has made to the inmates, their family and friends and the public. The Salvation Army was founded. I trust that the views are shared by this Congress on the Fourth of July of this year by Rev. Ray N. Daniel, Jr. I bring these remarks to your attention now because I believe that as we return to the people who sent us here, we may look forward to the inspiration of the basic beliefs upon which this Nation was founded. I trust that the views are shared by many across this country. As we close this year, and look to a new Session, may the inspiration of these words cause us to stop and think about why we are here, what we stand for, and how we will put the words of this sermon into action for the good of ourselves, our constituents, and the Nation as a whole.

THE UNANIMOUS DECLARATION OF THE THIRTEEN COLONIES

James Madison, in his diary, noted an argument against the separation of churches and states, which was presented during the debate of 1787. Madison wrote, "The idea of a separation of church and state is dangerous, because it implies that the state is above the church. This is not true. The church is above the state. The church is a part of the state, and the state is a part of the church. The church is the soul of the state, and the state is the body of the church. The church is the head of the state, and the state is the body of the church. The church is the mind of the state, and the state is the body of the church. The church is the heart of the state, and the state is the body of the church. The church is the blood of the state, and the state is the body of the church. The church is the soul of the state, and the state is the body of the church. The church is the mind of the state, and the state is the body of the church. The church is the heart of the state, and the state is the body of the church. The church is the blood of the state, and the state is the body of the church.

Madison also noted that the separation of church and state would lead to a division of the people, which would be harmful to the country. He wrote, "The idea of a separation of church and state is dangerous, because it implies that the state is above the church. This is not true. The church is above the state. The church is a part of the state, and the state is a part of the church. The church is the soul of the state, and the state is the body of the church. The church is the head of the state, and the state is the body of the church. The church is the mind of the state, and the state is the body of the church. The church is the heart of the state, and the state is the body of the church. The church is the blood of the state, and the state is the body of the church. The church is the soul of the state, and the state is the body of the church. The church is the mind of the state, and the state is the body of the church. The church is the heart of the state, and the state is the body of the church. The church is the blood of the state, and the state is the body of the church.

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The Declaration of Independence of the Thirteen United States of America

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these Rights, Governments are instituted among Men, deriving their
just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute New Government, laying its foundation on such principles and organiz- ing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed.

But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain [George III] is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be sub- mitted to a candid world. He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained, and when so sus- pended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his unjust demands.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such Dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refus- ing to pass other Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies, without the consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws, giving his Assent to their Acts of pretended Legislation:

For quartering large bodies of armed troops among us:

For protecting them by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Con- sent:

For depriving us in many cases of the bene- fits of Trial by Jury:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever:

He has abdicated Government here by de- claring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refus- ing to pass other Laws for establishing Judiciary powers.

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While in school you must not pray. Or maybe it was bigger. When they said 'There's not right or wrong.' Just do what feels the best for you. And everyone else can get along. Or was it bigger when God's word was ignored. And they said it's not a sin for women to love other women. And men to be lovers of men. What happened to America? Where did we go wrong? When did we lose the principles of this world, struggling to grow up and make sense of this? I had a duty to challenge all of my elders to explain why they have allowed things to be that way. I was going to tuck it away in some corner of my mind and fall victim to your whole 'next' mentality. But after the massacre in Littleton, Colo., I realize that, as a member of my generation, I must do what feels the best for you. We all have questions; we all want explanations. People may label us Generation Next. I believe I know why.

The older generations are hoping we will put America, before the economy of the world and other nations. It is time America, to wake up and heed the call, to faith, to faith in the one true God of our fathers. It is time America, to repent of accepting sin for normal behavior and call sin, sin. It is time America, to stand on the truth of God's word, his plan, not our own.

Let us pray.

Reverend Ray N. Daniel, Jr. is an elder serving in the Mississippi Conference of the United Methodist Church, appointed to the Rose Hill Charge. He has been serving in town and county ministry since 1980. Rev. Daniel graduated from Millsaps College in Jackson, Mississippi, and obtained a Master of Divinity from the Iliff School of Theology, in Denver, Colorado.

RESPONSE TO MR. EDWARDS’ REMARKS ON H.R. 3073

HON. TOM DeLAY
OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Thursday, November 18, 1999

Mr. DeLAY. Mr. Speaker, during our charitable choice debates on H.R. 3073, The Family's Count Act of 1999, I listened with interest to Mr. Edwards express his reasons why he believes the Constitution and the Founding Fathers would have objected to this Body providing opportunity for all people—including those in the community of faith—to participate equally in government opportunities and services. Mr. Edwards set forth several historical inaccuracies and argued that they should be ‘precedents’ to be followed by this Body. Nothing is more certain than that bad history leads to bad policy, and this is certainly true in the case of both the policy and the history set forth by Mr. Edwards.

First of all, Mr. Edwards cited James Madison and Thomas Jefferson in support of his church-hostile proposals, and then he argued that these two had framed the Establishment Clause in the Bill of Rights. As historical records clearly prove, Mr. Edwards was wrong.

Consider first the role of Thomas Jefferson. During the time that both the Constitution and the Bill of Rights and its religion clauses were written and approved, Thomas Jefferson was a member of the First Congress who framed the Bill of Rights. He does not have a constitutional authority since he was not in the country. Mr. Edwards chooses to ignore these important historical facts and he wrongly elevates Mr. Jefferson into a position which Jefferson himself properly refused to accept.

Madison, too, similarly disqualified himself—although for different reasons. As he explained to a supporter: You give me a credit to which I have no claim in calling me “the writer of the Constitution of the United States.” This was not, like the fabled Goddess of Wisdom, the offspring of a single brain. It ought to be regarded as the work of many heads and many hands.

Interestingly, Mr. Madison—while undeniable an important influence during the Constitutional Convention—was often out of step with the majority of the other delegates. This is proven by the fact that 40 of Mr. Madison’s 71 proposals offered during the Convention were rejected by the other delegates. Additionally, the Constitution that Mr. Madison initially sought was far removed from the final document.

And what was Mr. Madison’s influence on the Bill of Rights and the religion clauses of the First Amendment? Significantly, when George Mason proposed at the Constitutional Convention that a Bill of Rights be added to the Constitution, it was opposed by Mr. Madison (and on this occasion, Mr. Madison’s position prevailed). When the Constitution arrived in Virginia for ratification, the State proposed the addition of a Bill of Rights and Mr. Madison again opposed this addition. This time, however, he lost.

Virginia insisted—like many other States—that a Bill of Rights be added; and the Virginia Convention—like many other State conventions—approved its own version of the Bill of Rights. The religious protections sent from Virginia to the United States Congress were written not by James Madison but by George Mason, Patrick Henry, and John Randolph.