thinking and held the sword was out of bounds when it invades the area of religious faith. To say it differently, Anabaptists did not subscribe to the Constantinian view of the role of religion and human society. They rejected the claims of absolute authority made by the church and state. Their opponents, the

Reformers, as well as Roman Catholics, were unwilling to go along with this; they continued to look upon the church as coextensive with society.

## Historically Anabaptists Are Not Protestants

Anabaptists make no effort to trace a historical succession back to the age of the Apostles. Their only claim is that at every age in church history there have been groups that have held to the same doctrines that Baptists hold today. These groups may or may not have been connected and they have been known by various names. They were the Montanists (150 A.D.), the Novatians (240 A.D.), Donatists (305 A.D.), Paulicans (650 A.D.), Albigenses (1022 A.D.), Waldensians (1170 A.D.). Terms of reproach used by the Reformers as incriminating labels on like minded people of Anabaptist belief were: Donastisten, Kommunisten, Catharer, Sacramentschwärmer, Stabler, Winckler, Wiedetaufer, and Rottengeister. The name Anabaptists came into prominence just before the time of the Protestant Reformation.

Full historical data immediately refutes the view that there was only one religious group - the Roman Catholic Church - until the time of Martin Luther. Anyone who claims this simply has not done his homework.

We introduce non-Anabaptist testimony to the great antiquity of Anabaptist believers. Cardinal Hosius (1504-1579) was a Roman Catholic prelate who had as his life work the investigation and suppression of non-Catholic groups. By Pope Paul IV he was designated one of the three papal presidents of the famous Council of Trent. Hosius carried on vigorously the work of the counter-reformation. If anyone in post reformation times knew the doctrines and history of non-Catholic groups, it was Hosius. Cardinal Hosius says, "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past 1,200 years, they would swarm in greater number than all the Reformers" (*Letters Apud Opera*, pp. 112,113). Note carefully that this knowledgeable Catholic Scholar has

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# Pale Victory

## Hate Speech Acquittal Has Same Effect as Conviction

By Patricia Stegman

The Swedish Supreme Court has upheld the acquittal of Ake Green, pastor of a Swedish Pentecostal church, who was charged last year under his country's "hate speech" bill.

Green was prosecuted in January 2004 for "hate speech against homosexuals" for a sermon in which he said "Sexual abnormalities are a deep cancerous tumor in the entire society." On February 11, 2005, the Swedish Court of Appeals overturned Green's conviction and his 30-day suspended sentence. But Sweden's chief prosecutor disagreed with the conclusion and ordered a review of the case.

Swedish gay and lesbian groups were pushing for a 6-to-8-month sentence. Even the leader of the Swedish Pentecostal denomination decried the sermon, saying, "I don't believe that he can substantiate what he said. What he said is not sanctioned by the Pentecostal Movement and I personally take exception to it."

The public prosecutor justified the initial arrest by saying, "One may have whatever religion one wishes, but [the sermon] is an attack on all fronts against homosexuals. Collecting Bible [verses] on this topic as he does makes this hate speech."

The Supreme Court's 5-0 ruling maintained that Sweden's free speech laws protected Pastor Green from prosecution and protected freedom of speech and religion. However, the court stated in its opinion that Green's views could be "strongly questioned" and were "alien" to most citizens.

Per Karlsson, a member of the Swedish bar and adviser to Pastor Green, stated that the court cleared the Pentecostal pastor because it chose not to view his sermon as hate speech. Note that it "chose" not to view the sermon as hate speech - not that it agreed that it was not in fact hate speech.

**The Swedish Supreme Court has upheld the "hate speech" acquittal of Ake Green – but he will no longer preach against homosexuality.**



Furthermore, the court feared that the European Court for Human Rights, to which Green would have then been entitled to appeal, would have likely overturned Green's conviction. "We are obliged to consider the European Convention on Human Rights and the way in which the convention has been applied by the European Court of Justice," Swedish Supreme Court Justice Johan Munck said. "We believe that it is probable that a conviction against Pastor Green would not hold up in the European Court of Justice."

