

Ask The Tennessee Mockingbird



by June Griffin

"She dipped her pen in controversy"

Christianity, distinguished from deism, is the doctrine of our corrupt and lost estate. For if man is not at variance with his Creator, what need of a mediator between God and him? If he is not a depraved, undone creature, what necessity of so wonderful a restorer and saviour as the Son of God?"

Deism then is the belief that you are born good and don't need a saviour, like psychology teaches. That Benjamin Franklin was not an atheist or skeptic can be easily proven by reading his autobiography. "He that gets all he can honestly and saves all he gets (necessary expenses excepted) will certainly become rich, if that being who governs the world, to whom all should look for a blessing on their honest endeavors, doth not, in his wise Providence, oth-

Some Communists said if you tell the big lie long enough, folks will believe it. But President Lincoln said that you can fool some of the people some of the time, and all of the people some time, but you can't fool all the people all the time. Those few who are fooled usually sit in places of higher learning and entertainment, but the truth will come out.

Take the impression that all the founding fathers were deists, suggesting that a deists was the same as an atheist, therefore they were careful to omit references to Christ. Holy Trinity v. USA 1892 settled the question as to whether one had to parrot the word "Jesus" in order to include Him in the Trinity. Our Founders knew and recognized Jesus as God the Creator and the Second Person of the Trinity.

Let us first define what a deist is. In "The Works of the Reverend John Fletcher, Late Vicar of Madeley," Volume II, under, The Rev. John William de la Flechere, eminent Oxford Scholar and un-refuted theological giant, of the 18th century, Page 251 he states: "The leading principle in

erwise determine." p. 241. His belief in the eternality of the soul is demonstrated thus: "...it is the will of God and nature that these mortal bodies be laid aside when the soul is to enter into real life..." p. 291." "In fine, nothing can contribute to true happiness that is inconsistent with duty; nor can a course of action conformable to it be finally without an ample reward, for God governs and He is good. I pray him to direct you; and, indeed, you will never be without his direction if you humbly ask it and show yourself always ready to obey it." p. 306. "...I was never without some religious principles... I never doubted, for instance, the existence of a deity--that He made the world and governed it by His providence--that the most acceptable service of God was the doing good to man--that our souls are immortal--and that all crimes will be punished and

virtue rewarded, either here or hereafter. These I esteemed the essentials of every religion, and being to be found in all the religious we had in our country, I respected them all..." p. 101. He expressed his religious creed, in these words: "That there is one God, who made all things. That he governs the world by His providence. That He ought to be worshipped by adoration, prayer, and thanksgiving, But that the most acceptable service to God is doing good to man, that the soul is immortal, and that God will certainly reward virtue and punish vice, either here or hereafter." p. 118. On righteous ambition: "...I have always thought that one man of tolerable abilities may work great changes and accomplish great affairs among mankind if he first forms a good plan, and cutting off all amusements or other employment's that would divert his attention, makes

the execution of that same plan his sole study and business." In a particular close political situation, he calls "in the aid of religion, I proposed to them the proclaiming a fast, to promote reformation and implore the blessing of Heaven on our undertaking..." And finally, Franklin stains the reputation of a purported atheist in his publication of "Plain Truth," in which "I stated our helpless situation in strong lights, with the necessity of union and discipline for our defense, ..." which resulted in the formation of militias, a concept which would make atheists run for cover. The power delegated to these militias is not of man, but their banners told exactly upon whom they would rely: The military name of the Lord, Christ himself, the Lord of hosts, Master of armies. Among the devices and mottoes were "a lion erect, an eagle, the emblem of victory, descending from

the skies, the figure of Liberty sitting on a cube, holding a spear with the cap of freedom its point; an armed man with a naked falchion in his hand, an elephant, being the emblem of a warrior always on his guard, a soldier with his piece recovered ready to present; a coronet and plume of feathers with Motto: In God We Trust; Representations of a glory, in the middle of which is wrote: Jehovah Nissi; (in English): The Lord Our Banner, being interpreted in the Hebrew, The Lord will make war with Amalek from generation to generation. In this culture war, may this Mockingbird boldly assert that The Lord is our Banner, that His Name is Jehovah Nissi, and that He will make war with Amalek from generation to generation, even with ignorant and well-paid socialists in high places, who don't like the Name of the Lord or His Son.

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