



SLAVERY'S UGLY HISTORY from ANCIENT TIMES

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Slavery's Ugly History from Ancient Times

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Man's history can be summarized as “hateful, and hating one another” (Titus 3:3), and that innate hatred has often taken the form of enslavement of one's fellow man.

Introduction

“Slavery has been a powerful force throughout human history, leaving an indelible mark on societies across the globe” (“The Evolution of Slavery,” *History Collection*, July 13, 2025).

“Slavery was a cornerstone of economic, social, and political structures in many ancient civilizations. From the Egyptian pyramids to the Roman road networks, enslaved labor was crucial in building the infrastructure, agricultural economy, and military prowess of empires” (“The Role of Slavery in Building Ancient Empires,” *The Archaeologist*, Feb. 15, 2025).

Slavery has been practiced since the fall of man. It is not a product of “racism”; it is not an issue of skin color; it is a product of man’s sinful heart. The Lord Jesus Christ, in describing man’s character, uncovered the fundamental issue of slavery:

“And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man” (Mark 7:20-23).

Man’s history can be summarized as “hateful, and hating one another” (Titus 3:3), and that innate hatred has often taken the form of enslavement of one’s fellow man.

When men believed the devil’s lie and chose sin over God, they became slaves, slaves not only to sin but slaves physically. History is filled with the sad accounts of men being enslaved by their fellow man and treated as mere cattle, from the slaves

under the brutal whips of the ancient pharaohs to the serfs of 17th century Europe to the dirt poor, oppressed classes of modern Asia and Africa.

Slavery has been practiced by the white man, the black man, the red man, the yellow man, and every other kind of man.

Slavery was practiced by the Babylonians, the Hittites, the Assyrians, the Egyptians, the Greeks, the Persians, the ancient Brits, the Danes, the Romans, the African kingdoms, the South American kingdoms (e.g., Mayan, Aztec, Inca), the Chinese, Indians, Mongols, Mughals, Burmese, Native North Americans, Muslim kingdoms, Spanish, Mexicans, British, and Americans. It is still practiced in some places (e.g., North Korea, Sudan). International slavery is called “human trafficking.”

The History of Slavery

Babylon

Babylonian king Hammurabi (ruled c. 1792-1750 BC), and other Mesopotamian kings, enslaved multitudes. “The foundations of this society rested upon tens of thousands of workers, those of menial status sustained by the distribution of a bare living ration of raw staples...” (Foster and Foster, *Civilizations in Ancient Iraq*, p. 67).

“At the basis of it lay the slave population, the necessary condition of all economic activity in antiquity. Slaves were employed upon the farms, by the manufacturers and in the temples. The sources of the supply were various. War furnished many; others had fallen from the position of free laborers; still others were purchased from abroad, or were children of native bondsmen” (George Goodspeed, *A History of the Babylonians and Assyrians*, 1902, Kindle Locations 876-879).

Egypt

Ancient Egypt practiced slavery on a massive scale. Egypt infamously enslaved the entire nation of Israel. The Midianites knew there was a ready market in Egypt for slaves such as Joseph (Ge. 37:28). This type of thing happened continually in ancient times. “Travellers were easily and often illegally captured in foreign lands where nobody knew them, and sold into slavery; and there was often no one they could appeal to for help” (“Slavery,” reshafim.org).

Women were purchased for the harems of the pharaoh and other nobility. Pharaoh Amenhotep III ordered 40 “very beautiful concubines without blemish” from Syria.

Multitudes became slaves as prisoners of war. Ancient Egyptian monuments describe large numbers of slaves taken in battle. For example, Ramses III wrote, “I laid low the Meshwesh, the Libyans, the Esbet, the Keykesh, the Shai, the Hes and the Beken. ... I carried away those whom my sword spared, as numerous captives, pinioned like birds before my horses, their wives and their children by the ten thousand, their cattle in number like hundred thousands” (James Henry Breasted, *Ancient Records of Egypt*, Part IV). Thutmose III returned from a campaign in Canaan with almost 90,000 prisoners.

Many slaves were sent to work in the gold and copper mines of Nubia and Sinai, where they were worked to death under harsh conditions in the terrible heat. Other slaves worked on “the estates of the pharaohs, the nobility and the priests.” “Pharaoh Seti I announced on the Wadi Halfa stela how he had endowed Min-Amen’s temple at Buhen, so that *his storehouse was filled with male and female slaves from the captivity of his majesty, L.P.H.* Ramses III is said to have given 113,000 to the temples during the course of his reign” (“Slavery,” *reshafim.org*).

“If a [slave] stole so much as an animal hide he could be whipped with 100 lashes and stabbed five times in the back, and then be sent back to work” (“Spear injuries show worker life in ancient Egypt,” *USA Today*, Oct. 13, 2015).

The wealthy included their slaves in lists of valuable assets.

The children of slaves belonged to their masters, and slave families were passed from generation to generation by inheritance.

Phoenicia

The Phoenician Empire was a commercial empire. The capital cities were Tyre, Sidon, and Byblos (*Gebal* in the Bible, Eze. 27:9) on the eastern coast of the Mediterranean Sea north of Canaan. The Phoenician Empire existed from about

1450 BC to the destruction of Tyre in 332 BC and of Carthage in 146 BC.

Ezekiel says the Phoenicians traded in “all kind of riches” (Eze. 27:12) and they bought and sold men (Eze. 27:13).

The Phoenician city-state of Carthage gained control over tribes and cities along the African coast and far inland, enslaving the populations.

China

A large portion of ancient Chinese society consisted of slaves.

Qin Shi Huang, emperor of the Chin Dynasty, castrated captives “to mark them and make them slaves” (“The 25 most ruthless leaders of all time,” *Business Insider*, Feb. 4, 2016).

The Great Wall was built largely by slaves and there was no concern for the cost in human lives. It is said that “every stone cost a human life” (*A Brief History of Chinese and Japanese Civilizations*).

“The Qin Dynasty (221–206 BCE) utilized mass forced labor for ambitious projects, such as the Great Wall and the Terracotta Army. Enslaved individuals were also used in agriculture and household services. While Confucian ideals often emphasized moral governance, they did not abolish slavery, and the practice persisted in various forms throughout Chinese history” (“The Role of Slavery in Building Ancient Empires,” *The Archaeologist*, Feb. 15, 2025).

Africa

“Slavery was prevalent in many West and Central African societies before and during the trans-Atlantic slave trade. When diverse African empires, small to medium-sized nations, or kinship groups came into conflict for various political and economic reasons, individuals from one African group regularly enslaved captives from another group

because they viewed them as outsiders" ("Slavery before the Trans-Atlantic Trade," Lowcountry Digital History Initiative).

Slavery has historically been widespread in Africa. Systems of servitude and slavery were commonplace in parts of Africa, as they were in the rest of the ancient and medieval world.

Consider the **Luba Empire** of the Congo region along the banks of the Lualaba River, which lasted from the 15th to the 19th centuries AD.

It was a brutal, slaving society. "Land was grabbed from weaker neighbours, regular tribute (in goods or labour) was extracted from conquered tribes, and slaves were captured to further increase agricultural production and free more Lubans from the necessity to work. Criminals may also have been made into slaves" (UNESCO *General History of Africa*).

The harems of the chiefs were populated by kidnapping and slavery and were maintained by much bloodshed. "More executions, which means more putrefying skulls and clouds of blue-bottle flies. Skulls heaped on long rustic tables, skulls hanging up on trees like hat-pegs, skulls with yawning mouths that would not shut even in death. ... the Emperor spends sleepless nights raiding his own harems. Five hundred (and a fraction) wives and not a padlock in the land. It is on this sorry score blood runs in torrents, for the paramours are legion, [often] prior husbands of the stolen women. Mushidi [the emperor] knows all this and more, knows he must keep running to the red, reckless expedient of killing even on suspicion" (Dan Crawford, *Thinking Black: Twenty-two Years in the Long Grass of Africa*).

Human sacrifice and retainer sacrifice was practiced. Dan Crawford reported that "the death of a chieftain was generally accompanied by the wholesale slaughter of his women-folk and often his whole court or even his whole town" (cited from

John Phillips' commentary on Proverbs). This was called a "red sunset."

The **Asante (Ashanti) Empire** of the 18th and 19th centuries AD was characterized by idolatry, slavery, human sacrifice, and retainer sacrifice.

They kept slaves and they sold slaves. Slaves performed a large part of the labor. "Most slaves could be sent away as human sacrifices by their masters at any time, and many were compelled to perform onerous labor clearing fields or mining gold, while others were forced into military service. When slaves died, all but a few were thought unworthy of burial. Instead they were thrown into a nearby river where their bodies were eaten by large fish" (Robert Edgerton, *The Fall of the Asante Empire*).

The Asante and other Africa tribes operated slave markets. "In the domestic trade, slaves in the markets were chained together in groups often to fifteen by the neck and exposed the whole day from morning till evening in the sun. They were often hungry, thirsty, and weak" (Lipton Matthews, "Slavery in the Asante Empire of West Africa," Sept. 25, 2020, *Sovereign Nations*). The Asante were active in the Atlantic slave trade, selling slaves to the British and Dutch.

The Asante practiced human sacrifice on a large scale: "Every tribe in the neighborhood of Ashanti lived in terror of its life from the king ... In these notes, be it remembered, we are not only dealing with Kumassi but **every king--and there were some half a dozen of them in the Ashanti empire--had powers of life and death over his subjects, and carried out his human sacrifices.** ... [S]acrifices were made to propitiate the gods when war was about to be entered upon or other trouble was impending. Victims were also killed to deter an enemy from approaching the capital; sometimes they were impaled and set up on the path, with their hand pointing to the enemy and bidding him to retire. ... At other times the victim was beheaded and the head replaced looking in the

wrong direction; or he was buried alive in the pathway, standing upright, with only his head above ground, to remain thus until starvation or--what was infinitely worse--the ants made an end of him" (Lord Baden-Powell, *The Downfall of Prempeh*, 1896). During the annual yam festival "a large number of slaves were sacrificed so that their blood, poured into the holes left when the yams were dug up, would create continued fertilizer" (Robert Edgerton, *The Fall of the Asante Empire*). Human sacrifices were made on the eve of great battles. Some of those sacrificed were "prominent men." After the battles, many slaves were sacrificed for each of the fallen senior commanders.

Slaves were used for retainer sacrifice. "On the death of any great personage, two of the household slaves were at once killed on the threshold of the door, in order to attend their master immediately in his new life, and **his grave was afterwards lined with the bodies of more slaves who were to form his retinue in the spirit world**. It was thought all the better if, during the burial, one of the attendant mourners could be stunned by a club, and dropped, still breathing, into the grave before it was filled in ... This custom of sacrifice at funerals was called 'washing the grave.' On the death of a king the custom of washing the grave involved enormous sacrifices" (Lord Baden-Powell, *The Downfall of Prempeh*, 1896). The sacrifices made to accompany the king into the next life included members of the royal family. When the 16-year-old crown prince died in 1873, "executioners rushed through the city seizing slave victims for sacrifice, some 150 in all ... the prince's pages were beheaded as muskets fired to signal their doom" (Edgerton). At another funeral, over 200 people were sacrificed, including some executed by the king himself. Bordering the capital city was a valley of about an acre in size filled with layers upon layers of decomposing bodies and skeletons of the human sacrifices.

Greece

Slaves formed a large portion of the ancient Greek population. Many were chattel slaves who were called by Aristotle “an animate or ensouled piece of property.”

Slaves were obtained by warfare, kidnapping, and piracy.

They were bought and sold like other pieces of property. The price of the slave depended on his or her education, skill, appearance, and health.

“The majority of well-to-do Athenians probably owned two or three slaves, whereas the wealthy possessed between ten and twenty. ... Nikias, one of the richest men in Athens in the late fifth century BC, owned 1,000 slaves, whom he leased out to fellow citizens at the rate of one obol per slave per day” (Garland, *Daily Life of the Ancient Greeks*, p. 70).

Slaves had no practical legal rights. They were often starved, beaten, abused, even killed, depending on the whim of the master. “A runaway slave was branded with a hot iron upon capture.”

The **Spartans** enslaved an entire tribe of people, the Helots. They were the property of the state and were assigned to Spartan citizens. There were possibly seven helot slaves for each Spartan. They were forced to do the agricultural and household work and any manual labor, freeing the Spartans to devote themselves to military training. Helot farmers gave half their produce to the Spartans. They had “an altogether cruel and bitter condition.” The poet Tyrtaios described the Helots as “asses worn down with great burdens.” They were forced to wear a dogskin cap and were beaten each year so they would not forget they were slaves. They were degraded in many ways, such as being forced to get drunk and dance and sing to entertain the Spartans.

Philip of Macedon (382-336 BC) razed at least 35 Greek cities to the ground, enslaved women and children by the tens of thousands, killed prisoners taken from defeated armies.

Alexander the Great enslaved hundreds of thousands. He destroyed the great city of Thebes, killing 6,000 of its citizens, selling 30,000 as slaves. When he destroyed Tyre in 332 BC, he sold 30,000 men, women, and children into slavery. He did the same to many others.

Roman Empire

In the Roman Empire, as many as 35% of the population were slaves, and their condition was often terrible. The city of Rome had a population of one to two million, half of whom were slaves (Henry Burton, *The Biblical World*, Vol. 3, 1894).

When Rome conquered a territory, tens of thousands of the people were sold as slaves. After Rome destroyed Jerusalem and Israel's temple in AD 70, more than a million Jews were killed or sold as slaves.

Slaves were considered property and had no legal rights under Roman law. They were called *res* (a thing, an object) and *res mortales* (a mortal thing). On the farm, slaves were called *instrumentum vocalis* (a talking tool).

Farm slaves were branded on the forehead, chained together in teams of ten, and guarded by a foreman with a whip. Slaves could not own property or legally marry. They could be punished as the owner pleased, tortured, raped, castrated, prostituted, even executed.

Runaways were treated as thieves (having stolen themselves from their masters) and suffered terrible tortures as warnings to others.

When the slave revolt under Spartacus was defeated in 71 BC, 6,000 of them were crucified along the Appian Way to Rome and their bodies left to rot on the crosses for months.

Children born of slaves were the property of their owners.

Many slaves were worked to death under cruel conditions. Consider the Egyptian mines. "Egypt's gold and quicksilver mines were worked by slaves, criminals and prisoners of war,

including women, elderly men and children. Young men hacked the quartz loose. Older men broke the quartz into fragments. Children dragged the quartz to the grinders, powered by women who like others worked without rest, walking in circles and pushing levers that rotated a shaft. According to the Greek writer Agatharchides, in the mid-100s BCE, relief came only with death, which these miners welcomed” (“Privilege, Poverty and Failed Revolutions,” *Macrohistory and World Timeline*, www.fsmitha.com). This description refers to the time of the Greek Empire, but nothing of significance changed under the Romans.

Philippines

“[S]lavery had been a way of life since time immemorial. ‘When a principal native walks around town or visits a temple,’ observed a Spanish chronicler, ‘it is with great pomp and accompanied by male and female slaves carrying silk parasols to protect their masters from the sun or rain, and the señoritas go first followed by their servants and slaves, and then come their husbands or father or brothers with their own servants and slaves’” (Andrés Reséndez, *The Other Slavery*, p. 145).

Islam

Islam practiced slavery from the time of Mohammed, who took one-fifth of the captives as slaves for himself.

Islam turned slavery into a major industry for over a thousand years. It was a “Muslim gold rush.” “Slave taking rapidly burgeoned into a major industry” (Robert Davis, *Christian Slaves*, p. 140).

Between 698-709, Muslims defeated the black **Berber tribes** of northwestern Africa, selling 60,000 into slavery.

“**Islamic Spain** became the hub of a vast new slave-trade. Hundreds of thousands of European slaves, both from

Christian territories and from the lands of the pagan Slavs, were imported into the Caliphate, there to be used as concubines (if female) or to be castrated (if male) and made into harem guards or the personal body-guards of the Caliph" (Emmet Scott, *Muhammad and Charlemagne Revisited*).

Between 712 and 1193, **Muslim armies raided India** in subsequent waves of attacks. They demolished temples, robbed, murdered, raped, and enslaved millions. For example, in AD 1001 Sultan Mahmud of Ghazni took 500,000 slaves from Jayapala, including thousands of children. In the days of Mughal ruler Babur (r. 1526-1531), slave markets were set up at Kabul and Qandahar "where caravans came from India carrying slaves (*barda*) and other commodities to sell at great profits" (M.A. Khan, *Islamic Jihad*, p. 216). Mughal governor Said Khan Chaghtai "possessed 1,200 eunuch slaves." Shah Jahan (builder of the Taj Mahal) had a harem of 5,000 concubines.

The magnificent Mughal buildings, such as the Taj Mahal, were constructed largely through brutal slave labor. "[I]t is the great multitude of enslaved Indians who supplied unconditional labor, with Muslim masters on watch with whips in their hands. ... Sultan Alauddin accumulated 70,000 slaves, who worked continuously in building. ... Sultan Firoz Tughlaq assembled 180,000 slaves for his services" (M.A. Khan. *Islamic Jihad*, pp. 229, 230).

The Ottomans were major slavers. An estimated one-fifth of the population consisted of slaves. Most towns and cities had a slave marketplace called an *Esir*.

It is estimated that over 28 million Africans were enslaved in the Muslim world in the past 14 centuries" ("A Focus on the African Slaves in the Arab World," *African Echo*, Sep. 18, 2015). Another four million white Europeans were enslaved (Robert Davis, *Christian Slaves, Muslim Masters*).

The Ottomans traded in slaves in the region of the Black Sea. An estimated three million Europeans from this region were enslaved between the 14th to the 17th centuries (Alan Fisher, “Muscovy and the Black Sea Slave Trade,” *Canadian American Slavic Studies*, 1972, Vol. 6, pp. 575–594).

The Ottomans also purchased white slaves from **the Vikings**. They lived in North Europe in the region of modern Sweden and Denmark and conducted pirate raids between the eighth to the eleventh centuries. They are called Norse and Scandinavians. They raided throughout the British Isles, western and northern Europe. They traveled east as far as the Volga River in Russia where they sold white European slaves to the Muslims, particularly white women for the harems (M.A. Khan, *Islamic Jihad*, pp. 322, 323).

Beginning in the 8th century, Muslims took over the ancient African slave trade that had existed since the Egyptian pharaohs. “The African continent was bled of its human resources via all possible routes. Across the Sahara, through the Red Sea, from the Indian Ocean ports and across the Atlantic. At least ten centuries of slavery for the benefit of the Muslim countries (from the ninth to the nineteenth). ... Four million slaves were exported via the Red Sea, another four million through the Swahili ports of the Indian Ocean, perhaps as many as nine million along the trans-Saharan caravan route, and eleven to twenty million (depending on the author) across the Atlantic Ocean” (Elikia M'bokolo, “A Hundred and Fifty Years after France Abolished Slavery,” *Le Monde diplomatique*, April 1998).

Beginning in the eighth century, Arab traders on the Swahili Coast in east Africa bought Zanj (Bantu) captives from the interior of Africa (present-day Kenya, Tanzania, Mozambique) and sold them to Muslims in Egypt, Arabia, Persia, India, and elsewhere. Eventually tens of thousands of slaves were captured and sold every year. “A 10th-century

caliph of Baghdad had 11,000 slaves at his palace" ("Human Cargo," *New York Times*, Mar. 4, 2001).