This means the European Court would have jurisdiction over an ostensibly sovereign nation. Jared Leland of the Becket Fund for Religious Liberty stated, "[Courts throughout the world are] certainly looking at international norms and what is going on in other countries and [are] often influenced by those decisions and by the trends."

Karlsson said, "They looked into the details of his case, and looked at his purpose – and that was to explain his biblically faithful view on the homosexual lifestyle. What the court looked into in this case was not really whether he incited hate and violence, but whether he was showing contempt to a group. Even though he was using strong language, and he, in a sense, crossed the line in accordance with the Swedish Criminal Provision, the court decided the Swedish Criminal Provision could not be applied because that would be violating the European Convention on Human Rights."

So the acquittal was not on the merits of the case, or based on the fact that the Biblical principles which Pastor Green espoused were not hate speech, or because Swedish law does not prohibit what Pastor Green preached. The acquittal was merely because his purpose was to "explain" his views and because the conviction would not hold up in a one-world court – yet.

The ruling was hailed as a victory by evangelical groups around the world. But it's a pale victory indeed, for the acquittal had the exact same effect as a conviction – it chilled the public rebuke of sin. Although Green told the press that he had been prepared to go to jail if convicted, he does not intend to preach again about homosexuality, saying, "Everyone knows where I stand on that question." He – and other preachers – were legally given the liberty to say what they want. But apparently he is not willing to risk any further consequences of using that liberty.

Admittedly, it is very expensive, stressful, and extremely risky to get involved in a court battle such as this, especially in a political environment where gay and lesbian groups have powerful influence.

But when Peter and the apostles were brought before the high priest and the religious council, they weren't intimidated into shutting their mouths. *But Peter and John answered and said unto them, 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. (Acts 4:20) And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus . . . and daily in the temple and in every house, they ceased not to teach and preach Jesus Christ. (Acts 5:42)*

The Lord himself commands us: "*Be not afraid, but speak, and hold not thy peace.*" - Acts 18:9

## “Where Are The Preachers?”

### The Fields Are White With Harvest After Recent Hurricanes

By Nora Shepherd

On October 12, 2005, My friend Phyllis Calvert and I started on a venture to Texas and Louisiana in the wake of Hurricanes Katrina and Rita. Our mission was to hand out tracts and booklets with the gospel of John and Romans, visit and comfort many of my hurting family, friends, and anyone else who had such great losses during the hurricanes, and to determine what needs still remained.

Our schedule took us to Texas first, to visit a dear saint in Kilgore, Texas who has had several strokes and was having many struggles. We had a great time there and as we left, we felt as if she was lifted up in spirit. Then we headed to the small town of Merryville, Louisiana. It was quite evident that the winds had dealt a mighty blow there. Trees were down, roofs caved in, and people still picked through the rubbish of a homestead looking for trinkets of the past. We found my friends, who had been in several places before being allowed to return home. They had minimal damage to their own house, but the house they took refuge in with family members had trees fall on it.

Next we ventured on to Westlake and Sulphur, Louisiana. Destruction was everywhere. Most streets were one lane because of the debris. Trees were piled so high no one could see the houses. We had a keen sense of uneasiness, with guards at all the businesses watching everyone. Wal Mart had only one door open; all others were boarded and posted by armed guards. Power was by generator. The shelves were empty: no bread, no dairy, no fruit except about 6 apples



**WalMart shelves were empty after Hurricane Rita**

and a dozen very old bananas, a few paper products, and no water. The people had drawn faces as they milled around looking for things they needed. The store hours were from 10 A.M. to 3 P.M. No motels were available, and no eating places open

to go in and sit down. A few places were open in the drive through area. There were no public bathrooms. The water system was condemned as the industrial waste was evident from the intense odor of the entire area. Curfew for the city was 10 P.M..

One of the things that was so upsetting was the utter despair of the people. Everyone had a story to tell, and all desperately needed someone to

listen. The black mold smells, the raw sewage smells, rotting food along side the roadways and the dead animals were sickening. It seemed strange to me that the locals hardly noticed the smells any more. My brother lost his home, as did one of his married daughters. His place of employment was blown everywhere, but his employer paid him for three months in advance to help out their people. The local treatment plant had overflowed and left about 2 feet of mud, mire and slime, and then the mold started. All was lost. Others in my family lost homes also.