Slaving continued on the East Coast of Africa until the 19th century. Under Omani Arabs in the 19th century as many as 50,000 slaves were passing through Zanzibar each year ("Swahili Coast," *National Geographic*, Oct. 17, 2002).

Northern Africa became the base for the Muslim Barbary pirates. They operated throughout the Mediterranean and into the Atlantic from their bases in **Morocco, Algiers, Tunis, and Tripoli**. These states were part of the Ottoman Empire, and the sultans in Constantinople received a portion of the slaves and stolen wealth. They were "the recognized overlords of the Mohammedan world" (Brian Kilmeade, *Thomas Jefferson and the Tripoli Pirates*, p. 36). From the 16th to the 19th century, they captured an estimated 1 to 1.25 million white Europeans (Robert Davis, *Christian Slaves*). It was called "Christian stealing."

Slavery is still practiced widely in Sudan and Mauritania. In the latter, slavery has existed since the Arabs conquered it in the 12th century. Though abolished in 1981, the anti-slavery law is not enforced. Estimates of slaves in Mauritania today "range from 100,000 to more than a half-million." Slaves "are used for labor, sex and breeding. The property of their masters, they are passed down through generations, given as wedding gifts or exchanged for camels, trucks, guns or money. ... According to a Human Rights Watch/Africa report, routine punishments for slaves in Mauritania--for the slightest fault--include beatings, denial of food and prolonged exposure to the sun, with hands and feet tied together. More serious infringement of the master's rule (in American slave-owning parlance, 'getting uppity') can lead to prolonged tortures known as 'the camel treatment,' in which the slave's body is slowly torn apart; the 'insect treatment,' in which tiny desert insects are inserted and sealed into the ear canal until the slave is driven mad; and 'burning coals,' a torture not fit to

describe in a family newspaper" ("Arabs Have Black Slaves Today," *Israel National News*, Mar. 29, 2013).

Galley Slaves

Millions of slaves were employed to row the galleys or warships in the Mediterranean from ancient times BC to the 18th century AD. The rowers were a mixture of free men serving for wages, convicts, victims of the Catholic inquisition, and slaves. They were used by the Greeks, the Romans, the Phoenicians, the Egyptians, the French, the Spanish, the Italians, the Papal States, the Ottomans, and the Barbary nations.

The slaves worked huge wooden oars and were typically treated in a most inhumane fashion. It was a horrible punishment and often constituted a death sentence. "It was considered the next most severe punishment after execution to be given a life sentence in the galleys" (Christian History Institute). "The labor of rowing, as performed in the galleys, is described as being the most excessive that can be imagined; and the sufferings of the poor slaves were increased many fold by the scourgings inflicted on them by their savage taskmasters" (John Foxe).

"[C]onditions were hellish. The trip to the galley was usually the most lethal period: prisoners were confined in dungeons until enough of them were ready to make the trip. The march to the port could be hundreds of miles long, chained together. Then another dungeon. Rations were minimal" (quora.com).

The following is a description of Protestants employed as galley slaves in France.

"Of all the punishments to which the proscribed Protestants of France were doomed, the most dreadful was the galleys. ... Chained to a bench of his galley, the poor prisoner remained there night and day, with felons for his companions, and scarcely any clothing, scorched

by the sun, frozen by the cold, or drenched by the sea, and compelled to row at the utmost of his strength — and if, being exhausted, he let the oar drop, he was sure to be visited with the bastinado [a whipping or beating]. Such were the sufferings amid which hundreds of Protestants of France wore out long years. It was not till 1775, in the beginning of Louis XVI's reign that the galleys released their two last Protestant prisoners, Antoine Rialle and Paul Archard" (Wylie, *History of Protestantism*, III).

Pierre Mauru is an example of the countless Christians who were tormented on the galleys. He was cruelly beaten with 20 to 40 stripes at a time, for several days in succession, all the while being blasphemously mocked by the ship's officers. He testified that "the excessive toil of rowing, and the blows I received, often brought me to the brink of the grave." The captain's steward called the beatings "painting Calvin's back," in mockery of Mauru's Protestant faith. "When he saw me sinking from day to day under cruelties and fatigue, his happiness was complete. The officers, who were anxious to please him, had recourse to this inhuman sport for his entertainment, during which he was constantly convulsed with laughter" (John Dowling, *The History of Romanism*, p. 597).

The Aztecs and Incas of the Americas

The empires of the Americas were slavers.

For example, the Aztecs and Incas subjugated millions of souls for their own pleasure.

The Incas considered themselves authorized by the sun god to be the noble class. The Inca ruler was the incarnation of the sun god and the Inca people were the "children of the sun." They viewed the conquered people as their rightful slaves.

The Aztecs considered other people fair game for enslavement. The Totonac tribes complained that the Aztec king Montezuma required them to give large numbers of “their finest young men and women” for his ongoing sacrifices. Thousands of men, women, and children were sacrificed for the inauguration of Templo Mayor (“the Great Temple”). Reports ranged from 4,000 to 20,000. Small children were sacrificed on many occasions; “their tears were considered a favourable link with the life-giving raindrops from Tlaloc [a pagan god]” (“Templo Mayor,” *World History Encyclopedia*). Victims, including children, were kept in cages and fed a special diet “designed to quickly fatten them for sacrificing and consumption” (Buddy Levy, *Conquistador: Hernan Cortes*, p. 184).

The Aztec palace was guarded by 3,000 armed warriors and housed “a few thousand” concubines and female slaves. “The emperor was attended to daily by more than one thousand servants” (Levy, *Conquistador*, p. 129)

The Russian Empire

A large percentage of the inhabitants of the Russian Empire (1721-1917) were slaves. Spanning nearly 9 million square miles, it was the third-largest empire in history, behind only the British and Mongol empires. Following is the situation at the time of the enthronement of Catherine the Great:

“In 1762 the Russian population of roughly twenty million consisted of hierachal layers: the sovereign, the nobility, the church, merchants and townspeople, and, at the base, up to ten million peasants. Some of the peasants were partially free; a few completely; most not at all. Serfs were peasants in permanent bondage to land owned by the crown, the state, the church, private owners--almost all in the nobility--or to a variety of industrial and mining enterprises. ... **By the mid-eighteenth century, most Russian serfs had become**

possessions, chattel; in fact, slaves. ... serfs were now regarded by their owners as personal property that could be sold apart from the land. Families could be ripped apart, with wives, husbands, sons, and daughters taken separated to market and sold. Sales of talented serfs often took place in cities where their skills were extolled by advertisements in the *Moscow News* or the *St. Petersburg Gazette*:

“Anyone wishing to buy an entire family or a young man and a girl separately, may inquire at the silver washer’s opposite the church of Kazan. The young man, named Ivan, is twenty one years old, he is healthy, robust, and can curl a lady’s hair. The girl, well-made and healthy, named Marfa, aged fifteen, can do sewing and embroidery. They can be examined and had for a reasonable price.’

“For sale: domestics and skilled craftsmen of good behavior. Two tailors, a shoemaker, a wheelwright, an engraver, a gilder, and two coachmen, who may be inspected and their price ascertained ... at the proprietor’s own house. Also for sale are three young racehorses, one colt and two geldings, and a pack of hounds, fifty in number. A maid of sixteen for sale, able to weave lace, sew linen, do ironing and starching and to dress her mistress; furthermore, has a pleasing face and figure.’

“The price of a serf, even one highly skilled, was often less than that of a prize hunting dog. ... [They could] be bartered against a horse or a dog, and a whole family could be gambled away in a night of cards.

“Most serfs worked the soil. [Some were] industrial serfs working in the mines, foundries, and factories of the Urals. ... Their living conditions were horrendous, their working hours unrestricted, and the cost of their maintenance negligible. Managers were empowered to inflict corporal punishment. The rate of mortality was

high; few industrial serfs reached middle age. Many had been simply worked to death" (Robert Massie, *Catherine the Great: Portrait of a Woman*, pp. 397-400).

Native American Indians

Many of the Native American Indian tribes were slavers.

"Native Americans had enslaved each other for millennia" (Andres Reséndez, *The Other Slavery*).

"Slaves were traded across trans-continental trade networks in North America before European arrival. [Noel Lenski and Catherine M. Cameron, *What Is a Slave Society?*] Many of the Indigenous peoples of the Pacific Northwest Coast, such as the Haida and Tlingit, were traditionally known as fierce warriors and slave-traders, raiding as far south as California. [Kenneth Ames, *Peoples of the Northwest Coast*; Jonathan Green, *Journal of a Tour on the Northwest Coast of America in the Year 1829*; Kenneth Ames, "Slaves, Chiefs and Labour on the Northern Northwest Coast," *World Archaeology*] Slavery was hereditary, the slaves being prisoners of war. Their targets often included members of the Coast Salish groups. Among some tribes about a quarter of the population were slaves. ["Warfare," Canadian Museum of History, Nov. 30, 1998] One slave narrative was composed by an Englishman, John R. Jewitt, who had been taken alive when his ship was captured in 1802; his memoir provides a detailed look at life as a slave, and explains that among his slavemasters, the main tribal chief had 50 slaves and his deputies up to a dozen each.[Robert Brown, *The Adventures of John Jewitt*] The Pawnee of the Great Plains, the Iroquois of the state of New York, and the Yurok and Klamath of California, were known to keep slaves ["Slavery," *Encyclopædia Britannica*; James Sweeney, *The Last Stand of the Black Caribs on St. Vincent*]" ("Slavery in Pre-Columbian America," *Wikipedia*).

“Native Americans were involved in the slaving enterprise from the beginning of European colonization. At first they offered captives to the newcomers and helped them develop new networks of enslavement, serving as guides, guards, intermediaries, and local providers. But with the passage of time, as Indians acquired European weapons and horses, they increased their power and came to control an ever larger share of the traffic in slaves. Their rising influence was evident throughout North America. In the Carolinas, for instance, English colonists took tens of thousands of Indian slaves and shipped many of them to the Caribbean. In the period between 1670 and 1720, Carolinians exported more Indians out of Charleston, South Carolina, than they imported Africans into it” (Andrés Reséndez, *The Other Slavery*, p. 172).

“The Carib Indians [of the Caribbean, also called Kalingo] consolidated their position to the Ilanos as the preeminent suppliers of slaves to French, English, and Dutch colonists, consistently delivering hundreds of slaves every year” (Reséndez, *The Other Slavery*, p. 147). “The Caribs carried out raids at night, surrounding entire villages and carrying off the children. A Spanish report summed up these activities: ‘It will not be too much to say that the Caribs sell yearly more than three hundred children, leaving murdered in their houses more than four hundred adults’” (Reséndez, *The Other Slavery*, p. 134).

“[The Navaho] have in their possession many prisoners, men, women, and children, taken from the settlements of this Territory, whom they hold and treat as slaves” (Hampton Sides, *Blood and Thunder*, p. 636).

“The Navajos were in the habit of making forays upon the ranches and settlements, stealing, robbing, and carrying away captives” (Paul Hutton, *The Undiscovered Country: Triumph, Tragedy, and the Shaping of the American West*, p. 371).

“Bands of Comanches and Kiowas raided the disarmed Navajos with impunity, driving off stock and kidnapping women and children” (Hutton, p. 384).

“In the Southwest, the Comanches and Utes became regional suppliers of slaves to other Indians as well as to the Spaniards, Mexicans, and Americans. The Apaches, who had early on been among the greatest victims of enslavement, transformed themselves into successful slavers. In colonial times, Apaches had been hunted down and marched in chains to the silver mines of Chihuahua. But as Spanish authority crumbled in the 1810s and the mining economy fell apart during the Mexican era, the Apaches turned the tables on their erstwhile masters. They raided Mexican communities, took captives, and sold them in the United States” (Reséndez, p. 7).

“By the end of 1756 Indian raiders had killed over a thousand settlers and taken hundreds more--mostly women and children--captive. ... In 1763 Pontiac led ... a broad coalition of Great Lakes and Ohio Valley tribes. ... Settlers fled eastward in panic as the Indian raiders burned their cabins and slaughtered their livestock ... with some 2,000 killed or carried off into captivity” (Paul Hutton, *The Undiscovered Country: Triumph, Tragedy, and the Shaping of the American West*, p. 42).

In the 1530s, four Spaniards walked across the southern part of North America from Florida to Texas. They had been captured by Indians in Florida and escaped. They were the survivors of 300 men who had set out to colonize Florida in 1528. Their record constitutes one of the few written glimpses into the Native Americans before the coming of the Spaniards. Cabeza de Vaca was the leader of the four. “Wherever the survivors went they found Native Americans, all vigorously exploiting the environment by setting fires to hunt deer or replacing large tracts of North Americans Eden with plots of corn. These groups moved about in deliberate

circuits to take advantage of different edible sources, possessed intricate trading networks, and waged war on one another with the same cunning and vindictiveness of their European counterparts" (André Reséndez, *A Land So Strange*, p. 8).

Mexicans of California and New Mexico

"Before the acquisition of New Mexico there had about always existed an hereditary warfare between the Navajos and Mexicans; forays were made into each other's country, and stock, women, and children stolen" (Hutton, *The Undiscovered Country*, p. 372).

"[T]raffic in humans ... was a mainstay of the economy of both the New Mexico settlements and the Apaches" (Hutton, p. 300).

"There was always Mexican silver to be had for Apache slaves" (Hutton, p. 276).

"There were slave markets in Taos and other towns where Indian servants could be purchased for a pittance. Often captives were sold in the town plazas on Sunday afternoons following mass. Other tribes that happened to be enemies of the Diné [Navaho] came to understand their high market value, and so inevitably, Navajo children in ever larger numbers would end up on the auctioning blocks. ... Professional slave raiders were part of the ordinary commerce of daily life. Remarked one disgusted traveler to Santa Fe: 'I have frequently seen little Indian children six years of age led around the country like beasts by a Mexican who had probably stolen them from their mother not more than a week before and offered for sale from forty to one hundred and twenty dollars.' Said Lewis Kennon, an American doctor well acquainted with life in New Mexico: 'I know of no family which can raise one hundred and fifty dollars but what purchases a Navajo slave. Many families own four or five--the trade in them being as regular as the trade in pigs or sheep.' It

has been estimated that of the 6,000 people then living in Santa Fe, at least 500 were Indian slaves or peons. ... several thousand Navajos were serving as slaves or peons throughout the New Mexico Territory--nearly one-third of the census of the entire tribe. In Santa Fe alone there were more than five hundred Navajo servants working in both Spanish and Anglo homes. It was New Mexico's dirty little secret" (Hampton Sides, *Blood and Thunder*, pp. 212, 636).

The Spanish

The Spanish were infamous slavers, beginning before the discovery of the Americas in 1492.

"Slavery was a venerable institution in Spain (and throughout the Mediterranean world). Anyone visiting Seville, Valencia, Barcelona, or any other Iberian city in the fifteenth century would have come in context with a variety of slaves. Many of these people were Muslims who had lived in Spain for centuries and who had been seized as prisoners during the Reconquista, the Christian [Roman Catholic] campaigns to retake the peninsula. Other captives came from the eastern edges of Christendom--Greeks, Bulgarians, Russians, Tartars, Circassians, and others traded by Mediterranean merchants. More recently, Spaniards had introduced the Native inhabitants of the Canary Islands, known as guanches, and the Portuguese had sold Africans from the west coast of Africa" (André Reséndez, *The Other Slavery: The Uncovered Story of Indian Enslavement in America*, p. 25).

The Spanish slaving enterprise increased dramatically after Columbus's discovery of the Americans.

"Spain was to Indian slavery what Portugal and later England were to African slavery. ... If we were to add up all the Indian slaves taken in the New World from the time of Columbus to the end of the nineteenth century,

the figure would run somewhere between 2.5 and 5 million slaves. If I had to hazard a guess using the available written sources, it would be that between 1492 and 1550, a nexus of slavery, overwork, and famine killed more Indians in the Caribbean than smallpox, influenza, and malaria. And among these human factors, slavery has emerged as a major killer" (Reséndez, *The Other Slavery*, pp. 5, 17).

New Spain encompassed southwestern North America, Mexico, central America (Yucatan, Guatemala, Nicaragua, Honduras), and the Caribbean islands. "[T]he Spanish killed, conquered, and enslaved people from hundreds of different indigenous groups in the New World" ("Spanish Conquest of the Americas," www.donquijote.org). It is estimated that millions of native people died in these conquests (Norman Naimark, *Genocide: A World History*, p. 35).

Between 1519 and 1521, Spanish conquistador Hernan Cortés and a small Spanish army conquered the Aztecs in Mexico and brutally enslaved hundreds of thousands of the native people.

Consider a few glimpses into the terror perpetrated by the Spanish:

"To begin the conquest itself, one that was almost always accompanied by a massive display of terror in a typical 'shock and awe' or 'blitzkrieg' campaign. Savage attacks were purposely unleashed in order to crush native resistance and to terrorize the local inhabitants into obeying their new masters. Cortés had done this early on in Mexico, where in the town of Cholula he and his men had massacred an estimated three thousand natives in less than two hours. Spaniards throughout the Indies, in fact, had frequently cut off the arms or hands of any natives who resisted their demands, and had burned alive many native chieftains, using such spectacular displays to sow terror throughout the local population. Pizarro and his men, in their slaughter of

perhaps seven thousand natives in less than a few hours, had obviously set a new benchmark for terror in the New World" (Kim MacQuarrie, *The Last Days of the Incas*).

"The marauding Spaniards made no distinction between men, women, and children in their campaign. ... Before declaring his counterinsurgency campaign over ... Chavez--a classic extremeno from Pizarro's native town of Trujillo--was said to have slaughtered more than six hundred children under the age of three" (MacQuarrie, *The Last Days of the Incas*).

"[Cortes] would teach a lesson that burned across the region. He ordered his men to round up all prisoners of war from the two recent battles and conduct raids on all nearby towns where Spaniards were known to have been killed. They then herded these prisoners, including the women and children of the slain and captive, into the central square of Tepeaca to await their fate. Cortés had one of his blacksmiths fashion a brand shaped in the letter g for the term *guerra* or 'war.' The brand was fired on hot coals and seared deeply into the faces of all the slaves taken, the skin of their cheeks blistering and bubbling as they were held down, bellowing out in anguish. For the next three weeks, fueled perhaps by a desire for vengeance for La Noche Triste, and certainly wishing to make a show of unyielding power, Cortés terrorized the region, ravaging villages and cities with brutal impunity. He turned his ferocious armored warhounds loose on any Aztecs or their allies who refused to submit; the snarling, blood-crazed animals tore them to shreds. Hacking and burning a wide and deadly course, Cortés took prisoner-slaves and exacted fealty from leaders until, as the thick smoke of sacked towns choked the horizon, he had subjugated the entire province of Tepeaca. In one city he is said to have lined up and killed two thousand men, while four thousand women and children watched--and the latter were then

branded and enslaved" (Buddy Levy, *Conquistador: Hernan Cortés*, pp. 228, 229).

"More than one hundred miles south of their destination, however, the cavalry entered the peaceful Inca town of Tarma, which had not rebelled. The Spaniards nevertheless spent seven months there, 'eating their corn and sheep [llamas and alpacas], robbing them of all of their gold and silver, taking their wives ... keeping many Indians chained and making slaves of them and ... abusing, extorting, and torturing them [the Indian chiefs] so that they would reveal ... [the whereabouts] of their gold and silver.' Clearly, the lines between 'conquering,' 'pacifying,' 'occupying,' 'delivering retribution,' and 'marauding' had become so thin as to be invisible, much to the dismay of Peru's native inhabitants" (MacQuarrie, *The Last Days of the Incas*).

Beginning in 1533, Spanish conquistador Francisco Pizarro conquered **South America**. Prior to the coming of the Spanish, the Inca Empire was the largest on earth. It stretched 2,500 miles north to south and encompassed parts of six modern nations (Ecuador, Peru, Chile, Bolivia, Argentina, Columbia).

Over a period of a little over 40 years, the Spanish killed the Inca rulers and conquered the Inca Empire, enslaving the people and robbing them of their wealth.

The Spanish slaving enterprise also encompassed **the Caribbean**.

"Slave traffickers prowled the Caribbean in the 1510s and 1520s, greatly expanding Europeans' geographic knowledge. Juan Ponce de Leon, the discoverer of Florida ... was in fact deeply involved in the early Caribbean slave trade, sponsoring slaving voyages to the Bahamas and opening Florida to the trade. In fact, the royal patent confirming Ponce de Leon's discovery of the 'island' of Florida allowed

him to ‘wage war and seize disobedient Indians and carry them away for slaves.’ Similarly, the Spaniard who first laid claim to the coast of South Carolina, Lucas Vázquez de Ayllón, a man of ‘great learning and gravity,’ deferentially addressed as el licenciado [graduate, scholar], was a prime mover in the slave trade” (Reséndez, *The Other Slavery*, p. 42).

Consider the goldfields of Cibao on the island of Hispaniola in the Caribbean. The Spanish enslaved a large portion of the population and forced them to work the gold fields. The people were used as beasts of burdens. Friar Las Casas observed that they developed “huge sores on their shoulders and backs as happens with animals made to carry excessive loads, and this is not to mention the floggings, beatings, thrashings, punches, curses, and countless other vexations and cruelties to which they were routinely subjected and to which no chronicle could ever do justice. ... [B]eing sent to the goldfields amounted to something close to a death sentence. ... In their haste to obtain gold, the encomenderos pushed the Indians beyond the limits of survival” (Reséndez, *The Other Slavery*, pp. 32, 37).

The Spanish-owned silver mines of Mexico also used massive numbers of slaves, many of whom were worked to death in terrible conditions. Many of the mines were hundreds of feet deep, and the labor was murderous. “The effort needed to make these tunnels is hard to imagine. Workers dug with simple picks, wedges, moils (metal points), and crowbars, toiling from sunrise to sunset. (Explosives were not introduced until the early eighteenth century.) Some of the tools weighed thirty or forty pounds. Merely lifting them was difficult, let alone wielding them for twelve hours or more a day. In addition to being taxing in the extreme, the work was dangerous. Diggers regularly fell into the shafts or were crushed by collapsing sections of the mine. Many more lives were lost to the floating dust laced with sharp silica. Workers could not help but breathe in these particles, which

became lodged in their lungs, causing scar tissue and decay. The unmistakable symptoms of such damage were fits of coughing, shortness of breath, chest pains, and vomiting. **Silicosis could develop within a year and would gradually build up over five to ten years, causing severe scarring of the lungs, low blood oxygen levels, and ultimately death**" (Reséndez, *The Other Slavery*, p. 107).

"A few of the haciendas used the 'patio process,' which resulted in a higher yield of silver. In this case, the ore was crushed to a fine powder, spread on a courtyard or patio, and sprinkled with mercury. Water was added to allow the heavier metals to sink to the bottom of this sludge. In Parral the worst job consisted of walking in shackles over this toxic mud in order to mix it thoroughly. This job invariably resulted in serious health problems, as the poisonous metal would enter the body through the pores and seep into the cartilage in the joints. Miners ordinarily purchased convicts who were serving out their sentences to perform this dreadful task at the morteros (mortars), where the ore was crushed and processed. The last step of the patio process was to heat the amalgam in order to vaporize the mercury and water and leave only the silver behind. **Workers involved in this step absorbed the mercury vapors through their mucous membranes, which generally caused uncontrollable shaking of the limbs and death in as little as two or three years**" (Reséndez, *The Other Slavery*, pp. 108, 109).

Atlantic African Slave Trade

The Atlantic African slave trade of the 15th to the 19th centuries was a continuation of the ancient, global practice.

In the 1440s, the Portuguese began trading in gold and slaves from the western coast of Africa. The first 200 slaves were brought to Portugal in 1444. This was the beginning of

the Atlantic black slave trade that corrupted western nations for four hundred years.

Eventually, the Atlantic slave trade was engaged in by Portuguese, French, Dutch, Swedes, Danes, Germans, and British. More than 60 fortifications along the shores of the African Gold Coast were engaged in this business.

Blacks were captured in Africa by other blacks, such as the Hausas, the Fante, and the Ashante, and by Portuguese, Arabs, and others and marched to ports on the coast for sale to slavers.

One of the major slaving hubs was Bolgatanga in modern-day Ghana. “For centuries, Bolgatanga was a vital crossroads for trade at the southern terminus of the Trans-Saharan trade route. From Bolgatanga, millions of slaves were taken in one of three directions: north across the Sahara to Arab slave markets in Morocco and Algeria, west to the coastal region of Senegambia (modern-day Senegal and The Gambia), and 470 miles south to the Gold Coast” (Kara, *The Zorg*, p. 52).

The condition of the slaves was terrible from beginning to end. Great numbers of them died of the terrible conditions of the coffle marches, imprisonment in slaving pens awaiting auctions, the transportation on the slaving ships, and hard labor on slaving plantations. They were bought and sold like cattle and treated like cattle or worse.

The slaves were transported across land in coffles.

“Slaves heading south from Bolgatanga to the Gold Coast were marched in coffles, or caravans, by the Hausa slave dealers. Each coffle was led by a madugu (commander) and might include more than a hundred slaves. In the first published account of an American’s voyage to Africa in 1797, the author describes how the slaves in coffles were restrained with a ‘wicker bandage round the neck’ that was used to fasten them ‘to poles in rows, four feet apart.’ In addition, the arms of each slave were ‘pinioned by a bandage’ above the elbow, so that

'they had sufficient room to feed, but not to loose themselves, or commit any violence.' The only European who marched for an extended period with a coffle noted that the Africans were 'all of them prisoners of war' and that they were restrained 'by putting the right leg of one, and the left of another, into the same pair of fetters.' He further observed that 'every four slaves are likewise fastened together by the necks, with a strong rope of twisted thongs; and in the night, an additional pair of fetters is put on their hands, and sometimes a light iron chain passed round their necks.' The slaves were forced to march in this condition eight to ten hours a day in the intense heat. They were provided just enough food and water to survive. They slept in the open air exposed to insects, wild animals, and the elements. Those who became injured or too weak to march were left on the side of the route to die. About 170 miles south of Bolgatanga, a distance that took up to two months to cover by foot over unforgiving terrain, the slave caravans reached the largest slave market in northern Ghana--the dusty village of Salaga" (Kara, *The Zorg*, p. 52).

The first British slave voyage to Africa was by John Hawkins in 1562. Between then and the abolition of slave trade in 1807, an estimated 10,000 voyages were made. (And that is only British ships; the Portuguese were also heavily involved in slave trade.) Historian David Richardson estimated that 3.5 million African slaves were transported to the Americas by the British.

The slave trade made Britain wealthy. "By the late eighteenth century, the slave trade had permeated almost every aspect of British society and helped transform the nation into an economic superpower" (Siddharth Kara, *The Zorg: A Tale of Greed and Murder that Inspired the Abolition of Slavery*, p. xxi).

The British Atlantic slave trade has been called “**the Triangle**.” Ships transported manufactured goods from Britain to West Africa. One item heavily traded was guns. The British sold 100,000 guns a year to the slavers. The ships then loaded up with slaves, which were transported to the West Indies and America for sale. (This was called “the Middle Passage.”) Most were used in agriculture. The sugar colonies in the Caribbean islands were Britain’s most valuable. Ships would load up in the Caribbean and the British Colonies with raw materials such as sugar, coffee, cotton, and tobacco, and transport them to Britain. Money was made on every leg of the voyages.

The condition on the slave ships was horrible almost beyond imagination. The naked slaves were chained and crowded into narrow compartments. Some were chained together in a sitting position. Others had to lie down. The height of the compartments on some ships was 39 inches; in others it was only 18 inches. Robert Walsh, who in May 1829 was on board a British ship that captured a slaver carrying 517 slaves, described the conditions as follows:

“The slaves were all inclosed under grated hatchways between decks. The space was so low that they sat between each other’s legs and [were] stowed so close together that there was no possibility of their lying down or at all changing their position by night or day. As they belonged to and were shipped on account of different individuals, they were all branded like sheep with the owner’s marks of different forms. ... [T]he circumstance which struck us most forcibly was how it was possible for such a number of human beings to exist, packed up and wedged together as tight as they could cram, in low cells three feet high, the greater part of which, except that immediately under the grated hatchways, was shut out from light or air, and this when the thermometer, exposed to the open sky, was standing in the shade, on our deck, at 89'. ... The space between

decks was divided into two compartments 3 feet 3 inches high ... giving to the whole an average of 23 inches and to each of the women not more than 13 inches. ... The heat of these horrid places was so great and the odor so offensive that it was quite impossible to enter them, even had there been room. ... While expressing my horror at what I saw and exclaiming against the state of this vessel for conveying human beings, I was informed by my friends, who had passed so long a time on the coast of Africa and visited so many ships, that this was one of the best they had seen. The height sometimes between decks was only eighteen inches, so that the unfortunate beings could not turn round or even on their sides, the elevation being less than the breadth of their shoulders; and here they are usually chained to the decks by the neck and legs" (Robert Walsh, *Notices of Brazil 1828 and 1829*).

The floors of the slaving pens were covered with blood and human waste. Olaudah Equiano, one of the few slaves who wrote about his own experience on a slaving ship, said,

"The stench of the hold while we were on the coast was so intolerably loathsome, that it was dangerous to remain there for any time, and some of us had been permitted to stay on the deck for the fresh air; but now that the whole ship's cargo were confined together, it became absolutely pestilential. The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious perspirations, so that the air soon became unfit for respiration, from a variety of loathsome smells. This wretched situation was again aggravated by the galling of the chains, now become insupportable; and the filth of the necessary tubs, into which the children often fell, and were almost suffocated. The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost

inconceivable" (*The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, The African*, 1789).

An average of about 15% of the slaves perished in the sea voyages (Kara, *The Zorg*, p. 5).

From the time they were captured, the females were in constant danger of rape on land and sea. John Newton, who had captained slaving ships before his conversion to Christ, "described how the experience of boarding a Guinea ship was particularly disconcerting for the women, who arrived 'naked, trembling, terrified, perhaps almost exhausted with cold, fatigue, and hunger.' In this vulnerable state, the women were 'exposed to the wanton rudeness of white savages'" (Kara, *The Zorg*, p. 84). Newton said that "sometimes the officers raped the females 'brutelike in view of the whole quarter deck'" (Kara, p. 107).

When the slaves arrived in the Americas and were sold, their terrible existence usually did not improve. "The working conditions on sugar plantations in the Caribbean were so harsh that one-third of slaves died within the first three years of arrival" (Kara, *The Zorg*, p. 129).

The Japanese

In the 20th century, the Japanese intended to make slaves of all other Asian people.

"Central to the Japanese identity was the belief that it was Japan's divinely mandated right to rule its fellow Asians, whom it saw as inherently inferior. 'There are superior and inferior races in the world,' said the Japanese politician Nakajima Chikuhei in 1940, 'and it is the sacred duty of the leading race to lead and enlighten the inferior ones.' The Japanese, he continued, are 'the sole superior race of the world.' Moved by necessity and destiny, Japan's leaders planned to 'plant the blood of the Yamato [Japanese] race' on their

neighboring nations' soil They were going to subjugate all of the Far East" (Laura Hillenbrand, *Unbroken: A World War II Story of Survival, Resilience, and Redemption*, p. 61).

Historically, **WOMEN** were basically slaves in most nations and under most religions. Of Hindu women in India in former times, the Flemish painter Frans Solvyns said, "While their husband lives they are slaves, when he dies they must be ready to resign in the most cruel manner a life of which they never tasted the enjoyments [referring to the practice of wife burning called *sati*]" (Robert Hardgrave, Jr., *The Representation of Sati: Four Eighteenth Century Etchings by Baltazard Solvyns*).

This is but a tiny window into slavery as it has been practiced globally since man's earliest history. Slavery is a fact of man's wretched history, and it is a reflection of man's fallen condition.

Abolition of Slavery in England and America

Slavery is a fact of fallen man's ugly history. It is also a fact of history as to who was at the forefront of the war against slavery. It wasn't the Romans or the Persians or the Greeks or the Chinese, the Muslims, the Hindus, the Buddhists, the Animists, the Atheists, or the Humanists. It wasn't the Roman Catholic Church. It wasn't the black African nations or the Asian nations or the South American nations. It was, for the most part, white Quaker, Protestant, and Baptist Christians in England and America. The movement for the abolition of slavery was driven by Bible-believing Christians or those who were strongly influenced by the Bible.

England

England led the way in the abolition of slave trade in the late 18th and early 19th centuries.

In 1781 an event aboard a slaving ship named **THE ZORG** became an unwitting step toward the abolition of slavery in Britain. Running low on food and water in the Caribbean, the captain had 132 of the weaker, sicker slaves tossed overboard to their deaths. The males were shackled together in irons and sank into the ocean depths immediately. A mother and her new-born infant were among the murdered females. The goal was to obtain insurance money for the deceased.

The insurers, the fledgling Lloyds of London, refused to pay, and the publicity of the event brought wide attention to the cruelty of the slaving enterprise. **GRANVILLE SHARP** (1735-1813) argued the case of *The Zorg* before the highest British judge and got a ruling in 1772 (*Somerset v Stewart*) that slavery had no basis in British law (though this ruling had no actual impact on the slave trade). A surgeon and

lawyer by trade, Sharp had taught himself Hebrew and Greek to defend the Deity of Jesus Christ against Unitarianism and was an active member of the world's first Bible society, the British & Foreign Bible Society founded in 1804. Sharp believed that modern laws should be founded on "the laws of nature" and Scripture. For his zeal in abolition, Sharp was called "the protector of the Negro." **In 1769, Sharp published *A Representation of the Injustice and Dangerous Tendency of Tolerating Slavery*, the first publication in England opposing slavery.** In 1787, Sharp and Thomas Clarkson founded **the Society for Affecting the Abolition of the Slave Trade**. In the beginning, Quakers formed the largest percentage of the membership. Sharp lived to see the passing of the Act of Abolition against slave trade in 1807 but died 20 years before the final abolition against slavery was passed in 1833. In 1807, Clarkson was commended in letters from two of America's Founding Fathers. John Adams wrote, "You have merited the respect and esteem of all men, among whom liberty and humanity are not disregarded," and Benjamin Franklin acclaimed Clarkson for his zeal to "long and successfully defend the claims of the oppressed Africans" (Kara, *The Zorg*, p. 210).

In 1786, **THOMAS CLARKSON'S** (1760-1846) *An Essay on the Slavery and Commerce of the Human Species, Particularly the African* was published in English by the Quaker printer James Phillips. Clarkson's essay was first written in Latin and won first prize at Cambridge University's annual Latin essay contest in 1785. At age 24, as an Anglican clergyman, Clarkson devoted his life to the cause of abolition. After co-founding the Society for Affecting the Abolition of the Slave Trade, Clarkson did extensive research with the objective of obtaining information to overthrow the trade. He journeyed an astonishing 35,000 miles on horseback to collect information from sailors, ship captains, and ship surgeons and to gather artifacts such as chains and collars.

After observing a slaving ship at Liverpool, he wrote, “The sight of the rooms below and of the gratings above filled me with melancholy and horror. I found soon afterwards a fire of indignation kindling within me” (Siddharth Kara, *The Zorg*, p. 200). Clarkson was instrumental in encouraging the publication of firsthand accounts of the slave trade, such as Alexander Falconbridge’s *An Account of the Slave Trade on the Coast of Africa* (1788) and James Stanfield’s *Observations on a Guinea Voyage* (1788).

It was Clarkson who obtained the schematic of the *Brooks*, a massive slaving ship of 297 tons which made 11 triangle voyages between 1781 and 1804, transporting as many as 740 slaves on a single journey (Kara, *The Zorg*, p. 204). The schematic showed that the slaves were “lined up like sardines in a box, with only sixteen inches of width allotted for each person.” An initial printing of 7,000 copies had a huge impact on the public. Clarkson said the image “seemed to make an instantaneous impression of horror upon all who saw it.” This drawing remains a major image damning the Atlantic slave trade.

In 1784, **JAMES RAMSAY**, Anglican clergyman, published *Essay on the Treatment and Conversion of African Slaves in the British Sugar Colonies*. It was the first published eyewitness accounts of the brutalities of Caribbean slavery. Ramsay had preached to slaves in Saint Kitts and had been forced to leave because of his stance against slavery.

“The book detailed how slaves on the island of Saint Kitts worked from 4:00 a.m. to midnight to ‘manure, dig, and hoe, plow the ground, to plant, weed and cut the cane, to bring it to the mill, to have the juice expressed, and boiled into sugar.’ Punishments were cruel, including ‘cart whipping, beating with a stick, sometimes to the breaking of bones, the chain, an iron crook around the neck, a large iron pudding or ring about the ankle, and confinement in the dungeon.’

‘There have been instances,’ Ramsay wrote, ‘of slitting of ears, breaking of limbs, so as to make amputation necessary, beating out of eyes, and castration’ (Siddharth Kara, *The Zorg*, p. 95).

Ramsay’s book drew the fury of absentee sugar plantation owners living in England. “The planters maligned his integrity in a slew of pamphlets and newspaper articles, one of which accused him of selling church artifacts for profit” (Kara, p. 222).

In 1789, *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vass*, the African, became the first autobiography by a former slave.



In 1789, **WILLIAM WILBERFORCE** (1759-1833) began his efforts in Parliament to abolish slavery.

His work was the fruit of his lively Christian faith. Three years earlier, he had experienced a spiritual conversion that dramatically changed his life. Whereas previously he had lived for personal pleasure, now he cared about others and wanted to use his position in Parliament for good in the service of Christ. Wilberforce was small in stature (about five foot three) but large in godly conviction and courage. He was also a great orator.

The first cause he dedicated himself to was the abolition of slavery. He wrote, “So enormous, so dreadful, so irremediable did the trade’s wickedness appear that my own mind was completely made up for abolition. Let the consequences be what they would: I from this time determined that I would never rest until I had effected its abolition.”