We were able to help a dear Brother at the Grace Baptist Church in Sulphur. His church was damaged by wind and water, and the mold was creeping up the walls. One portion was partially damaged and they thought to save it for church services, but found out the next day all the buildings had been condemned. However, they were desperate for gospels of John and Romans as they had run out. People were more anxious to listen to the gospel since the storm. We were thrilled to give them about 600 copies, and went on our way.

Next we went to Broussard, La. to see my 91-year-old Mother, and also my sister and her family. They weathered the

storm quite well. The house lost shingles and trees fell all around. The Lord has truly answered prayer for her protection. They were without electricity and Mom was running very low on oxygen, but the

Lord overruled and turned the electricity on just in time.

We then ventured over to Jeanerette, La. to see my sister and brother-in-law, who have a crop dusting business. The storm surge had

come inland and came to a halt at the stop sign just outside their property. Once again we marveled at the protection of the Lord. The problems they are having is that the crop dusting business has stopped. The storm surge had covered much of the sugar cane, and it was rotting in the fields. The sugar cane that did not get salt water over it was all whipped around. Farmers were desperately trying to salvage the cane that did not get salt water on it, and the mills were going full steam to process it before another rain.

We then went to Erath and Delcombe, La. There was so much destruction. Roads were closed with houses sitting in the middle. We saw graves torn open and scattered everywhere. Many that had remains in them were covered up by tarps. Again, the sickening smells of death and destruction. Clothes, appliances, rotting food, boats, cars were all scattered in unusual places. As you looked at the houses you could see the FEMA 'X' on the houses to show it had been checked for bodies or survivors, and whether or not the house had to be destroyed or was repairable. So many leaves were in the water and other items that it was killing the fish as their oxygen was depleted. More stench.

Next we went to several shelters in Broussard and in Lafayette. We found people who had received our "Blessing Boxes" that our church sent down in one



**Military Hospital**

of the trips. My heart aches to think of the helpless looks on the hopeless faces. We sat and talked with people to hear their stories of the storm. Every lip had the word FEMA coming forth. FEMA approved or disapproved. FEMA didn't return calls, FEMA lost records, FEMA sent them to their third or fourth place to live. FEMA promised them a trailer and then changed their minds. FEMA was the byword. The people were helpless without FEMA approval. I shuddered as I remember hearing, as a child, the Communists saying that they would take over America without firing a shot. It flooded my eyes with tears to see how weak so many people were in these times.

Now, I do have to say that many, many people were helping others even though they had lost everything themselves, but the masses of helpless ones could not get their thoughts together and could not function without great stress and anxiety. No one knew where they were going, when they would leave or when they could return. No one knew where their families had gone except those who evacuated together.

At one shelter, an older couple told of the water being over the top of their house, all household items were swept away and several feet of slime remained. They lost their truck and other personal items. However, they could not think of what to do because they had been to FEMA and were not qualified to receive help because they had "too much money." They just could not see that they could hire help to clean up their place, buy their own camper or temporary mobile home and go back. They just remained in the shelter as helpless ones. It was plain to see the lady needed medical help, but just couldn't go since she didn't know where her doctor was, and she didn't know if FEMA had a clinic in that town. The shelter leaders tried to help them, but the grief and shock of all the destruction had overwhelmed them. She could not find her sister or her niece, and wondered if someone would bury them if they were found. It was so tragically sad.

Most were talking about not having jobs. They couldn't find their bosses or other employees. Somehow many felt mesmerized, and could not just go get a job to give them something to do and a

way to support themselves in a temporary way. But every workplace that could be opened had big 'hiring NOW' signs and 'work today' posters. The original employees simply had not returned to their jobs. Since FEMA was paying, many were not working. Those who had money stood for an entire day for their food stamps. They all went to the Corps of Engineers to get their roofs covered even if they could do it themselves.



One of the many FEMA camps

The shelters were centers of information and hearsay. We found an old friend from back in the 60's. She didn't have any shoes so we saw to that. She said, "There is no joy left in this world". I tried to remind her we still had the Lord, He still cared. Phyllis handed out some literature to groups of penal officers, and we gave tracts of groups of young people just standing around.