Wilberforce was encouraged and helped by **JOHN NEWTON** (1725-1807), a former slave ship captain who was converted in 1747 after reading the Bible. Newton worked

with William Cowper to write famous hymns such as “Oh, for a Closer Walk with God” and “There Is a Fountain Filled with Blood.” Newton is the author of the ubiquitous hymn “Amazing Grace.” In 1780, Newton moved to London and became pastor of St. Mary Woolnoth Anglican Church. There he befriended Wilberforce, who sometimes attended his church. In 1788, Newton published *Thoughts upon the African Slave Trade*, which described his own experiences and had a wide influence. He wrote, “It will always be a subject of humiliating reflection to me that I was once an active instrument in a business at which my heart now shudders.”

Beginning in 1789, Wilberforce introduced abolition bills into British Parliament almost every year, and most were defeated. It was a commendable exercise in persistence in a good cause.

It was an uphill battle. Huge amounts of money were involved. Great fortunes were made in the slave trade. British sugar and coffee plantations in the West Indies depended on slave labor, and British ships had been involved in the trade since 1650. Its abolition seemed impossible. Year after year, Wilberforce introduced bills only to have them defeated by powerful vested interests. He persisted in spite of bad health and vilification. He was so hated that some feared for his life.

The abolition movement gradually grew in influence. Josiah Wedgwood, founder of the famous Wedgwood pottery company, designed the **“Am I Not a Man and a Brother” medallion** in 1787. Benjamin Franklin distributed the image in America and said its impact was “equal to that of the best written pamphlet.”



Finally in 1807, 18 years after Wilberforce’s first abolition bill was introduced, the British Parliament abolished the slave trade. When the Abolition of

Slave Trade Act passed Parliament, the members “rose to their feet and cheered wildly” even though it meant a serious economic loss to Great Britain. “It was the first national law from any slaveholding nation to outlaw the slave trade” (Kara, *The Zorg*, p. 210),

Proving that the abolition slave trade bill was not mere words, the Royal Navy was tasked with capturing slave ships and freeing slaves. Beginning in 1808 with just two ships, the **West Africa Squadron** eventually consisted of 25 vessels with 2,000 personnel. Between 1808-1860, the Squadron captured 1,600 slave ships and freed 150,000 slaves. In this endeavor, more than 1,500 British sailors lost their lives through tropical disease, accidents, and violent encounters with slavers. The most successful anti-slaver ship was the **HMS Black Joke**, which was the former slave ship *Henrietta* that had transported more than 3,300 slaves in the two years prior to its capture. In January 1829, the *Black Joke* chased the Spanish ship *El Almirante* for 31 hours before capturing it and freeing 466 slaves. The ships dueled for an hour and a half. The *El Almirante* had 14 guns to the *Black Joke*’s two, but after the death of its captain and the death or wounding of 29 crew members, the slaver surrendered. Altogether the *HMS Black Joke* captured 16 slave ships and liberated 3,970 slaves.

In August 1833, 44 years after Wilberforce’s first abolition bill, slavery itself was abolished in Great Britain by the Slavery Abolition Act. The Parliamentary vote passed on July 26, three days before Wilberforce’s death. Seven hundred thousand slaves were freed, with the owners receiving about £20 million compensation from the British treasury (“a sum equal to roughly \$4 billion today”). Thus England abolished slavery at great expense.

America

America’s role in the destruction of slavery in modern times is also a fascinating study.

Timeline of the American Abolitionist Movement

There was widespread opposition to slavery from the time of the founding of the American colonies, and many of the Founding Fathers were opponents, but abolition became a groundswell movement during the Second Great Awakening, both in America and England. The culmination in America was the Civil War of 1860-65, after which slavery was officially abolished. Following are some of the important events:

1652 - Under the leadership of **Roger Williams**, Rhode Island passes a law against slavery. The colony had received a charter eight years earlier from the king of England.

1688 - The colony of **Pennsylvania** produces the first anti-slavery document in America, the Germantown Petition of 1688. “To bring men hither, or to rob and sell them against their will, we stand against ... We ... are against this traffic of men-body. And we who profess that it is not lawful to steal, must, likewise, avoid to purchase such things as are stolen.”

1737 - Quaker Benjamin Lay publishes a paper against “All Slave Keepers that Keep the Innocent in Bondage,” calling slavery “a notorious sin.”

1773 - **Benjamin Rush**, who signed the Declaration of Independence three years later, publishes *On Slave Keeping*. He called it a “vice which degrades human nature” and urged Americans to oppose it.

1774 - Quakers end slavery among themselves, and those who persisted in owning slaves are expelled.

1775 - The Society for the Relief of Free Negroes Unlawfully Held in Bondage is founded in Philadelphia by the Quaker **Anthony Benezet**; **Benjamin Franklin** was one of the presidents. He considered slavery to be “an atrocious debasement of human nature” (Siddharth Kara, *The Zorg*, p. 197).

1776 - **Samuel Hopkins**, Congregational minister, publishes *A Dialogue Concerning the Slavery of the Africans*. Addressed to the members of the Continental Congress, it called for the end of slavery in America. He said, “[I]f any kind of slavery can be vindicated by the Holy Scriptures, we are already sure our making and holding the Negroes our slaves, as we do, cannot be vindicated by any thing we can find there, but is condemned by the whole of divine revelation.”

1777 - **John Jay**, later Chief Justice of the U.S. Supreme Court, makes his first attempt to end slavery in New York, finally succeeding in 1799.

1784 - The Society for the Relief of Free Negroes Unlawfully Held in Bondage is reorganized as the Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully Held in Bondage (also known as the Pennsylvania Abolition Society)

1789 - The Philadelphia Baptist Association declares “high approbation” of societies “for the gradual abolition of slavery of Africans” and recommends “to the churches we represent to form similar societies.”

1790 - Benjamin Franklin petitions the U.S. Congress to ban slavery

----- The Connecticut Society for the Promotion of Freedom is founded. Members included two presidents of Yale College (Ezra Stiles and Timothy Dwight), Congressman Simeon Baldwin, Senator William Hillhouse, and Judge David Daggett.

1791 - **Jonathan Edwards**, a Congregational preacher at the forefront of the Second Great Awakening, publishes *The Injustice and Impolicy of the Slave Trade and of the Slavery of the Africans*. It was a sermon preached before The Society for the Promotion of Freedom, and for the Relief of Persons Unlawfully Holden in Bondage, Sept. 15, 1791. Edwards used strong language. He called slavery and the slave trade “unjust ... wicked and abominable ... utterly wrong ... exceedingly impolitic,” and said that “slavery produces ... intemperance,

lewdness and prodigality ... haughtiness and a domineering spirit."

1793 - **Noah Webster**, author of the *Blue-Back Speller*, America's most influential speller, publishes an abolitionist pamphlet entitled *Effects of Slavery on Morals and Industry*.

1794 - The U.S. government passes a law prohibiting slavery in new American territories.

----- The American Convention for Promoting the Abolition of Slavery is founded.

1800 - Gabriel Prosser plans a slave revolt with the goal of capturing Richmond, Virginia, killing most of the whites, and making Virginia a state for blacks; his plot is exposed by two slaves and he and about 34 of his followers are hanged.

1803 - The Pennsylvania Abolition Society is founded; Benjamin Rush, an American Founding Father, is elected the first president.

1807 - The British government abolishes the slave trade, though the owning of slaves in British colonies is still legal.

----- Abolitionist Baptist churches in Kentucky form the Baptized Licking-Locust Association and refuse to receive slave owners as church members. The pastors included Donald Holmes, Carter Tarrant, Jacob Grigg, and George Smith (Woodson, *The History of the Negro Church*, 1921).

1808 - The British found the *West Africa Squadron* to capture slave ships. Between 1808-1860, the Squadron captures 1,600 slave ships and frees 150,000 slaves.

----- The U.S. government outlaws American participation in the African slave trade.

----- Baptist pastor David Barrow publishes *Involuntary, Unmerited, Perpetual, Absolute, Hereditary Slavery, examined on the principles of Nature, Reason, Justice, Policy, and Scripture*.

1816 - George Bourne, a Presbyterian preacher, publishes *The Book and Slavery Irreconcilable*; he says any slaveholder who considers himself a Christian is "either an incurable Idiot who

cannot distinguish good from evil, or an obdurate sinner who resolutely defies every social, moral, and divine requisition."

1821 - The first American anti-slavery newspaper is founded (*The Genius of Universal Emancipation*).

1822 - Denmark Vessey plots a slave revolt in South Carolina; about 9,000 free and slave blacks are caught up in the plot, but it is exposed and Vesey and about 35 of his followers are hanged.

----- Liberia is founded in Africa by the American Colonization Society for the settlement of free blacks and liberated slaves.

1823 - There were 25 manumission societies in Tennessee alone, with others in North Carolina, Kentucky, and Georgia. The purpose was to promote the emancipation of slaves and to purchase slave families for liberation.

1829 - David Walker, a free black, publishes Walker's *Appeal to the Colored Citizens of the World*, labeling slavery a crime.

1830s - **The Underground Railway** is established to help runaway slaves escape to the northern states and Canada, ultimately assisting an estimated 90,000 escapees.

1831 - Nat Turner's slave revolt in Virginia kills about 60 whites and results in stricter slave laws.

1831 - **William Lloyd Garrison** founds *The Liberator*, a prominent weekly antislavery newspaper.

1833 - Great Britain abolishes slavery.

1833 - The American Antislavery Society is organized. Within five years it had 1,350 chapters and 250,000 members. **Frederick Douglass**, a highly literate escaped slave, was a prominent member and spokesperson. The society's publication is *The Legion of Liberty! and Force of Truth*.

1833 - **John Greenleaf Whittier**, famed Quaker poet, published *Justice and Expediency*, which states, "I come now to the only practicable, the only just scheme of emancipation: Immediate abolition of slavery; an immediate acknowledgment

of the great truth, that man cannot hold property in man; an immediate surrender of baneful prejudice to Christian love; an immediate practical obedience to the command of Jesus Christ: 'Whatsoever ye would that men should do unto you, do ye even so to them.'

1837 - The American Antislavery Society publishes *The Moral Map of U.S.*, with slave states colored in dark gray and free states in white.

1839 - The Liberty Party is formed as an anti-slavery political party.

1840 - The World Anti-Slavery Convention meets for the first time in London, England, with the American Antislavery Society participating. The convention's mission was "the universal extinction of slavery and the slave trade and the protection of the rights and interests of the enfranchised population in the British possessions and of all persons captured as slaves."

1852 - **Harriet Beecher Stowe** publishes *Uncle Tom's Cabin*, which is influential in stirring abolitionist sentiment. Selling 10,000 copies in a week, 100,000 in ten weeks, and 300,000 by year's end, it aroused hotheads on all sides of the issue.

1856 - The Republican Party is formed in America as a coalition of various political groups opposing slavery.

1859 - John Brown unsuccessfully tries to capture the federal arsenal at Harpers Ferry, Virginia, to launch a slave revolt

1860 - Abraham Lincoln is elected U.S. President, the first Republican party president.

1861 - Eleven Southern states secede from the Union after the election of Abraham Lincoln.

1862 - "The Battle Hymn of the Republic" by **Julia Ward Howe** is published. It allegorized Scripture to express the liberal social gospel. It interpreted the Union armies of the North as the coming of Christ, the "watch-fires" of the Union army camps as



the altar of God, and “the burnish’d rows of steel” bayonets as the gospel. Howe was a Unitarian universalist who rejected Jesus Christ as the Son of God, denied the divine inspiration of Scripture, and promoted the unity of religions.

1863 - President **Abraham Lincoln** issues the *Emancipation Proclamation* abolishing slavery in the Confederate States.

1865 - The Civil War ends and the Thirteenth Amendment to the U.S. Constitution abolishes slavery in all states.

1868 - The Fourteenth Amendment grants citizenship rights to native-born blacks and equal protection under the law.

1870 - The Fifteenth Amendment grants voting rights to black men.

1948 - President **Harry Truman** ends segregation in the U.S. military by an executive order.

From its founding, America has been a mixed multitude of people of varying principles, including religious principles.

Early America was strongly influenced by the Bible and most of its citizens were professing Christians of some sort, but there were all sorts of “Christians,” some born again and some (doubtless the majority) “nominal,” trusting in baptism and good works rather than in a personal relationship with Christ, and there were also many non-Christians.

As on many issues, early America was divided on the issue of slavery. On one side were those who defended slavery and kept slaves. On the other side, there were many in America who were opposed to slavery, even during the Colonial era. These understood that it was wrong and hypocritical to proclaim liberty for all men while keeping some men in bondage.

In 1772, Baptist pastor John Allen of Boston preached that slavery violates the laws of God and the natural rights of men. He stated this in *An Oration on the Beauties of Liberty, or The Essential Right of the Americans*.

In 1776, Samuel Hopkins of Rhode Island sent a pamphlet (*A Dialogue Concerning the Slavery of the Africans*) to the Continental Congress “asking how they and Americans, so adverse to enslavement by British Parliament, could overlook the slavery of African-Americans ‘who have as good a claim to liberty as themselves’” (Angela Kamrath, *The Miracle of America*). He referred to black slaves as “our brethren and children.” In 1784, Hopkins established a school in Rhode Island to train black missionaries to Africa.

In 1776, Freeborn Garretson, a Methodist missionary, said, “It was God, not man, that taught me the impropriety of holding slaves: and I shall never be able to praise him enough for it. My very heart has bled, since that, for slaveholders, especially those who make a profession of religion; for I believe it to be a crying sin” (Carter Woodson, *The History of the Negro Church*, 1921).

At the Methodist General Conference in 1780, during the War of Independence, slavery was declared “contrary to the laws of God, man, and nature and hurtful to society, contrary to the dictates of conscience and pure religion, and doing that which we would not that others should do to us and ours.”

In 1789, Baptist leader John Leland, one of the most prominent voices for religious liberty, made the following resolution at the General Committee of Virginia Baptists meeting in Richmond, Virginia: “Resolved, that slavery is a violent deprivation of rights of nature and inconsistent with a republican government, and therefore, recommend it to our brethren to make use of every legal measure to extirpate this horrid evil from the land; and pray Almighty God that our honorable legislature may have it in their power to proclaim the great jubilee, consistent with the principles of good policy.”

In 1789, Lemuel Haynes and a group of Baptists calling themselves Emancipating Baptists or the Emancipating Society wrote, “[S]lavery is a violent depredation of the rights

of nature and inconsistent with a republican government, and therefore, recommend it to our brethren, to make use of their local missions to extirpate this horrid evil from the land; and pray Almighty God that our honorable legislature may have it in their power to proclaim the great jubilee consistent with the principles of good policy."

In 1791, Jonathan Edwards, famous Great Awakening preacher, published "The Injustice and Impolicy of the Slave Trade." He cited Christ's "Golden Rule" as evidence that slavery is not God's will.

Abolitionist Baptist churches in Kentucky formed the Baptized Licking-Locust Association and refused to receive slave owners as church members. The pastors included Donald Holmes, Carter Tarrant, Jacob Grigg, and George Smith (Woodson, *The History of the Negro Church*, 1921). Prominent among them was David Barrow, who emancipated his slaves in Virginia in the 1790s, moved to Kentucky and became an outspoken abolitionist. He republished British Baptist Thomas Clarkson's 1785 *Essay on Slavery and Commerce of the Human Species*. In 1808, he published *Involuntary, Unmerited, Perpetual, Absolute, Hereditary Slavery, examined on the principles of Nature, Reason, Justice, Policy, and Scripture*.

In 1836 the Rhode Island Anti-Slavery Convention composed of Baptists, stated that "the people have a right to expect of the ministers of Christ that they will cheerfully engage in the work of abolition, and to call upon them to proclaim the truth on this subject, as those who are bound to declare the counsel of God" (Mary Putnam, *The Baptists and Slavery*, 1913, p. 7). That same year, the Baptist Association of Hancock, Maine, adopted a report declaring that "of all the systems of iniquity that ever cursed the world, the slave system is the most abominable" and called for emancipation (Putnam, p. 16).

In 1843, the Union Anti-Slavery Baptist Association was organized with a founding membership of 13 churches which eventually grew to 68 (Leroy Fitts, *A History of Black Baptists*, p. 65)

Some Quakers, Methodists, Presbyterians, and Baptists formed manumission societies in North Carolina, Tennessee, Kentucky, and Georgia to promote the emancipation of slaves and to actually purchase slave families for liberation. By 1823, there were 25 manumission societies in Tennessee alone. Hundreds of slaves were liberated, often at great cost to the slave owners, who were required to post bonds or provide land or money for the support of the freed blacks. For example, "In Ky. in 1847, in Owen Co., Susan Herndon Rogers freed the ten slaves of the Locust family and gave them 403 acres known as Free Station, or Mountain Island. Susan's brother, James Herndon, executed a bond in 1853 for \$21,000 in order to have his twenty-two slaves manumitted. James Herndon's manumitted slaves, the Carroll, Smith, and Vinegar families, divided 125 acres at Mountain Island" ("Emancipationists in Northern Kentucky," *Encyclopedia of Northern Kentucky*, 2009).

American Quakers opposed slavery beginning in the 1670s. William Penn, a Quaker and the founder of Pennsylvania in 1682, owned slaves for a few years, but he treated them well and eventually freed them. In 1737, Quaker Benjamin Lay published a paper against "All Slave Keepers that Keep the Innocent in Bondage." He called slavery "a notorious sin." "John Woolman, one of the fathers of the Quakers in America, always bore testimony against slavery and repeatedly urged that the blacks be given religious instruction. We hear later of their efforts in towns and in the colonies of Virginia and North Carolina to teach Negroes to read and write" (Woodson). In 1774, the Quakers ended slavery among themselves, and those who persisted in owning slaves were expelled. Famous Quaker poet John

Greenleaf Whittier was a strong voice against slavery. He edited the *Pennsylvania Freeman* and promoted freedom for all men. Quakers had a prominent role in the Underground Railroad that helped southern slaves escape their masters. Quakers boycotted slave-produced goods in an attempt to put financial pressure on slaveholders. Philadelphia, the capital of Pennsylvania, was the home of the first black denomination in America, the African Methodist Episcopal Church. Pennsylvania was the first American state to pass a slavery abolition act. This was in 1780, even before the end of the War of Independence. In Britain, Quakers were at the forefront of the movement that abolished the slave trade in 1807 and slavery itself in 1838.

The American Anti-Slavery Society was founded in 1833 under the leadership of William Lloyd Garrison. By 1840, there were 2,000 auxiliary societies with a total membership of 200,000 to 250,000. Though Christians of all types supported abolition, the prominent members were not sound in doctrine. Unitarians and transcendentalists such as Ralph Waldo Emerson, Henry David Thoreau, and John Greenleaf Whittier rejected the authority of Scripture for the authority of human thinking, and they rejected the gospel of personal redemption through faith in Jesus Christ for the social gospel. Garrison was raised Baptist, but as a young man he rejected the New Testament faith. “Immediate abolition became his gospel, and the anti-slavery movement became his household of faith” (Henry Mayer, *All on Fire*, p. xvi). In this he rejected the warning of his mother. When he first proposed to get involved in writing and politics, she wrote to him, “Had you been searching the Scriptures for truth, and praying for the direction of the Holy Spirit to lead your mind into the path of holiness, your time would have been more wisely spent, and your advance to the heavenly world more rapid.” She “yearned to know that he was impressed about the salvation of his soul.” Instead, he was attracted to the Unitarian William

Ellery Channing and settled on the gospel of works--“the way to get good was to do good.” Eventually Garrison got involved in Spiritualism and attempted to commune with the dead. The abolition movement contained a large element of religious apostasy. Bronson Alcott observed, “there is nothing deemed true and sacred now that shall pass this time, unharmed” (Mayer, p. 301). Ralph Waldo Emerson described Garrison’s crowd as “representing every shade of opinion, from the straitest orthodoxy to the wildest heresy, and many persons whose church was a church of one member only.”

America’s Founding Fathers and Slavery

Like the early American population as a whole, the American Founders represented many beliefs.

Some were Bible-believing Christians who had personal faith in Jesus Christ as Lord and Saviour.

Following are a few examples:

Samuel Adams (1722-1803), signer of the Declaration of Independence, Governor of Massachusetts. In his last will and testament he wrote “I ... [rely] upon the merits of Jesus Christ for a pardon of all my sins” (*Life and Public Services of Samuel Adams*, edited by William Wells, 1865, Vol. III, p. 379).

Charles Carroll (1737-1822), signer of the *Declaration of Independence*, framer of the Bill of Rights. “On the mercy of my Redeemer I rely for salvation and on His merits, not on the works I have done in obedience to His precepts” (Letter from Carroll to Charles Wharton, Sep. 27, 1825).

Robert Treat Paine (1731-1814), signer of the *Declaration of Independence*, Attorney General of Massachusetts. “I am constrained to express my adoration of the Supreme Being, the Author of my existence, in full belief of His Providential goodness and His forgiving mercy revealed to the world through Jesus Christ, through whom I hope for never ending

happiness in a future state" (Last Will and Testament, attested May 11, 1814).

Benjamin Rush (1746-1813), signer of the *Declaration of Independence* and "Father of American Medicine." "My only hope of salvation is in the infinite transcendent love of God manifested to the world by the death of His Son upon the Cross. Nothing but His blood will wash away my sins. I rely exclusively upon it" (*The Autobiography of Benjamin Rush*).

Roger Sherman (1721-1793), signer of the *Declaration of Independence*, framer of the Bill of Rights. "I believe that God ... did send His own Son to become man, die in the room and stead of sinners, and thus to lay a foundation for the offer of pardon and salvation to all mankind, so as all may be saved who are willing to accept the Gospel offer." (*The Life of Roger Sherman* by Lewis Boutell, 1896, pp. 271-273).

John Witherspoon (1723-1794), signer of the *Declaration of Independence*. "... no man, whatever be his character or whatever be his hope, shall enter into rest unless he be reconciled to God through Jesus Christ" (*The Works of John Witherspoon*, 1815, Vol. V, pp. 245, 267).

On the other hand, some of America's founders were skeptics who did not accept Jesus Christ as Lord and Saviour and did not believe the Bible to be God's infallible Word.

The most prominent examples are Thomas Jefferson and Benjamin Franklin.

Thomas Jefferson was the principal author of the *Declaration of Independence*, the first Secretary of State under George Washington, and the third President of the United States. Jefferson made his own "Bible" by cutting out of the Gospels everything pertaining to the divine and miraculous in Jesus' life. Jefferson's "Bible" left out references to angels, prophecy, Christ's deity, the virgin birth, the miracles, and the resurrection.

Benjamin Franklin, who has been called “the first American,” was a signer of the *Declaration of Independence* and a member of the Constitutional Convention that wrote the U.S. Constitution. Like Jefferson, he wanted to maintain the moral code of Christianity as a rule for society, but he did not believe in Jesus Christ as Lord and Saviour. Franklin was a great fan of the blasphemous French skeptic Voltaire. Instead of bringing his grandson Benny Bache to the feet of Jesus, Franklin sought Voltaire’s blessing on the boy (H.W. Brands, *The First American*, p. 563). Franklin participated enthusiastically in a eulogy following Voltaire’s death. It was held in a hall dressed in black and lit by candles. Franklin took his Masonic crown and laid it at the foot of a large painting of Voltaire (*The First American*, p. 565). At the end of his life, Franklin said “I have, with most of the present Dissenters in England, some doubts as to [Christ’s] divinity.”

This being said, most of America’s Founding Fathers were opposed to slavery.

John Quincy Adams

John Quincy Adams, sixth President of the United States and son of John Adams, second President of the U.S., was called the “Hell Hound of Abolition” for his persistent efforts to end slavery. In 1837, he said that the nation’s founders were opposed to slavery. “The inconsistency of the institution of domestic slavery with the principles of the *Declaration of Independence* was seen and lamented by all the southern patriots of the Revolution; by no one with deeper and more unalterable conviction than by the author of the Declaration himself [Jefferson]. **No charge of insincerity or hypocrisy can be fairly laid to their charge.** Never from their lips was heard one syllable of attempt to justify the institution of slavery. They universally considered it as a reproach fastened upon them by the unnatural step-mother country [Great Britain] and they saw that before the principles of

the *Declaration of Independence*, slavery--in common with every other mode of oppression--was destined sooner or later to be banished from the earth" (An Oration Delivered Before the Inhabitants of the Town of Newburyport, at Their request, on the Sixty-first Anniversary of the Declaration of Independence, July 4, 1837).

Thomas Jefferson

Thomas Jefferson, author of the *Declaration of Independence* and America's third president, inherited slaves from his father beginning at age 14 and owned slaves all his life, but he introduced legislation throughout his career to abolish slavery.

"How could the man who wrote that 'All men are created equal' own slaves? This, in essence, is the question most persistently asked of those who write about Thomas Jefferson, and by all indications it is the thing that contemporary Americans find most vexing about him. ... The question carries a silent assumption that because he practiced slave holding, Jefferson must have somehow believed in it, and must therefore have been a hypocrite. My belief is that this way of asking the question ... is essentially backward, and reflects the pervasive presentism of our time. Consider, for example, how different the question appears when inverted and framed in more historical terms: How did a man who was born into a slave holding society, whose family and admired friends owned slaves, who inherited a fortune that was dependent on slaves and slave labor, decide at an early age that slavery was morally wrong and forcefully declare that it ought to be abolished? Though stating the same case, these are obviously different questions, focusing on different things, but one is framed in a historical context and the other ignores historical circumstances. The rephrased question reveals that what is truly remarkable is that Jefferson went against his society and his own self-interest to denounce

slavery and urge its abolition" (Douglas Wilson, "Thomas Jefferson and the Character Issue," *The Atlantic Monthly*, November 1992).

In 1778, Jefferson was instrumental in having the importation of slaves to Virginia banned. He introduced legislation in the Continental Congress to ban slavery, and it failed to pass by only one vote. He called slavery a "moral depravity" and a "hideous blot" ("Thomas Jefferson and Slavery," Monticello.org). He feared that America would be destroyed by slavery and that it would lead to a civil war, which it did in 1861. As U.S. President, he continued to fight against slavery, but many American slave owners opposed him. He could not free his slaves upon his death, because he owed a large amount of money and his estate, including his slaves, had to be sold to pay the debt. In his *Memoir*, written at age 77, Jefferson said, "Nothing is more certainly written in the book of fate, than that these people are to be free." Black American leaders such as Frederick Douglass and Martin Luther King, Jr., praised Jefferson for his efforts to abolish slavery.

Recent scholarship claims that Jefferson fathered at least one child by one of his slaves named Sally Hemings, and this is possible, though it has not been absolutely proven.

We would note that Jefferson, as previously mentioned, was not a professing Christian or a believer in the Bible. Jefferson believed that Jesus was a good man and a great moral teacher, but he did not believe that Jesus is the Son of God and the Saviour of the world. As we have seen, Jefferson made his own "Bible" by cutting out everything from the Gospels pertaining to Christ's virgin birth, miracles, atoning death, and resurrection.

George Washington

George Washington, Commander-in-Chief of the Continental Army and America's first President, inherited

slaves and owned slaves until his death but his thinking about slavery gradually evolved toward an abolitionist position.

At great personal cost to his estate, he vowed that he would not sell his slaves even though he could have benefited financially from doing so. After the Revolutionary War, when he was deeply in debt, the sale of just one slave would have brought him enough income to pay his estate taxes for two years. He also refused to hire out his slaves, because he did not want to break up their families. He said, “To sell the overplus I cannot, because I am principled against this kind of traffic in the human species. To hire them out is almost as bad because they could not be disposed of in families to any advantage, and to disperse [break up] the families I have an aversion” (Washington letter to Robert Lewis, Aug. 18, 1799, *Washington's Writings*, 1980, Vol. 37, p. 338).

Washington was instrumental in having a federal law passed in the first year of his presidency (1789) prohibiting slavery in the new American territories. As a result, the new states of Ohio, Indiana, Illinois, Michigan, Minnesota, and Wisconsin all prohibited slavery (“George Washington and the Washington Monument,” www.abschools.k12.wi.us, June 23, 2016).

In 1845, Daniel Webster described Washington’s efforts to abolish slavery in America:

“Soon after the adoption of the Constitution, it was declared by George Washington to be ‘among his first wishes to see some plan adopted by which slavery might be abolished by law;’ and in various forms in public and private communications, he avowed his anxious desire that ‘a spirit of humanity,’ prompting to ‘the emancipation of the slaves,’ ‘might diffuse itself generally into the minds of the people;’ and he gave the assurance, that ‘so far as his own suffrage would go,’ his influence should not be wanting to accomplish this result” (Webster, “Address to the People of the United

States ... to Lift Our Public Sentiment to a New Platform of Anti-slavery," Jan. 29, 1845).

In 1793, Washington wrote to his secretary Tobias Lear and "expressed his repugnance at owning slaves and declared the principle reason for selling the land [his western lands] was to raise the finances that would allow him to liberate them" ("George Washington and Slavery," *Wikipedia*, citing Dorothy Twohig, "That Species of Property: Washington's Role in the Controversy over Slavery," in *George Washington Reconsidered* by Don Higginbotham; and Henry Wienczek, *An Imperfect God: George Washington, His Slaves, and the Creation of America*). "In November the same year [1793], Washington demonstrated in a letter to his friend and neighbor Alexander Spotswood that the reluctance to sell slaves at a public venue, first seen in his letter to Lund Washington in 1778, had become an emphatic principle against 'selling Negroes, as you would Cattle in the market...'" (Ibid., citing Twohig). "In 1795 and 1796, Washington devised a complicated plan that involved renting out his western lands to tenant farmers to whom he would lease his own slaves, and a similar scheme to lease the dower slaves he controlled to Dr. David Stuart for work on Stuart's Eastern Shore plantation. This plan would have involved breaking up slave families, but it was designed with an end goal of raising enough finances to fund their eventual emancipation (a detail Washington kept secret) and prevent the Custis heirs from permanently splitting up families by sale. None of these schemes could be realized because of his failure to sell or rent land at the right prices, the refusal of the Custis heirs to agree to them and his own reluctance to separate families" ("George Washington and Slavery," *Wikipedia*).

Washington's will called for the liberation of his slaves upon his wife's death, and he required that young ones be educated to read and write and taught a useful occupation.

Many accounts were told by black men and women about Washington's humility and lack of racial prejudice. My favorite was told by Primus Hall, the servant of Col. Timothy Pickering, one of General Washington's favorite officers during the War of Independence. One evening Washington and Pickering talked late into the evening, and Washington asked Hall if there were straw and blankets enough for him to sleep there that night. Hall replied in the affirmative, and when it was time for him to retire, Washington was shown an extra bed in Pickering's tent made of straw and blankets and laid down to sleep, not knowing that Hall had given him his own humble bed. When Washington woke up in the night and saw Hall sleeping at the Colonel's desk, he realized what had happened and demanded that Hall share his bed. When Hall expressed surprise and told him not to trouble himself, Washington ordered him in an authoritative voice, "Primus, I say, come and lie down here! There is room for both, and I insist upon it." Washington moved to one side of the straw bed, and the shocked black man did as he was told. "Primus professes to have been exceedingly shocked at the idea of lying under the same covering with the commander-in-chief, but his tone was so resolute and determined that he could not hesitate. He prepared himself, therefore, and laid himself down by Washington; and on the same straw, and under the same blanket, the General and the Negro servant slept until morning" (Henry Harrington, "Anecdotes of Washington," *Godey's Magazine and Lady's Book*, June 1849).

Benjamin Franklin

Benjamin Franklin owned slaves, but he became an abolitionist later in life and liberated his slaves. He was president of the Society for the Relief of Free Negroes Unlawfully Held in Bondage. He promoted the idea of educating former slaves and helping them find employment so they could fend for themselves. In 1790 Franklin

petitioned the U.S. Congress to ban slavery. Franklin considered slavery to be “an atrocious debasement of human nature” (Siddharth Kara, *The Zorg*, p. 197).

John Dickinson

John Dickinson was a member of the First and Second Continental Congresses and assisted Thomas Jefferson in writing the *Declaration of Independence*. He was an officer during the War of Independence. He was a delegate to the Constitutional Convention of 1787 and was elected President of Delaware and President of Pennsylvania. Dickinson is the author of “The Liberty Song” (1768). The original chorus said, “Then join hand in hand, brave Americans all, By uniting we stand, by dividing we fall; In so righteous a cause let us hope to succeed, For heaven approves of each generous deed.”

Dickinson became an abolitionist and freed his slaves in 1776. He devoted his final years to the cause of abolition and donated a considerable amount of his wealth “to the relief of the unhappy.”

Benjamin Rush

Benjamin Rush, signer of the *Declaration of Independence*, denounced slavery in his tract *On Slave Keeping* (1773). He called it a “vice which degrades human nature.” He called on Americans to oppose it. “Remember the eyes of all Europe are fixed upon you, to preserve an asylum for freedom in this country after the last pillars of it are fallen in every other quarter of the globe.”

John Jay

John Jay, first Chief Justice of the United States Supreme Court (1789-95), author of five of the *Federalist Papers*, and Governor of New York, was a leading opponent of slavery. “His first two attempts to end slavery in New York in 1777

and 1785 failed, but a third in 1799 succeeded." All slaves in New York were emancipated before his death in 1829.

Noah Webster

Noah Webster, who had a major influence on the U.S. Constitution through his 1787 essay *An Examination into the Leading Principles of the Federal Constitution*, called for slavery to be abolished in the United States. He founded an antislavery group called the Connecticut Society for the Promotion of Freedom. His influential *Blue-Back Speller* included an essay by Thomas Day calling for the abolition of slavery. Day argued that this was in accordance with the nation's *Declaration of Independence*. He warned Americans that consistency required that they either acknowledge the rights of the Negroes or surrender their own rights.

The Constitutional Convention

During the Constitutional Convention (1787), when the U.S. Constitution was written and the American nation was formed at the federal level, there was a strong effort to abolish slavery. The opponents of slavery found, though, that it was impossible to form the nation on that basis, since the southern colonies refused to agree with the principle.

America's Civil War

America fought its most terrible and bloody war on the ground of slavery. The Civil War was fought between 1861-1865 after southern states seceded from the Union. A majority of Americans were so strongly opposed to slavery that they were willing to go to war against their fellow Americans to settle the matter. The southern states were called the Confederacy, and the northern states, the Union. About 750,000 died in the war.

The Republican Party was formed chiefly on the antislavery platform, and it won 55% of the vote in the North in the 1860 election that put Abraham Lincoln into office. With no help

from the southern states, Lincoln won 25 more electoral votes than he needed to win the presidency.

There were other great issues involved in the American Civil War, particularly the issue of states rights, but slavery was definitely a fundamental issue in the conflict. This was stated plainly by the Confederate leaders.

Alexander Stephens, Vice President of the Confederacy, made the following statement on March 21, 1861, in Savannah, Georgia:

“The new Constitution has put at rest forever all the agitating questions relating to our peculiar institutions--African slavery as it exists among us--the proper status of the negro in our form of civilization. This was the immediate cause of the late rupture and present revolution. ... Our new government is founded upon exactly the opposite ideas [opposite from ‘all men are created equal’]; its foundations are laid, its cornerstone rests, upon the great truth that the negro is not equal to the white man; that slavery, subordination to the superior race, is his natural and normal condition. This, our new government, is the first, in the history of the world, based upon this great physical, philosophical, and moral truth” (Stephens, *Cornerstone Speech*).

In May 1845, Baptists in southern states separated from their Baptist brethren in the northern states and formed the Southern Baptist Convention (SBC). The founding meeting was held at First Baptist Church of Augusta, Georgia, and a majority of delegates voiced their approval of the institution of slavery. (In 1995, the Southern Baptist Convention formally apologized for its former stance on slavery, and in 2012 the SBC elected a black pastor as president.)

On January 27, 1861, Ebenezer Warren, pastor of First Baptist Church of Macon, Georgia, a prominent congregation in the SBC, preached a sermon entitled “Scriptural

Vindication of Slavery." This expressed the thinking of a large number of Southern whites in that day. He said:

"Slavery forms a vital element of the Divine Revelation to man. Its institution, regulation, and perpetuity, constitute a part of many of the books of the Bible. ... The public mind needs enlightening from the sacred teachings of inspiration on this subject. ... Both Christianity and Slavery are from heaven; both are blessings to humanity; both are to be perpetuated to the end of time. ... Because Slavery is right; and because the condition of the slaves affords them all those privileges which would prove substantial blessings to them; and, too, because their Maker has decreed their bondage, and has given them, as a race, capacities and aspirations suited alone to this condition of life."

The January 1864 issue of the *Religious Herald*, the official paper of the Virginia Baptists, went so far as to call abolition "the final Antichrist."

Southern Baptists justified slavery on the basis of the law of Moses. Following are some of the Mosaic principles on slavery:

- A Jewish slave was to be given his liberty after six years (Exodus 21:2), and the liberated servant was to be furnished liberally with goods (De. 15:12-15).
- If a master injured a slave so that he died, the master was to be punished (Ex. 21:20).
- If a slave was injured by his master, he was to be given his liberty (Ex. 21:26).
- Slaves were not to be "ruled with rigour" (Le. 25:53).
- If a slave escaped from his master, he was to be protected (De. 23:15-16).

But a reading of the Bible as a whole supports the abolition of slavery, because both the law of Moses and the Lord Jesus Christ taught that the heart and soul of God's law is to "love

thy neighbour as thyself" (Lev. 19:18; Mat. 22:39). It is impossible to obey this divine command while enslaving another individual.

And any concept of racial superiority has zero biblical support. All men are children of Adam. All nations are "made of one blood" (Acts 17:26).

Why, then, did the law of Moses allow for slavery? Jesus explained this in Matthew 19. Like divorce, slavery was allowed because of the hardness of man's heart and his weak fallen condition (Mt. 19:7-8).

The Baptists in the north recognized that slavery was the chief cause of the Civil War. The Illinois Baptists issued the following statement in June 1863:

"We recognize human slavery now, as we have heretofore done, to be the cause of the war and its kindred evils, and we reiterate our convictions that there can be no peace and prosperity in the nation until it is destroyed" (B.F. Morris, *Christian Life and Character of the Civil Institutions of the United States*, 1864, p. 754).

The outcome of the American Civil War was the abolishment of slavery. In December 1865, the Thirteenth Amendment of the Constitution was ratified, which abolished slavery in the United States. It was passed by the white Republicans in Congress and came at great cost in the wealth and blood of white Americans.