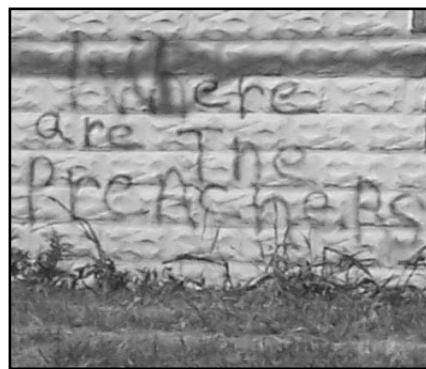
Camps were set up everywhere. Tents to sleep in, tents to eat in and tents for medical help. All camps had a make shift poster naming the camp. All over town, the out-of-town workers were also in tents. No sanitation in sight. All had guards or police monitoring the lines. Identifications were checked to go into some of the areas; if your license has a local address you were allowed to go in and see and be out before dark. About 300 campers were set up at the old Chenault Air Force Base in Lake Charles, La. for people to live in. Hundreds of commercial busses were side by side in mall parking lots.

School children were shifted from school to school as much as twice a week. Confusion reigned. No one had school records, no one had proper clothing, and many were considered by some schools to

be undesirable, so they were moved from motel to motel and town to town. When they were told to move to another town, FEMA provided a storage shed for them to put their stuff in and told them they could come get it later. So, once again they had nothing and went to another place to receive handouts and more uncertainty. Where will we live, what will we do, and when will we go home seemed to be the prevailing questions.

I am thankful to be home, sore and weary, but knowing we went in the name of the Lord to try as best we could to be a help. There was not one place in the entire trip that could accommodate a person with special needs such as being in a wheelchair. But God gave grace in the time of need.

Please pray for these people. Send someone to be a witness. Some pastors have quit the ministry, had nervous breakdowns, etc. because their church was destroyed, no income, no flock. Some have rallied to the cause of helping. But I can truthfully say, I did not find but one Pastor who had a spiritual burden for these people. I am sure there were others, but I did not sense this in the ones we talked to. All others were in to the good works, and that was and still is greatly needed. I see



Graffiti on a building abandoned after the recent hurricanes

people fainting on the tops of the streets from the hunger of the Word of the Lord.

I wondered as I listened – where did they think that God went? If you were in a disaster, where would your God be? If all was lost as Job lost his family and posses-

sions and these people lost in Texas and Louisiana, could you still be able to say, The Lord giveth and the Lord taketh away – blessed be the name of the Lord. How strong is our faith and trust in Him? When all is gone - there is still our precious Lord and our God. We need the gospel in the South. Who will go and tell them? Where have all the preachers gone?

*Nora Shepherd is a member of New Covenant Baptist Church (Pastor Duane Cleghorn) in Campbellsburg, Indiana.*

**ANABAPTISTS** - continued from page 6

spoken of the vicious persecution Baptists have endured, that he clearly distinguishes them from the Reformers and that he dates them 1,200 years before the Protestant Reformation!

Uncounted thousands of Anabaptists lost their goods, lands and their lives in persecutions. Konrad Grebel died in prison in 1526. In 1527 Felix Manz was publicly executed in Zurich by drowning for the crime of anabaptism. Noted Anabaptist leader Balthauser Hubmaier was burned alive at the stake in Vienna March 10, 1528. Three days later his wife was drowned by being thrown over the Danube bridge with a stone tied to her neck. Jacob Hutter was burned at the stake in Innsbruck in 1536.

The story of the persecution of Anabaptists and their like-minded brethren was most dramatically presented in the *Martyrs Mirror*, first published in the Netherlands in 1660. It contains many accounts of Anabaptist martyrs set in the context of biblical and early church history. In addition to relating the details of their deaths, it carries long accounts of conversations between them and their persecutors.

The facts abundantly attest that historically Anabaptists are not Protestants.

### **Doctrinally Anabaptists Are Not Protestants**

Anabaptists had a sense of freedom that enabled them to question much of what was regarded as Christian truth.