Reconstruction

In 1866, the Republicans passed the Fourteenth Amendment granting citizenship to former slaves and equal protection under the law. Republicans campaigned on this program in the 1866 midterm elections. Voters rewarded them with veto-proof majorities in both houses of Congress. This is clear proof that a strong majority of whites in all of the Union states supported black civil rights.

It was whites who promoted Reconstruction in the southern states to guarantee blacks their constitutional rights. It was accomplished by a white president and a white Congress.

Hundreds of white men and women moved to the South to educate blacks and to help them achieve their rights and otherwise uplift their status in society.

“The advance made by Negroes in the first half century after emancipation was phenomenal. ... To no small degree, it was due to the fact that the Negroes were immersed in the white man’s culture and because many whites gave themselves unselfishly to the freedmen and their children. Much must be ascribed to the native ability of the Negroes themselves. Not a little, however, was because of the impulse which came through Christianity” (Kenneth Latourette, *A History of Christianity*).

Northern Baptists poured personnel and funds into the South to assist the freed slaves.

“In the years immediately following the Civil War, northern white Baptists made deep inroads among the black Baptists of the South, especially in the work in higher education. ... The northern whites established new churches, published Christian Education literature, and set up education facilities throughout the South. From 1865-1905 there was the tremendous period in the development of education among black Baptists, indeed, the majority of the schools founded by the whites for blacks came into existence before 1888” (William Banks, *A History of Black Baptists in the United States*, p. 70).

Former slave Booker T. Washington said of the white people who assisted the blacks following the Civil War,

“The history of the world fails to show a higher, purer, and more unselfish class of men and women than those

who found their way into those Negro schools. ... Whenever it is written--and I hope it will be--the part that the Yankee teachers played in the education of the Negroes immediately after the war will make one of the most thrilling parts of the history of his country. ... If no other consideration had convinced me of the value of the Christian life, the Christlike work which the Church of all denominations in America has done during the last thirty-five years for the elevation of the black man would have made me a Christian. In a large degree it has been the pennies, the nickels, and the dimes which have come from the Sunday-schools, the Christian Endeavour societies, and the missionary societies, as well as from the church proper, that have helped to elevate the Negro at so rapid a rate" (*Up from Slavery*).

Many whites in the South supported the education and civil liberties of the blacks. Booker T. Washington said, "... the Tuskegee school at the present time has no warmer and more enthusiastic friends anywhere than it has among the white citizens of Tuskegee and throughout the state of Alabama and the entire South" (*Up from Slavery*).

The Feedman's Commission, organized in 1865, soon had more than 700 schools with 1,200 teachers serving 70,000 black students (Henry Mayer, *All on Fire: William Lloyd Garrison and the Abolition of Slavery*, p. 594).

There were dozens of schools founded for blacks by Baptists, Methodists, Presbyterians, Episcopalians, Congregationalists, and others.

There were many Freedmen Aid Societies, such as the National Freedmen Relief Association of New York (14 teachers), the Philadelphia Society (60 teachers), and the Northwestern Freeman's Aid Commission (50 teachers). Millions of dollars in aid were contributed by the Freedmen societies, primarily geared toward education. Funding came

from whites and blacks, individuals, businesses, societies, and the government.

A large part of the education included religious instruction. "While education was necessary for the Negroes as for all other persons, the chief need of the Negro, as most of these workers observed it, was religion. Acting upon this idea, therefore, almost every Negro school provided in some way for religious instruction. If the course of study were not sufficiently broad to base thereupon a more advanced course, there was usually provided some instruction in the English Bible. In case the course of study became so pretentious as to style itself a college curriculum, there was usually added the regular course in theology" (Carter Woodson, *The History of the Negro Church*).

The schools sought to impart a love for learning. "While they did not always hold the students long enough to impart all that a college graduate or a professional man should know, they so inspired the youth with the love of study that the habit once formed led them into fields of research and endeavor which men much better trained often failed to reach" (Woodson, *The History of the Negro Church*).

Baptist Missionary Pioneers among Negroes, published in about 1922, contains biographical sketches of 21 men and women who founded 12 Baptist educational institutions for blacks. Their sacrifice was great.

Consider Spelman College of Atlanta, Georgia, which was founded by Harriett Giles and Sophia Packard of Boston. On a visit to the South in 1880, Miss Packard saw the need for the education of black women, but when she submitted the plan to the American Baptist Home Mission Society, it was disapproved for lack of funds. Packard and her friend Miss Giles were invited to present their plan to the church of Pastor J.P. Abbott of Medford, Massachusetts. The church gave them \$100, and they moved to Atlanta by faith. There they met Pastor Quarles of Friendship Baptist Church who

told them that he had been praying for 15 years for God to send teachers to start a school in his city. He gave them use of the church basement, and the school opened on April 11, 1881, with a staff of two white women and 11 black women and no equipment except Bibles, notebooks, and pencils. The basement was dark and damp. "There were no desks, the seats being plank benches. The floor was loose and the smoke so dense it was difficult to distinguish teachers from pupils." That winter, Pastor Quarles traveled to New York and Boston in an attempt to secure funds for the school, but he died on the journey. The second year, there were 75 students, but the financial situation was bleak. By the summer of 1883, the two women knew that if help did not come they would have to close the school. They prepared to travel to Boston. The night before, Miss Packard walked the floor all night pleading with God to make his will known. "In the morning a letter came from Rev. Mr. King, Pastor of the Wilson Avenue Church, Cleveland, Ohio, a former pupil of theirs in Suffield Academy, asking them to go to Boston via Cleveland, Ohio, and present the needs of their work in his church. Mr. John D. Rockefeller was in the audience and heard their plea for the school. He emptied his purse into the plate as it was passed, and after the meeting asked this question: 'Are you going to stick? If so, I will help you.'" The women set out to raise \$15,000 for nine acres of land with five wooden buildings, which they raised in one summer. "Men and women of means gave freely, but the poor seamstresses and washerwomen sacrificed needful supplies so that Negro girls could have a school." Rockefeller funded four new buildings. Miss Packard died in June 1891 and Miss Giles in November 1909. By 1921, there were more than 50 teachers and 800 pupils. The school owned 20 acres of land and property worth half a million dollars. "Many graduates are teaching, and others are nursing; some have gone to Africa as missionaries, others are in many lines of social service, and many have made happy Christian homes

which testify to the value of Christian teaching in Spelman Seminary.”

Another example is Henry Martin Tupper, founder of Shaw University in Raleigh, North Carolina. He was born and raised in Massachusetts and had a zeal for learning from his youth, reading everything he could find. He was saved at age 18 and walked 20 miles to the nearest Baptist church to be baptized. He graduated from Amherst College and Newton Theological Seminary and fought in the Civil War on the side of the Union, engaging in the famous battles of Antietam and Fredericksburg. While in seminary, he had taught a large Sunday School class of young black men and had considered being a missionary to Africa. After the war, he was asked by the American Baptist Home Mission Society to go South as a missionary to the freedman, and he chose Raleigh as his place of service. In October 1865, he and his wife arrived in North Carolina. There was a lot of bitterness toward the North and the condition of the black freedmen was pitiable. “Many were literally homeless. He secured food and clothing for them from the Freedman’s Bureau, and at one time he had 175 people over 75 years old whom he assisted daily in obtaining rations.” He organized a Baptist church in 1866 and purchased land for a church house from the money he had saved as a soldier. He opened a school in 1868 and was the only teacher for some time. “He began his recitations at seven a.m., and taught until five p.m., with one hour of intermission. He also taught the evening school.” The students were poor, and some funds were obtained from the Freedman’s Aid and the Peabody Fund. In 1870, he began receiving black females into the school. “He soon found that in order to elevate the race, Christian young women must be educated, if the wives and mothers were to make the right kinds of homes.” There were many difficulties during the first ten years. “[O]ften the hostility and opposition of the white people led to many fines, litigations and persecutions.”

Tupper's custom when money was needed was first to have seasons of special and united prayer. "Often the money needed was received at the precise time of the services." In 1881, a property was purchased with \$13,000 that Tupper raised in a six-week trip to the North. He and the students manufactured their own bricks to build the first buildings and to sell for the needs of the school. In 1880, a medical school was founded with the pledge of the first \$5,000 by a brother of Mrs. Tupper. His pledge was made on the condition that an equal sum could be raised, and Tupper raised the second \$5,000 in less than three weeks on a trip North. The legislature of North Carolina granted a gift of land for the school. One of the graduates of Shaw, C.S. Brown, founded the Waters Institute at Winton, North Carolina. When he first visited Winton, he returned with a discouraging report. "The colored people were ignorant and irreligious; the white people were not in favor of Negro education, and the location was undesirable." Tupper gave Brown \$10 and said, "I want you to go to Winton and start a school with this money." And he did by God's grace. He had learned faith, hard work, and persistence from his mentor. Tupper died in November 1892 after saying, "All is happy with me. I have passed the final examinations." Graduates of Shaw built Christian homes, established churches, taught in schools, and were missionaries in Africa, South and Central America, and the West Indies.

These schools had great success in raising the educational, cultural, and moral standard of the black freedmen. H.L. Moorehouse, corresponding secretary of the American Baptist Home Missionary Society, testified, "I am prepared to say that the investment made in the Negro race has paid a hundredfold" (*Baptist Missionary Pioneers among Negroes*, p. 69).

The American Missionary Association was founded in 1868 and eventually had more than 500 missionaries and teachers working among the blacks.

Sunday schools were formed across the south for the training of black children.

The American Bible Society and the American Tract Society distributed millions of copies of Bibles and religious materials among freed blacks.

The Jim Crow Era

Many whites paid for their love of the black man with their lives.

Of the 4,750 lynchings that took place between 1882 and 1968, 1,307 were whites who were killed for their support of blacks (William Banks, *A History of Black Baptists in the United States*, p. 77).

In 1868, white Republican Congressman James Hinds was assassinated by Democrat vigilantes because of his support of black civil rights.

That same year, the KKK assassinated George Ashburn, a leading white Republican in Georgia who assisted in writing Georgia's new reconstructionist constitution. He was among the white minority in the South who opposed succession. Before the Civil War, he came to see slavery as evil and quit his job as a plantation overseer. He fought on the side of the Union and returned home to Georgia after the war with the following dream: "I only hope to live to see Georgia reconstructed and to lay my bones in soil consecrated to liberty, within her borders" (Lane, *Freedom's Detective*, p. 17). Ashburn was appointed a judge by the military governor George Meade and called to order the Georgia Constitutional Convention of 1867 to remove restrictions on the civil rights of African Americans. Ashburn was shot to death on the evening of March 30, 1868, in his boarding room by four KKK members. All were Democrats. One was the chairman

of the local Democratic Party; another was the Democratic clerk of the Muscogee County court. They were captured and brought to trial in a federal court, but the government made a deal with Georgia Democrats to stop the trial in exchange for Georgia's ratification of the Fourteenth Amendment. No one was ever punished for the assassination, in this present life.

There was resistance to the Ku Klux Klan (KKK) by whites in many places. In Texas, for example, "a number of outspoken district judges ordered investigations and some sheriffs and city officials attempted to prevent Klan parades. ... The mayor of Dallas demanded that the Klan disband. Forty-nine members of the state legislature petitioned a silent governor for an antimask law. Chambers of commerce, American Legion posts, DARs, the Texas Bar Association, and others denounced the Klan or wrote to the Justice Department for action. The Masons struck out resolutely against the Klan, and the Grand Master traveled all over the state trying to stem Klan inroads in his lodges. The *Houston Chronicle* editorially told the Klan: 'Boys, you'd better disband,' and an anti-Klan citizen's league was formed in Dallas. ... by 1923, some district attorneys were beginning to prosecute the Klan successfully. The credit was due primarily to Lt. Gov. T.W. Davidson, the Texas Rangers, and to increasingly resolute juries. ... [By 1926] the general revulsion against Klan-preached hatred and brutal foggings, plus the enforcement of the laws, and political defeat, had crumbled Klan power. Scores of thousands dropped out" (David Chalmers, *Hooded Americanism: The History of the Ku Klux Klan*).

In Georgia, Julian Harris, editor of the *Columbia Enquirer-Sun*, exposed Klan deeds. He was joined by the *Madisonian*, the *Dalton Citizen*, the *Americus Times-Recorder*, the *Cobb County Times*, and the *Cartersville Tribune-News*.

In 1919, the Commission on Interracial Cooperation (CIC) was founded by Southern whites who sought to promote

racial reconciliation and to assist blacks in their struggle for civil liberties. “CIC committees in hundreds of local communities involved leading blacks and whites in ongoing discussions on how to stop mob violence and improve race relations” (Nancy MacLean, *Behind the Mask of Chivalry*).

In Georgia in 1923, Judia Jackson Harris of the Athens Teacher Training and Industrial Institute and some other prominent whites denounced the “reign of terror” under which black people lived.

The American Library Association and the YMCA educated illiterate black soldiers and invited black women to serve in hostess houses at training camps (David Krugler, *The Year of Racial Violence*, p. 19).

Some white people protected blacks during riots (Krugler, pp. 111, 121). White nurses in a hospital in Monroe, Louisiana, protected a black man from a white mob that was attempting to murder him. He had been wrongly blamed of writing a letter to a black woman (he was illiterate) and had been shot and wounded. “The chagrined mob, wearing masks, came to the hospital on April 28, pushing aside two white nurses to finish the lynching in the black ward. They attacked a patient who had just returned from surgery--but the man was not Holden. (The unfortunate man died the next day.) The nurses called the police, who gave them a pistol but also advised them to give up Holden if the mob came back. Their humiliation and frustration mounting, mob members returned within the hour, but the nurses refused to let the men pass. One woman fired a warning shot; another ripped off a mask, exposing a man she knew. The mob fled as the nurses held the unmasked man for the police” (Krugler, p. 279).

Slavery and the Bible

It is clear that the Bible had the major role in influencing men to abolish slavery. Slavery is contrary to the second great law of God, which is “thou shalt love thy neighbour as thyself.” This is repeated nine times in Scripture by way of emphasis (Le. 19:18; Mat. 5:43; 19:19; 22:39; Mk. 12:31; Lu. 10:27; Ro. 13:9; Ga. 5:14; Jas. 2:8).

Slavery under the law of Moses.

See Ex. 21:2-11, 20-2126-27; Le. 25:39-55; De. 15:12-18.

God allowed slavery under certain conditions and under strict regulation. “The fact that God gave legislation concerning slavery does not mean that He approved it. He was only protecting the civil rights of the enslaved” (*Believer’s Bible Commentary*). The same is true for divorce and polygamy. Pertaining to divorce, Jesus taught that “Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so” (Mt. 19:8).

***Laws pertaining to male Hebrew servants* (Ex. 21:2-6)**

- This pertains only to Hebrews (“If thou buy an Hebrew servant,” Ex. 21:2). A Hebrew could be sold for debt, but the Hebrews were not to be taken as slaves, because they belonged to God. See Le. 25:39-43. An example of the debtor’s law being enforced is found in 2 Ki. 4:1. This law was wiser and more compassionate than the debtor’s prisons in England of old. God’s law provided for the debtor to work off his debt.

- The Hebrew servant was not to be ruled with rigor (Le. 25:43, 46). “Rigor” is the Hebrew *perek*, “to break apart; fracture, i.e. severity, harshness, cruelty” (Strong). The prophet Ezekiel reproved Israel for ruling with cruelty (*perek*) (Eze. 34:4). This law is a reflection of God’s loving care of sinners. The fact that such a law was required is a revelation of man’s fallen condition

and innate cruelty. The Egyptians ruled over their slaves with rigor, as did all people in former times (Ex. 1:13-14).

- The servant was to be released in the seventh year (Ex. 21:2; De. 15:12). This is indentured servitude. It also appears that he was to be released in the Jubilee if that came first (Le. 25:54).

- When released, he was to be furnished liberally out of his master's goods (De. 15:13-15). When a master obeyed in this matter, God promised to bless him "in all that thou doest" (De. 15:18). This is another reflection of God's loving care for men. God teaches men to love one another, which is the essence of His law. "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Ro. 13:8).

- The servant's release could be purchased at any time by himself or by a kinsman (Le. 25:47-49). The release was made by paying the debt. This is the law of the kinsman redeemer (*qarob gaal*), and it applied both to men and to property. Compare Le. 25:25-28. Boaz was the kinsman redeemer for Ruth (Ru. 4:1-12). Christ is the greatest Kinsman Redeemer. He became man's kinsman by the incarnation so that He could redeem sinners by paying the redemption price of His own blood and death.

- If the servant was given a wife and she bore him children, the wife and children were to remain with the master (Ex. 21:4). It appears that the exception was if he was released at Jubilee; then his children were to be released as well (Le. 25:54).

- If the servant loved his wife and children and did not want to leave them, he could make himself a permanent servant (Ex. 21:5-6). This was done by drilling a hole in his ear. This could also be done if the man simply wanted to remain a servant of the master (De. 15:16-17). "Josephus (*Ant. Jud.* 4.8, § 20) and the Jewish commentators generally maintain that the law of the jubilee release overruled this enactment; but this must be regarded as very doubtful" (*Pulpit Commentary*). This is a beautiful typology of the Lord Jesus Christ, who because of love took upon Him the form of a servant and became a man to redeem sinners (Php. 2:5-8). "The Hebrew servant is put so

prominently in the foreground because the Son of God became a servant and has chosen the perpetual service. Psalm 40:6-8 and Hebrews 10:5-10 show that it is typical of the Lord Jesus Christ. Notice what it says in our chapter: 'And if the servant shall plainly say, I love my master, my wife and my children, I will not go out free.' It was love which decided the Hebrew servant to be a servant forever. And it was love which brought Christ to this earth to do the Father's will. 'He loved the church and gave Himself for it.' And He loves us as individuals. This corresponds to the love of the servant to his wife and his children. Christ was a servant on earth; He is serving in glory now as the priest and advocate of His people, and in glory 'He will gird Himself ... and will come forth and serve them' (Lu. 12:37)" (*Annotated Bible*).

Laws pertaining to foreign slaves

- Foreigners could be possessed as slaves from generation to generation (Le. 25:44-46).
- Here we see the great distinction between God's people and the world. God's people belong to God through redemption, and they are not of the world. They have superior privileges before God.
- Here we see God's care for the lowliest persons. "The lives and comforts of poorest slaves are dear to God and secured by Him" (G. Hughes).
- Foreign slaves had certain rights under God's law. (1) ***They were not to be made to labor on the sabbath*** (De. 5:14). (2) ***They were not to be oppressed*** (De. 24:14). This passage speaks of a "hired servant," but it would seem to apply also to a foreign slave. In Isaiah 58:6, God reproved Israel for not removing "the heavy burdens." Millions upon millions of slaves have been worked to death under the most horrible conditions. The Jews themselves were severely oppressed in Egypt (Ex. 1:11; 3:7; De 26:6). But God's law forbade this type of thing. (3) ***If a slave was stricken so that his eye was blinded or his tooth was knocked out, he was to be given his freedom*** (Ex. 21:26-27). This law protected the slave from cruel masters. "But there was

this grave restraint upon bad temper,--that the loss of any member, and even of the tooth of a slave, involved his instant manumission" (*Expositor's Bible Commentary*). (4) ***If a slave was stricken so that he died, the master was to be punished, but if the stricken slave lived for a day or two, the master was not to be punished*** (Ex. 21:20-21). Apparently this proved that the master did not intend to kill him (or her) and the loss of the servant was punishment enough. We see that a master had the right to punish a slave, but he did not have the right to kill him. "The law was intended to prevent ruthless exhibitions of temper and cold-blooded murders" (Paul Kretzmann). (5) ***If the slave ran away, he was not to be returned to his master*** (De. 23:15-16). This law effectively does away with slavery, because slaves can usually find a way to flee! This is in contrast to a law in America prior to the Civil War that made it illegal to help an escaped slave gain his freedom, with severe penalties for the offender.