- Anabaptists rejected totally the notion that only specially sanctified persons, places, and things put humanity in touch with God. But they never denied the reality of holiness or sacredness.

- Anabaptists concluded from their study of the New Testament that the name Christian could be applied only to those who truly follow Jesus, and not indiscriminately to all who were christened.

- Various Protestant denominations have creeds, catechisms and assorted doctrinal standards. Anabaptists hold to the Bible alone.

- Anabaptists hold to an autonomous local church government with no ecclesiastical hierarchy.

- Anabaptists are opposed to a state controlled church through tax exemption and any other device.

- Anabaptist people have always held to believer's baptism; none of the Protestant Reformers held to this Bible teaching. Baptism was reserved for persons of maturity who understood and accepted the Gospel.

- There is no automatic or formalistic membership in apostolic churches nor in Anabaptist churches today. On the basis of scripture, they hold to a regenerate church membership.

- Anabaptists oppose ecumenical attempts, believing they pave the way for a prophesied one-world church and government. In the mania to merge, fixed truths become forgotten tenets.

- Anabaptists have always been zealous in evangelizing, distributing tracts, Bibles and open air preaching.

From a review of these points, it is clear that doctrinally Anabaptists are not Protestants.

### **Practically Anabaptist Are Not Protestants**

It is impossible to find any one man who gave rise to Anabaptist churches. Rather, if we would name human founders, we must look back to Peter, Paul, James and John. Anabaptists have never been linked with Protestants and have never been identified with the Roman Catholic Church. Both of these groups embraced state church union. Anabaptists rejected the absolutist claims of both state and church, and severely restricted its power and area of jurisdiction. Anabaptists are not Protestants, but hold tenaciously to the original precepts and practices of Christ and the Apostles. Finally, Anabaptists are not Protestants, because today Protestants have lost their protest.

### **TODAY**

Overwhelming numbers of people have given up on apostate mainline churches because they have become too much an institution and a corporation. Institutions (corporations) tend to be concerned with self-preservation rather than the truth, people and their needs.

The Anabaptist view of a just and limited state is also timely. During these centuries of modern warring, of which the twentieth century is already the most murderous era of all, the nation state has developed into the most demonic of all. Unconstitutional or immoral acts of legitimate governments have become a grievous burden to people of conscience. Contrast this thinking to the currently legally privileged and controlled "Christian" churches which practice acquiescence to the powers that be. Is it not contradictory that the purported followers of the Prince of Peace cheerlead and bless those who prosecute war?

In a world in which freedom is progressively restricted, we hear the historic Anabaptist call for maximum liberty of choice. In a world of war and economic exploitation, we hear their condemnation of violence as an instrument of policy. There is the insistence that all human institutions are penultimate. None can claim our absolute loyalty, that belongs to Jesus alone.

Then, as now, the leaders and the membership of established and government recognized churches have made themselves part of the problem. These so-called churches look to the supreme Court (the writers of the Constitution did not capitalize the "s" in the term supreme Court) for moral guidance instead of the Word of God. They abandon the exclusive nature of the Gospel to receive subsidy from Caesar. The new sacralism is the sacralism of secularism. Now as then Anabaptism's cry is back to the sources; that is, back to the roots of Christianity in the New Testament. *Sola Scriptura: Scripture Only!*

As the blood of the Martyrs became the seed of the church, today's indifference of the "sheeple" has become the demise of the fallen church in this twenty-first century.

We are confronted today with a thrice fallen church. Once in the days of Constantine; once in the days of the Reformation and now again in the days of state chartered, government approved IRS 501(c) (3) non-profit organizations.

CLINTON - continued from page 3

when the president uses his office to get the . . . CIA to stop an FBI investigation or gets the IRS to audit his political enemies" that is an abuse of power that threatens the people of this country and the operation of government."

These were the words of Elizabeth Holtzman testifying December 8, 1998, before the House Judiciary Committee on the impeachment of Bill Clinton. One does indeed recall the hue and cry that went up during the Clinton impeachment, on how the allegations about Bill Clinton were nothing compared with the allegations against Richard Nixon's political abuse of the IRS being perhaps the prime example. Ms. Holtzman mentioned the point several times during her testimony, and the White House counsel repeated it during its own defense. So do we now agree at least that using the IRS to harass political enemies ranks among the most serious abuses of power?