- Capturing and selling a person into slavery was punishable by death (Ex. 21:16). This law singlehandedly condemns the general system of slavery. It is the sin that lay at the heart of ancient slavery, and every "race" practiced it: Mesopotamians, Egyptians, Chinese, Mesoamericans, Native Americans, Phoenicians, Pacific islanders, Persians, Greeks, Romans, Mongols, Huns, Muslims, Brits, Vikings, Mexicans, and Africans, to name a few.

Laws pertaining to female servant wives (Ex. 21:7-11)

- This is a situation in which a female was sold to be a servant wife or inferior wife or concubine. Under the law of Moses, a father had the power to sell his children for payment of debt.
- The woman was given certain rights to protect her from caprice and abuse. She was not to be treated as mere chattel or property. The master could not do with her as he pleased. There were no such laws in ancient pagan societies.
- She was not to be sent away after the sixth year, as with the male servant (Ex. 21:7). "She is not to be sent out in the seventh year, but remain as one of the members of the family.

Practically she has become a concubine, and if her rights are respected, it is far better for her to remain in the house of her master, than to go out free as did the manservant in the seventh year. 'She shall not go out as the menservants do.' The master must not follow mere caprice. Lust must be checked. She has rights which must be respected" (*Preacher's Homiletical Commentary*).

- She was to be treated as a true daughter and wife (Ex. 21:9-11). If her master takes another wife, he is to continue to provide for the servant wife. "her food, her raiment, and her duty of marriage, shall he not diminish" (Ex. 21:10). The "duty of marriage" either refers to conjugal relations or to the duty of marriage in general. "He might not treat her as a servant or domestic, but must, even if he married another and probably a chief wife, continue to her all the rights and privileges of a wife" (*Expositor's Bible Commentary*).
- If the master did not so provide for the woman, she was to be freely released from her servitude. This provided a strong motivation for the master to treat the woman properly.
- If the master was not pleased with her, he was to allow her to be redeemed by the payment of the debt. He was forbidden to sell her to a non-Hebrew. "Only, this purchaser must be a Hebrew, like himself, and not a foreigner, since her father consented to her becoming a slave only on the condition of her being wedded to a Hebrew. 'Seeing he hath dealt deceitfully with her.' By professing to take her as a secondary wife, and not carrying out the contract" (*Pulpit Commentary*).

Though the law of Moses allowed the Jews to practice slavery under strict regulations, those regulations would have destroyed the slavery system as it existed outside of Israel.

For example, if a slave was abused, he was to be freed (Ex. 21:26-27). The capture and sale of a person brought the death penalty (Ex. 21:16). Further, an escaped slave was not to be returned to his master (De. 23:15-16). These laws rendered the entire slave trade null and void before God.

Servants under the New Testament dispensation

In the New Testament, instructions are given for servants and bondservants.

(1) Servants are to take their freedom if possible, but they are not to be filled with care about it (1 Co. 7:20-24). Achieving liberty from servitude is not to be the prominent thing in the Christian's life. Serving and pleasing Christ in every situation is to be the prominent thing.

(2) Servants are to obey their masters as unto Christ, looking to Christ for their reward (Eph. 6:5-8; Col. 3:22-25). This applies to servitude to all sorts of masters, including evil ones (1 Pe. 2:18-21).

(3) Masters are to treat their servants with justice and equality (Col. 4:1).

(4) Masters are to forebear threatening and rule in the fear of God (Eph. 6:8-9).

(5) Masters are to treat believing servants as brothers in Christ (Phm. 1:15-16).

Publications for These Times

Following is a selection of the titles published by Way of Life Literature. The books are available in both print and eBook editions (PDF, eBook/Kindle). The materials can be ordered via the online catalog at the Way of Life web site -- www.wayoflife.org -- or by phone 866-295-4143.

BIBLE TIMES AND ANCIENT KINGDOMS: TREASURES FROM ARCHAEOLOGY. ISBN 978-1-58318-121-8. This is a package consisting of a book and a series of PowerPoint and Keynote (Apple) presentations which are a graphical edition of the book. The PowerPoints are packed with high quality color photos, drawings, historic recreations, and video clips. Bible Times and Ancient Kingdoms is a course on Bible geography, Bible culture, and Bible history and has a two-fold objective: to present apologetic evidence for the Bible and to give background material to help the student better understand the setting of Bible history. We cover this fascinating history from Genesis to the New Testament, dealing with the Table of the Nations in Genesis 10, the Tower of Babel, Ur of the Chaldees, Egypt, Baal worship, the Philistines, the Canaanites, David's palace, Solomon and the Queen of Sheba, Ahab and Jezebel, the fall of the northern kingdom of Israel, the Assyrian Empire, Hezekiah and his times, Nebuchadnezzar and his Babylon, the Medo-Persian Empire, Herod the Great and his temple, the Roman rule over Israel, and the Roman destruction of Jerusalem. Many of the archaeological discoveries from the past 200 years, which we relate in the course, are so fascinating and improbable that they read like a novel. It is easy to see God's hand in this field, in spite of its prevailing skepticism. The course also deals with Bible culture, such as weights and measures, plant and animal life, Caesar's coin, the widow's mite, ancient scrolls and seals, phylacteries, cosmetics, tombs, and the operation of ancient lamps, millstones, pottery wheels, and olive presses. The course begins with an overview of Israel's geography and a timeline of Bible history to give the student a framework for better understanding the material. Each section

includes maps to help the student place the events in their proper location. The course is packed with important but little-known facts that illuminate Bible history and culture. The preparation for the book is extensive, the culmination of 40 years of Bible study, teaching, and research trips. In this context the author built a large personal library and collected information from major archaeological museums and locations in North America, England, Europe, Turkey, and Israel. We guarantee that the student who completes the course will read the Bible with new eyes and fresh enthusiasm. 500 pages book + DVD containing 19 PowerPoint presentations packed with more than 3,200 high quality color photos, drawings, historic recreations, and video clips.

BELIEVER'S BIBLE DICTIONARY. This volume, the product of forty years of study, is based upon the King James Bible and is written from a dispensational, Baptist perspective. The studies are thorough, practical, devotional, and designed to be used by preachers, teachers, and homeschoolers. The *Believer's Bible Dictionary* is designed to be more affordable and transportable than the *Way of Life Encyclopedia of the Bible & Christianity*. We encourage every believer, young and old, to have his own Bible dictionary and to have it right beside his Bible as he studies, and we are convinced that this is one of the best Bible dictionaries available today. There are eight ways it can help you: (1) **It can help you understand the Bible.** The first requirement for understanding the Bible is to understand its words. (2) **It can help you understand out-of-use words and phrases from the King James Bible**, such as blood guiltiness, die the death, and superfluity of naughtiness. (3) **It can help you to do topical studies.** The student can study the full range of Bible doctrines by following the thousands of cross references from entry to entry. (4) **It can help you to study issues relating to morality and practical Christian living**, such as capital punishment, child training, cremation, and divorce. (5) **It can help you to study Old Testament types of Christ**, such as day of atonement, high priest, Melchizedek, passover, and tabernacle. (6) **It can help you to find the meaning of Bible customs and ancient culture**, such as agriculture, idolatry, military, money, music, and weights and measures. (7) **It can help**

you to study Bible places and geography, such as Assyria, Babylon, Caesarea, Ephesus, and Jordan River. **(8) It can help you in preaching and teaching.** The doctrinal material in this dictionary is presented in a practical manner with outlines that can be used for teaching and preaching, in the pulpit, Sunday Schools, Bible Colleges and Institutes, home schools, family devotions, prisons and jails, nursing homes, etc. Missionary author Jack Moorman calls the dictionary “excellent” and says, “The entries show a ‘distilled spirituality.’” Second edition May 2015. 385 pages.

AN EVANGELISTIC CHURCH FOR THE 21ST CENTURY. This new book and course for 2024 replaces the older course *Sowing and Reaping*. This course is unique in its approach. While it is practical, it does not present a formulaic approach to soul winning, recognizing that individuals have to be dealt with as individuals. The course does not include any sort of psychological manipulation techniques. It does not neglect repentance in soul winning, carefully explaining the biblical definition of repentance and the place of repentance in personal evangelism. It explains how to use the law of God to plow the soil of the human heart so that the gospel can find good ground. The course is unique in its objective. The objective of biblical soul winning is not to get people to “pray a sinner’s prayer”; the objective is to see people soundly converted to Christ and going on to serve Him. The course is also unique in its breadth. Chapters include Evangelism and Apostasy, Evangelism’s Reason, Evangelism’s Authority, Evangelism’s Power, Evangelism and Quick Prayerism, Evangelism’s Message - the Gospel, Evangelism and Repentance, Evangelism and God’s Law, Evangelism and Evidence of Salvation, Evangelism’s Right Attitude, Evangelism’s Technique, Evangelism and Tracts, Fishing and Sowing, Evangelism of Children, Evangelism and Prayer, Lessons from the Gospels and Acts, Caution in Receiving Church Members, Can Someone Be Saved after One Sermon? and Seeker’s Bible Study. There are suggestions for other resources that can be used in evangelism, many of them free. The course is suitable for teens and adults, for Sunday School, youth ministries, Bible classes, home schooling, and private study. The course includes video classes, textbook, review questions, and tests.

EVANGELICALISM AND THE GREAT APOSTASY. This book and Bible course has two major themes: *apostasy* as taught in the Bible and as seen through the age and *evangelicalism* as the broad sphere of apostasy in the last hours of the church age. We show how the apostasy developed in the first 1800 years of church history, how it exploded in the 19th century, how it reached new heights in the 20th century, and how it is nearing its apex in the 21st century. It is evangelicalism, with its profession of biblical faith yet its lack of real boundaries, that is destroying the black and white of truth and error and creating the gray of compromise. Everything is changing, moving, merging, blending, homogenizing. In dramatic fulfillment of Bible prophecy, the stage is being set for the day of the Lord and the rise of Mystery Babylon. The doctrine of apostasy is a doctrine that is clearly taught in God's Word, and it is no small matter. It is a fundamental doctrine and a fundamental issue. In brief, the doctrine of apostasy is the Bible's teaching that there will be a falling away from the New Testament faith beginning even in the days of the apostles and progressing in strength throughout the church age, ending in an explosion of apostasy at the end of the age. That's where we are! ***The doctrine of apostasy is necessary for a right understanding of church history.*** The doctrine of apostasy explains the Roman Catholic Church and Greek Orthodoxy. It explains the appearance in church history of gnosticism, Montanism, Cerinthianism, adoptionism, Sabellianism, Arianism, Manichaeism, infant baptism, baptismal regeneration, priestcraft, the papacy, transubstantiation, sacramentalism, auricular confession, Mariolatry, the cult of the saints, purgatory, pilgrimages, holy bells, holy water, holy relics, scapulars, rosaries, monasticism, asceticism, cathedrals, iconography, inquisitions, amillennialism, the crusades, antinomianism, enlightenment theology, unitarianism, transcendentalism, theological liberalism, documentary theories, form criticism, textual criticism, soul sleep, and sabbath keeping. ***The doctrine of apostasy is necessary for a proper understanding of the times in which we live.*** It is necessary for a proper Christian worldview. Why are there so many different types of denominations and churches? Why are there so few churches that take the Bible seriously? Why is Christianity so divided? Is the

ecumenical movement a good thing? Why are there so many disgraceful scandals in Christianity? ***The doctrine of apostasy is necessary for spiritual and doctrinal protection.*** The doctrine of apostasy instructs God's people to have a testing mindset: to be serious Bible students and to measure everything by the Bible, to "prove all things" (1 Th. 5:21), to be Bereans (Acts 17:11). The doctrine of apostasy instructs churches to be serious Bible training institutions in order to disciple and protect the people in an evil time. The doctrine of apostasy tells us that every preacher and Bible teacher must have a "warning ministry" as a matter of protecting the sheep (Col. 1:28). The chapters are Apostasy: The Doctrine; Apostasy: The Seed; Apostasy: The Budding (Church Fathers and Heresies Pertaining to Christ); Apostasy: The Roman Catholic Church; Apostasy in the 18th and 19th Centuries; Apostasy: 20th Century Evangelicalism (Evangelicalism: The Great Blending Machine; The New Evangelicalism; The Old Evangelism; Evangelicalism's Devouring Nature; Evangelicalism: A Bridge to Dangerous Waters); Victory in the Midst of Apostasy (Salvation, Separation, Enduring Persecution; Continuing in the things we have learned, Immersion in the Scriptures, Biblical Preaching, Watch in all things, Do the work of an evangelist). *Evangelicalism and the Great Apostasy* is a 402-page book. It is also a Bible course consisting of a textbook, review questions, tests, and a series of three PowerPoints featuring 560 slides. The PowerPoint "Evangelicalism a Bridge to Dangerous Waters" deals with the following dangers: The John 17 heresy, charismaticism, rejection of the pre-tribulation Rapture, ecumenism, Catholicism, the one-world church, the world of secular rock, homosexual Christianity, contemplative prayer, modern Bible versions, cultural liberalism, the downgrade of Bible inspiration, process salvation, salvation apart from faith in Christ, theistic evolution, the downgrade of hell, open theism, and false gods and goddesses.

FUNDAMENTAL BAPTISTS: HISTORY, COLLAPSE, REVIVAL. This new book for 2025 is my personal perspective on fundamental Baptists and how I understand the New Testament church in Scripture. It is the product of more than a half century of personal experience and discussions with a great many preachers in many

parts of the world, and it is what I would like to say to every fundamental Baptist church if I had the opportunity. **The book begins with a brief history of fundamental Baptists**, including the strengths and weaknesses as we see them. **The next section describes the great collapse of fundamental Baptist churches over the past three decades**, with large numbers of churches dying or capitulating to the contemporary evangelical philosophy and program. We look at the collapse of fundamentalism in general and of northern and southern fundamental Baptists, including the works associated with D.L. Moody, W.B. Riley's Northwestern Bible and Missionary Training School, and a slew of others which were captured by New Evangelicalism then devoured by theological liberalism, the social gospel, humanism, Romanism, and other isms. In 1992, the old fundamentalist warrior John Ashbrook said, "The healthy fundamentalism which I knew as a student in 1948 has been almost destroyed by the infiltration of new evangelicalism. ... Wherever the explosion has reverberated, it has destroyed sound doctrine, reverent worship and holy living among the Lord's people" (*New Neutralism II: Exposing the Gray of Compromise*, p. vi, 3). We also consider Temple Baptist of Detroit, First Baptist of Ft. Worth, the GARBC, the BBFI, Trinity Baptist of Jacksonville, Highland Park Baptist of Chattanooga, Southwide Baptist Fellowship, Joyful Woman magazine, the church plants associated with West Coast Baptist College and Lancaster Baptist Church, and others. **The last two sections of the book are devoted to revival and victory in the midst of collapse, which is to build thorough-going New Testament churches.** There is victory for those churches that go back to the Bible alone for the pattern of the church, that stop following independent Baptist tradition, and that stop capitulating to American culture, which Baptist churches generally have done since the turn of 20th century. We examine nine key passages of Scripture to see what a true New Testament church should be. We must reject any tradition that is contrary to Scripture and add anything that has fallen aside. Every generation must go back to the very touchstone, the very true north, the perfect measure, which is the New Testament itself. Continuing the subject of revival, we examine 24 things that need to be emphasized if we are to have true New Testament churches today. We have no

fear of testing any fundamental Baptist church with Scripture, for that is surely how they will be tested in the presence of Jesus Christ, the church's one Head, Lord, and Great Shepherd. Pastors have real authority, but they are not lords and they are not to be followed blindly. We have a great respect for God-called, biblically-qualified men of God. We want to give men the honor and obedience due them by God's Word (e.g., Ro. 13:7; 1 Th. 5:12-13; 1 Ti. 5:17-20; Heb. 13:7, 17; 1 Pe. 5:1-4), but we don't want to fear man and follow man rather than Scripture. At the judgment seat of Christ we will be glad insofar as we have stood for God's Word and God's Word alone, regardless of the reproach that we might endure in this present brief life. We will be glad if we have to be in the extreme minority for truth's sake like Jeremiah.

A HISTORY OF THE CHURCHES FROM A BAPTIST PERSPECTIVE. ISBN 1-58318-079-6. This enlightening course on church history begins with the apostolic churches and ends with the early 1800s. We show that sound churches have existed side-by-side with apostate ones through the centuries. The chapters are as follows: The Apostolic Churches, The Budding of Apostasy AD 100-700, The Rule of the Roman Catholic Church 700-1500, The Byzantine Empire and Greek Orthodoxy, Islam, The Waldenses, The Catholic Inquisition, The Bible in the Middle Ages, John Wycliffe and the Lollards, The Protestant Reformation, The Catholic Counter-Reformation, The Bibles of the Reformation, The Anabaptists, and Awakenings and Missions 1700-1800, Baptists in England, Baptists in America. The January 2022 edition has been enlarged and upgraded in both the textbooks and the PowerPoints. Two volumes totaling 1,150 pages.

JEWS IN FIGHTER JETS: ISRAEL PAST, PRESENT, AND FUTURE. ISBN 978-1-58318-2402-0. *Jews in Fighter Jets* covers the past 2,500 years of the history of the most important and amazing nation on earth, the only nation directly created by God and called by God "my people," the nation to whom "were committed the oracles of God" and "of whom, as concerning the flesh Christ came" (Romans 3:2; 9:5). The author has been studying Israel for nearly 45 years and has visited Israel multiple times, traveling from

the Red Sea to Mt. Hermon. For starters, I have traveled the entire length of the Jordan River, taken a boat entirely around the Sea of Galilee, observed the Plain of Megiddo from a hot air balloon, and gone to many places where tourists never go. I've interviewed Netafim engineers and Biobee representatives, toured banana, mango, and dairy farms, visited many of the kibbutzim and a great number of Israel's museums. Israel is still in apostasy today, but her conversion is on the horizon. When I visit Israel, I feel as if the whole place is vibrating, as it were, in the anticipation of the fulfillment of prophecy. The stage is set! The book is divided into three major sections: Israel Past: 2,500 Years of Fulfilled Prophecy. This section covers the Assyrian captivity, the Babylonian captivity, the Syrian wars (the Maccabees), the Jewish-Roman wars (AD 70 and 135), the Emperor Hadrian's role in attempting to eradicate Israel, Roman coins depicting Bible prophecies, the 2000-year Diaspora, including Hitler's Final Solution (including his little-known plan to destroy the Jews in Palestine), Synagogues, the Talmud, and Kabbalah. Israel Present: The Modern State of Israel. This section covers the amazing Ezekiel 37 prophecy of Israel's return to the land in a spiritually-dead condition in preparation for the fulfillment of the last seven years of Daniel's 70 Weeks. We cover the little known prayer movement of the 19th century that focused on the return of Israel to her land, the Zionist movement, the early kibbutzim, the Balfour Declaration, the fall of Palestine to Britain, the British Mandate, the Haganah, the founding of the state of Israel, the War of Independence, the Six-day War, the War of Attrition, the Yom Kippur War, the intifadas, Israel's modern military, national development, technological prowess. We deal with intriguing and little-known things such as Britain's Jewish Brigade, the Alayon Institute, Aliyah Bet, the Davidka, the 11 Points, Israel's "theft" of naval boats from Cherbourg, Talpoit, Yamas, Operation Opera, Operation Mole Cricket 19, Operation Nickel Grass, Israel's invention of drip irrigation, her massive desalinization plants using homegrown technology, and her missiles and fighter jets. Israel Future: A Prophetic View. This section covers false Messiahs, the Antichrist, the Third Temple, Jerusalem as a burdensome stone, the 144,000 Jewish evangelists, the Two Witnesses, the battle of Armageddon, the conversion of

Israel, the New Covenant,, the Millennial Temple, and Christ's glorious kingdom. *Jews in Fighter Jets* is a package consisting of a textbook and a series of PowerPoint presentations to illustrate the material. It is designed to be studied privately or to be used as a training course for Sunday School, Home Schooling, Bible Institute, and any similar setting. It can be used as a stand-alone Bible course or as a supplement to other courses and studies. Basically, the PowerPoint presentations are a graphical edition of the book. The 16 presentations are packed with more than 2,650 high quality color photos, drawings, historic recreations, and video clips. A majority were taken on location in Israel and other countries and in museums.

KEEPING THE KIDS IN THE SOCIAL MEDIA AGE: HOW TO KEEP THE CHILDREN FROM FALLING PREY TO THE WORLD. ISBN 978-1-58318-115-7. The November 2023 edition of *Keeping the Kids* is enlarged and updated for the smartphone/social media age. It is packed with practical material on protecting adults, youth, and children from these dangers. *Keeping the Kids* aims to help parents and churches raise children to be disciples of Jesus Christ and to avoid the pitfalls of the world, the flesh, and the devil. The book is a collaborative effort. It contains testimonies culled from hundreds of individuals who provided feedback to our questionnaires on this subject, as well as powerful ideas gleaned from interviews with pastors, missionaries, and church people who have raised godly children. The book is filled with practical suggestions and deals with many issues: Conversion, the husband-wife relationship, mothers as keepers at home, the father's role as the spiritual head of the home, child discipline, the kind of churches necessary for keeping the kids, separation from the pop culture, youth discipleship, the grandparents' role, effectual prayer and fasting. One pastor wrote, "I have purchased extra copies of *Keeping the Kids* and distributed them to young parents. I find the information to be the most complete, Biblically sound information available and probably the best ever available." The 2023 edition can be used as a book for reading or as a Bible course with the textbook, 32 video classes, review questions, tests, and test scores. This large course could be divided into multiple smaller courses

(on child training, on the husband-wife relationship, on discipleship, on separation, and on social media). A husband and wife can read this book together with great profit. 545 pages

MASTERING THE ENGLISH BIBLE. This is our most comprehensive Bible course. It is an in-depth survey of the Old and New Testaments, covering Bible history and every book of the Bible. *Mastering the English Bible* is for beginning Bible students as well as for advanced ones. It is for youngsters (teens and above) and oldsters. It is for individuals, homes, and churches. It is nearly a complete Bible college curriculum in one course. The aim is to educate the student in Bible history, Bible times (e.g., Egypt, ancient Babylon, Phoenicians, Canaanites, Hittites, Assyria, neo-Babylon, Persia, Greece, Rome), Bible interpretation, Bible doctrine, Bible terms, Bible geography, Bible typology (e.g., the Passover, the Tabernacle, the Levitical Priesthood, the Levitical offerings), Bible culture, Bible biography, Bible archaeology, and Bible prophecy. The course aims to give the student a broad comprehension of the Bible as a whole. The Bible is one Book that was planned by God in eternity before it was given to the holy prophets, and understanding the big picture is necessary to rightly understand the parts. We teach the student to see Christ everywhere in Scripture. *Mastering the English Bible* is practical throughout. Bible teaching does not accomplish God's will until it produces born again salvation and holy living (2 Ti. 3:16-17). We emphasize the believer's life as a priest (1 Pe. 2:5), pilgrim (1 Pe. 2:11), ambassador (2 Co. 5:20), builder of the New Testament church (1 Co. 3:9-15), builder of the home (Eph. 5:22 - 6:4), teacher (Heb. 5:12-14), spiritual warrior (Eph. 6:10-19), and minister of spiritual gifts (Ro. 12:3-8). *Mastering the English Bible* is a package that consists of 11 textbooks (totaling 3,000 pages), syllabi, student assignments, review questions, tests, and test scores. Five of the segments also have video classes (Genesis to Silent Years, Job and Psalms, Prophetic Books, Gospels, Acts, 241 videos in total). These contain the lectures plus multi-media presentations featuring 7,500 maps, archaeology photos, Bible pictures, reconstructive drawings of ancient sites, video clips, and other visual aids gleaned from

museums plus research trips to Israel, Greece, Turkey, Jordan, Egypt, and Europe. The course is divided into 11 parts

ONE YEAR DISCIPLESHIP COURSE, ISBN 978-1-58318-117-1. This course features 52 lessons in Christian living. It can be broken into sections and used as a new converts' course, a discipleship course, a Sunday School series, a Home Schooling or Bible Institute course, or for preaching outlines. The lessons are thorough and practical. There is an extensive memory verse program built into the course, and each lesson features carefully designed review questions. Following are some of the lesson titles: Repentance, Faith, the Gospel, Baptism, Eternal Security, Position and Practice, the Law and Grace, Christian Growth and Spiritual Victory, Prayer, the Armor of God, the Church, the Bible, the Bible's Proof, Daily Bible Study, Key Principles of Bible Interpretation, Foundational Bible Words, Knowing God's Will, Making Wise Decisions, Christ's Great Commission, Suffering in the Christian Life, The Judgment Seat of Christ, Separation - Moral, Separation - Doctrinal, Tests of Entertainment, Fasting, Miracles, a Biblical Testing Mindset, Tongues Speaking, the Rapture, How to Be Wise with Your Money, the Believer and Drinking, Abortion, Evolution, and Dressing for the Lord. In our congregation, every individual who is baptized and received into church membership is assigned a qualified and suitable member to go through the discipleship course with him (or with a married couple, as the case may be). This way, every member is given individual attention and this level of Bible training right away. 8.5X11, coated cover, spiral-bound. 221 pages. Also available in Spanish.

THE PENTECOSTAL-CHARISMATIC MOVEMENTS: THE HISTORY AND THE ERROR. ISBN 1-58318-099-0. The 6th edition of this book, August 2019, is enlarged and revised throughout and is accompanied by a series of eight multi-media PowerPoint presentations. The Pentecostal movement, with its offshoot the charismatic movement, is one of the major building blocks of the end-time, one-world "church." The author was led to Christ by a Pentecostal in 1973 and has researched the movement ever since. He has built a large library on the subject, interviewed

Pentecostal leaders, attended conferences with media credentials, and visited prominent churches and sites pertaining to the movement's history in many parts of the world. The course deals with the history of Pentecostalism beginning at the turn of the 20th century, the Latter Rain Covenant, major Pentecostal healing evangelists, Sharon Schools and the New Order of the Latter Rain, Manifest Sons of God, the Charismatic movement, the Word-Faith movement, the Roman Catholic Charismatic Renewal, the new Pentecostal prophets, the Third Wave, recent Pentecostal "revivals" such as Toronto, Pensacola, and Lakeland, and prominent Pentecostal and charismatic scandals. There is also a section on the charismatic influence on Contemporary Christian Music. The course deals extensively with the theological errors of the Pentecostal-charismatic movements (exalting experience over Scripture, emphasis on the miraculous, the continuation of Messianic and apostolic miracles and sign gifts, the baptism of the Holy Spirit, baptism of fire, tongues speaking, physical healing guaranteed in the atonement, spirit slaying, spirit drunkenness, visions of Jesus, journeys to heaven, women preachers, and the ecumenical doctrine). The final section of the book answers the question: "Why are people deluded by Pentecostal-Charismatic error?" The textbook is 487 pages. It is accompanied by eight PowerPoint Presentations featuring 1,400 slides. There are photos taken firsthand at historic locations (such as John Dowie's Zion City and Frank Sandford's Shiloh community), Pentecostal-Charismatic conferences attended with media credentials (such as New Orleans '87 and Indianapolis '90), and churches we have visited for research purposes. Also included are video clips of Pentecostal-Charismatic experiences such as spirit slaying, holy laughter, and spirit drunkenness. *Every* Bible-believing church should study this course as a Sunday School series or in some other forum.

THE PORNOGRAPHIC AGE AND VICTORY IN CHRIST. This is a book for reading or a complete Bible course consisting of the textbook, video classes, a memory verse program, student assignments, review questions, and tests. *The Pornographic Age and Victory in Christ* is designed to fortify the New Testament church

and the Christian home against the particular dangers of the internet age. The victory is not one or two things; it is not an addiction program; it is the full-orbed Christian life that we see in the New Testament Scripture. *The Pornographic Age and Victory in Christ* is for those who have become entangled in pornography. It is for those who have a habit of feeding sexual lust by any means: television programs, movies, social media, sports magazines, women's magazines, video games, whatever. Sexual lust is sin, and it doesn't matter the channel, it is still sin and it is still habit forming. It is for all of God's people at any age and level of spiritual maturity. We live in an evil time, and prevention is the best medicine. It is far better that all of God's people be fortified against evil addictions by life-changing salvation and a zealous biblical lifestyle. It is far better that the children grow up knowing the holy Scriptures, becoming wise unto salvation, surrendering their lives to Christ, and learning how to walk in the Spirit and become diligent servants of Christ, and thus avoid the corruption of surrender to the world, the flesh, and the devil. *The Pornographic Age and Victory in Christ* is very practical. It aims to help the student to be sure of his salvation, to recognize the characteristics of a sound church, to be plugged into a New Testament church, to establish an effectual daily Bible study habit, to pursue a life-long Bible education, to become a teacher in order to help others, to walk in the Spirit, to put off the old man and put on the new, to have a biblical testing mindset, to put on the whole armor of God, to unplug from temptation. There is a chapter on accountability that describes accountability tools and an accountability program for churches. The course consists of 17 video classes, the textbook, and review questions/tests.

SATANIC ATTACK ON SACRED MUSIC. This large course consists of a textbook and a video series with 11 video classes of teaching, packed with more than 2,000 photos, graphics, audio and video clips. One previewer commented, "The series is broad and deep with serious factual analysis according to properly interpreted Scripture." We deal with the following: Emotions and the Music Issue; The Spiritual Environment of the Music Issue: The Church and the Home; Bible Principles of Music; Music's Role in the Great

Changes among Fundamental Baptists; Contemporary Music as a Bridge to Dangerous Waters; Bob Jones, Majesty Music, New Reformed Calvinism, and the Gettys; The Language of Music Styles; Lancaster's Role in the Downgrade of Fundamental Baptist Churches; A Plea to Southern Gospel Music Fans; Congregational Singing and the CCM Issue; The Music Issue in a Nutshell. We study the Bible's most important teachings on the issue of music. We look at the amazing changes that are happening among fundamental Baptists and the role of contemporary music in these changes. We learn about the following dangers represented by Contemporary Christian Music: the Pentecostal/charismatic movement, the ecumenical movement, theological liberalism, New Evangelicalism, the Emerging Church, modern Bible versions, contemplative prayer, cultural liberalism, the encyclopedic view of the Bible, the New Reformed Calvinism, the Jesus People movement, theistic evolution, homosexual Christianity, the downgrade in hell, secular rock, Matt Maher the Roman Catholic apostle of unity, Hillsong, Rick Warren, *The Shack*, C.S. Lewis, and Chuck Swindoll's heretical doctrine of grace. We show that these things are not "out there" somewhere; they are a very near danger to the churches. We learn how to discern the elements of the worldly sound in contemporary music. We learn how to discern soft rock. We learn how chords are used in contemporary music to create an unresolving sound and "feel." We examine why contemporary music always transforms fundamental principles of churches. We show that conservative evangelicals are not safe partners. We document how that the Southern Baptist Convention is more corrupt than ever. We examine the great changes in Southern Gospel today. We consider why we should be concerned about "little" changes in music. We show that trying to deal with the music issue alone won't save the church from apostasy. Unless we have spiritual churches and spiritual homes, the battle is already lost. And we look at the role of good congregational singing in protecting a church from CCM. The entire course includes THE SATANIC ATTACK ON SACRED MUSIC - THE BOOK contains the entire text of the videos plus much additional material, including training for song leading, measuring hymns biblically, enlarging the congregation's hymn repertoire, suggested standards

for music personnel; suggested standards of church music (for a church covenant), and additional resources on sacred/contemporary music. THE SATANIC ATTACK ON SACRED MUSIC - THE VIDEO SERIES. 18 video classes.

TRANSFORMING CONGREGATIONAL SINGING FOR THE 21ST CENTURY. This new book for 2024 deals with every aspect of congregational singing. It begins with a study of a prominent Baptist church of the 18th century, pastored by John Rippon, that was at the forefront of modern congregational singing and published the first influential Baptist hymnal. By comparing this church with Baptist churches of the 21st century, we can see how far the vast majority have removed from a truly biblical pattern. The book proceeds to a practical study on Ephesians 5:19 and Colossians 3:16 as the model of exactly what God says we are to be doing. There is an extensive history of congregational singing with lots of practical things, covering the Bohemian Brethren, Huguenots, Moravians, Luther, Calvin, Anabaptists, Welsh hymn singing, Scottish Presbyterians, old British Baptists, First Great Awakening, Second Great Awakening, Shape-note Singing, and the Fundamentalist-Revivalist era. There are chapters on weighing the music and weighing the lyrics. There is an extensive study on song leading. There are chapters on choosing hymnals and expanding the church's hymn repertoire and analyzing hymns. There are sample statements on standards for music personnel and standards of church music for church constitutions or covenants. There is an extensive list of recommendations of little-known hymns. The book has biographical sketches on Cecil Francis Alexander, Charitie Bancroft, Frances Bevan, Philip Bliss, Horatius Bonar, William Bradbury, J. Wilbur Chapman, William Cowper, Fanny Crosby, James Deck, William Doane, Philip Doddridge, Charlotte Elliott, Charles Gabriel, Frances Havergal, Reginald Heber, Elisha Hoffman, Benjamin Keach, Thomas Kelly, John Leland, Robert Lowry, Martin Luther, Samuel Medley, John Rippon, John Roberts, Homer Rodeheaver, Ira Sankey, George Stebbins, Cecil Anne Stelle, Samuel Stennett, Will Thompson, Augustus Toplady, William Walford, Isaac Watts, Charles Weigle, Charles Wesley, Frances

Williams, William Williams, Daniel Whittle, and Nicolaus Zinzendorf.

UNDERSTANDING BIBLE PROPHECY. ISBN 1-58318-078-8. This is a brand new edition for 2024. It is designed as an intensive introduction to this subject. We highlight some of the major things that will help the Bible student become more adept at interpreting Bible prophecy for himself. It deals with the interpretation of prophecy, dispensationalism, the covenants, the kingdom of God, Messianic prophecy, Daniel 2, and Daniel 9. Large sections are devoted to "The Prophetic Element in the Psalms," "Great Prophecies for the Present Time," and "Great Prophecies of the Future." New edition, enlarged, newly edited. This is one of the Way of Life Bible College courses, with 22 video classes, textbook, review questions, and tests.

UNDERSTANDING THE BIBLE FOR YOURSELF is Way of Life's advanced Bible study, Bible interpretation course. This new course for 2020 replaces *How to Study the Bible*. It is expanded and much improved. It deals with choosing the right Bible, how to establish a habit of daily Bible study, rules of Bible interpretation, methods of study (a practical seven-fold plan for studying any Bible passage), using Bible study tools, using Bible commentaries, using Bible study software, and having a plan of lifelong study. There is an extensive list of suggested Bible study projects. The course is extremely practical. We explain exactly how to get started in Bible study and how to move forward step by step. It is a course for new Bible students as well as for old. 25 video classes, textbook 341 pages, review questions, tests.

AN UNSHAKEABLE FAITH: A CHRISTIAN APOLOGETICS COURSE. ISBN 978-1-58318-119-5. The course is built upon nearly 40 years of serious Bible study and 30 years of apologetics writing. Research was done in the author's personal 6,000-volume library plus in major museums and other locations in America, England, Europe, Australia, Asia, and the Middle East. The package consists of an apologetics course entitled **AN UNSHAKEABLE FAITH** (both print and eBook editions) plus an extensive series of Powerpoint/Keynote presentations. (Keynote is the Apple version

of Powerpoint.) The 1,800 PowerPoint slides deal with archaeology, evolution/creation science, and the prophecies pertaining to Israel's history. The material in the 360-page course is extensive, and the teacher can decide whether to use all of it or to select only some portion of it for his particular class and situation. After each section there are review questions to help the students focus on the most important points. The course can be used for private study as well as for a classroom setting. Sections include The Bible's Nature, The Bible's Proof, The Dead Sea Scrolls, The Bible's Difficulties, Historical Evidence for Jesus, Evidence for Christ's Resurrection, Archaeological Treasures Confirming the Bible, A History of Evolution, Icons of Evolution, Icons of Creation, Noah's Ark and the Global Flood.

WAY OF LIFE ENCYCLOPEDIA OF THE BIBLE & CHRISTIANITY. ISBN 1-58318-005-2. This hardcover Bible encyclopedia contains 640 pages (8.5x11) of information, over 6,000 entries, and over 7,000 cross-references. Twenty-five years of research went into this one-of-a-kind reference tool. It is a complete dictionary of biblical terminology and features many other areas of research not often covered in such volumes, including Bible Versions, Denominations, Cults, Christian Movements, Typology, the Church, Social issues and practical Christian living, Bible Prophecy, and Old English Terminology. It does not correct the Authorized Version of the Bible, nor does it undermine the fundamental Baptist's doctrines and practices as many study tools do. The 5th edition (October 2008) contains new entries, extensive additions to existing entries, and a complete rewriting of the major articles. Many preachers have told us that apart from *Strong's Concordance*, the *Way of Life Bible Encyclopedia* is their favorite study tool. A missionary told us that if he could save only one study book out of his library, it would be our Bible encyclopedia. An evangelist in South Dakota wrote: "If I were going to the mission field and could carry only three books, they would be the Strong's concordance, a hymnal, and the *Way of Life Bible Encyclopedia*." Missionary author Jack Moorman says: "The encyclopedia is excellent. The entries show a 'distilled spirituality.'" 5th edition, 640 pages. A computer edition of the encyclopedia is

available as a standalone eBook for PDF, Kindle, and ePub. It is also available as a module for *Swordseacher*.

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