Good. Because once we agree that a politicized IRS is a dangerous thing, it is hard to understand the see-no-evil approach taken by the Congress, the press and the judiciary about serious, current allegations of exactly this. For years at least, two organizations have been using the Freedom of Information Act to find out if there is anything to the extraordinary run of audits that happened to hit a number of tax-exempt organizations that might reasonably be described as Clinton enemies. And they have found two smoking guns.

In its own suit seeking to depose IRS officer Terry Hallihan, Landmark Legal Foundation quotes a government official who was at an IRS meeting in

San Francisco, where he alleges that Ms. Hallihan said she was aware that documents identifying the names of members of Congress and their staffers as the source of audit requests had been, or were being, "shredded" and then went on to suggest ways to disguise future requests so that they did not appear to be coming from Congressmen. At the same time, a similar FOIA suit by one of the targets of these audits, Joseph Farah of Western Journalism Center, has turned up a Treasury Department report that states the audit began with a letter forwarded from the White House to the IRS.

Now we have evidence of an audit request that made its way from the White House to the IRS, along with an IRS official quoted as saying she knew of audit documents being shredded. This suggests to us powerful incentive for a more aggressive inquiry. If the IRS isn't guilty, why is it fighting so hard not to open up its files and have Ms. Hallihan answer these questions under oath? Before we move on, shouldn't someone first order the IRS to move it up?

Is it not time for a full scale congressional investigation of this abuse of power by Presidents using the IRS to not only destroy those organizations mentioned above but the Lord's church, the Indianapolis Baptist Temple. In light of these developments, Congress should demand that the IRS refund the total amount that the IRS stole from the congregation of IBT, which amounts to several millions of dollars.

But we won't be holding our breath.

**THE TRUMPET**

**VOL. XIII Issue 1 JAN/MAR 2006**

Published quarterly as a ministry of the Indianapolis Baptist Temple. Distributed via our e-mail list and posted on our web sites. Hard copies of each of the 4 issues will be mailed to anyone giving a gift of any amount to this ministry on an annual or monthly basis. We will ship issues in bulk to any church upon request (please limit one per family) for a gift as mentioned above. Extra copies may be secured in the same manner. Our address is:

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2. The Trumpet without apology will present the historic Baptist position on all subjects. We are fundamental in all our doctrinal positions including the inerrancy of the Scriptures. Eschatologically, we are Pre-millennial. However, we will not hold all contributors or source material responsible to agree with us on all points.

3. The Trumpet will vigorously contend for all of the biblical positions regarding faith and practice in the area of morals, culture, economics and government.

4. The Trumpet will stand vigilantly for the separation of Church and State especially as it is stated in the First Amendment to the U.S. Constitution and the various state constitutions.

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FELLOWSHIP**

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*Host Pastor: Johnny Jarriel*

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*863-697-6598 or 863-763-0669*

*Email: [Pastorvbc@earthlink.net](mailto:Pastorvbc@earthlink.net)*

**Services begin at 7 p.m. Monday  
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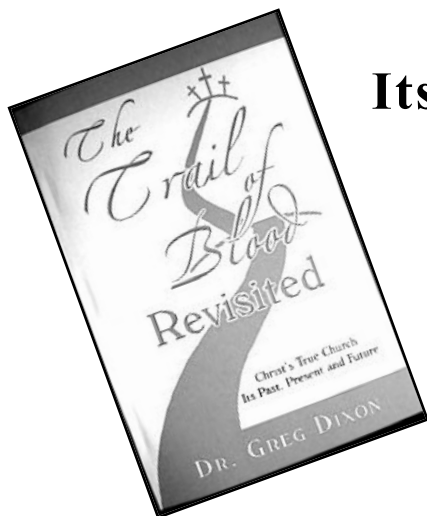
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# The Trail of Blood Revisited

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Dr. Greg Dixon in *The Trail of Blood Revisited*

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