The Legality of Street Preaching in America

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This tract will summarize the relevant laws concerning speech in the public forum, in their correct order, from highest to lowest. One may see more analysis of the law by going to **jeraldfinney.wordpress.com**. **The Highest Law is God's law** as revealed in the Bible. The next highest law is the United States Constitution followed by state constitutions and laws, and finally by county and city codes.

Lower laws are subject to higher laws. For example, should the city and/or city officials enforce a city law which violates the rights of a citizen as provided by a higher law (e.g., the state and.or United States constitutions) the city and/or city official who enforced the lower law may be subject to suit in state or federal court. Should a citizen be charged with a crime for violating an unconstitutional city code (a city law which punishes conduct protected by the state or federal constitution) or should the city and/or a city official prevent a citizen from exercising his rights as protected by the state and/or federal constitution, that citizen may claim his constitutional protections and move that the city law be declared unconstitutional. The citizen may also file civil suit for damages. A civil government whose laws are not in conformity with the highest law will be subject to undesirable consequences for their rebellion against the highest law.

The street preachers of Old Paths Baptist Church have gone out of their way to try to avoid the necessity of civil suit for damages for violation of their right to speak in the public forum as guaranteed by the United States Constitution, the Minnesota Constitution, and the Northfield City Code. All they desire is that the city recognize and protect their rights as guaranteed by the United States Constitution, the Constitution of Minnesota, and the Northfield City Code.

See the end of this tract for links to more information.

I. Highest Law (God's Law)
"We ought to obey God rather than men" (Acts 5.29)

For complete studies on the Highest Law, see the "Separation of Church and State Law" website (jeraldfinney.wordpress.com). Particularly important entries on that website include at no cost in both PDF and online form include (ordering information for books is available for those who wish to purchase a book in softback or Kindle):

1. "Laws Protecting New Testament Churches in the United States: Read Them for Yourself" (Article),.
2. The book, *God Betrayed/Separation of Church and State: The Biblical Principles and the American Application* (Covers the biblical doctrines of church, state, and separation of church and state, the history of the First Amendment to the U.S. Constitution, Supreme Court Religion Clause Jurisprudence, and Union of Church and State in America which betrays God.).
3. The booklet, *Render Unto God the Things that Are His: A Systematic Study of Romans 13 and Related Verses* (Covers Romans 13, 1 Peter 2.13, and other verses often cited out of context by both religious and secular heretics and apostates in order to justify giving unto Caesar the things that are God's.).

II. Second Highest Law: United States Constitution

Fortunately, the highest law of the land is a statement of God's law concerning freedom of religion (or soul liberty, or separation of church and state), freedom of speech, freedom of the press, freedom of assembly, and the right to petition the Government for a redress of grievances. For a complete explanation of this matter, see the resources above. Two resources on the above mentioned website cover the history of the First Amendment: 1. *An Abridged History of the First Amendment* ; 2. "History of Religious Freedom in America."

First Amendment to the United States Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.**"**

Fourteenth Amendment to the United States Constitution: "**SECTION 1.** All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws. ***** "SECTION 5.** The Congress shall have power to enforce, by appropriate legislation, the provisions of this article."

Excerpts from cases which explain speech rights in the public forum (streets, parks, sidewalks, and other public property):

1. *MCCULLEN ET AL. v. COAKLEY, ATTORNEY GENERAL OF MASSACHUSETTS, ET AL.* struck down a state law creating 35 foot buffer zones around abortion clinics. This United States Supreme Court case, which was handed down on June 26, 2014, repeated basic and long-standing Supreme Court jurisprudence concerning speech in the public forum, thereby reinforcing principles in the cases referred to below. *McCullen* struck down a Massachusetts law which created a 35 foot buffer zone around abortion clinics holding that the act violated the First Amendment to the United States Constitution. The interested student should read the entire opinion.. *McCullen* may be read online by going to http://www.supremecourt.gov/opinions/13pdf/12-1168_6k47.pdf.

2. ... The freedom of speech and press are among the fundamental personal rights and liberties which are secured to all persons by the Fourteenth Amendment against abridgment by the state. *Thornhill v. Alabama,* 310 U.S. 88, 95, 60 S.Ct. 736, 740, 84 L.ED. 1093 (1940).

3. Freedom of speech includes not only the spoken word, but also speech-related conduct, such as picketing, the wearing of arm bands and, in some recent highly publicized cases, flag burning as a type of political protest. *Virginia State Board of Pharmacy v. Virginia Citizens Consumer Council, Inc.*, 425 U.S. 748, 756.

4. “Whenever the title of streets and parks may rest, they have immemorially been held in trust for the use of the public and, time out of mind, have been used for purposes of assembly, communicating thoughts between citizens, and discussing public questions. Such use of the streets and public places has, from ancient times, been a part of the privileges, immunities, rights, and liberties of citizens. The privilege of a citizen of the United States to use the streets and parks for communication of views on national questions may be regulated in the interest of all; it is not absolute, but relative, and must be exercised in subordination to the general comfort and convenience, and in consonance with peace and good order; but it must not, in the guise of regulation, be abridged or denied.” Hague v. C.I.O., 307 U.S. 496, 515-516, 59 S.Ct. 954, 964, 83 L.Ed. 1423 (opinion of Mr. Justice Roberts, joined by Mr. Justice Black). Shuttlesworth v. City of Birmingham, Ala., 394 U.S. 147, 152, 89 S.Ct. 935, 22 L.Ed.2d 162 (1969).”

5. **[Government control of access to its property, public forums, littering]** The extent to which the government can control access to its property for expressive purposes depends on the nature of the forums. *Reed v. State,* 762 S.W.2d 640, 643 (Tex. App.—Texarkana 1988, pet. Ref’d) citing *Cornelius v. NAACP Legal Defense & Education Fund*, 473 U.S. 788, 105 S.Ct. 3489, 87 L.Ed. 567 (1985); *Olvera v. State*, 806 S.W.2d 546 (Tex. Crim. App. 1991). Public forums are those areas which traditionally have been devoted to assembly and public debate, such as public streets, sidewalks, and parks. *Id.* “[The] Streets are natural and proper places for the dissemination of information and opinion; and one is not to have the exercise of his liberty of expression in appropriate places abridged on the plea that it may be exercised in some other place.” *Thornhill v. Alabama,* 310 U.S. 88, 97-98, 102, 105-106, 60 S.Ct. 736, 741-742, 744, 746, 84 L.Ed. 1093 (1940).
Although a municipality may enact regulations in the interest of the public safety, health, welfare, or convenience, these may not abridge the individual liberties secured by the constitution to those who wish to speak, write, print, or circulate information or opinion. *Schneider v. State,* 308 U.S. 147, 60 S.Ct. 146, 84 L.Ed. 155 (1939). In *Schneider,* one appellant was charged with violating a law criminalizing the circulation and distribution of handbills designed, the city said, to prevent littering of the streets even though he did not litter himself—those to whom he handed the literature threw it down. The court said that the city could achieve the same thing without violating appellant’s freedom of speech by punishing those who threw the literature into the streets.

Thornton v. Alabama, 310 U.S. 88, 97-98, 102, 105-106, 60 S.Ct. 736, 741-742, 744, 746, 84 L.Ed. 1093 (1940):

“A threat … is inherent in a penal statute … which does not aim specifically at evils within the allowable area of State control but, on the contrary, sweeps within its ambit other activities that in ordinary circumstances constitute an exercise of freedom of speech or of the press. The existence of such a statute, which readily lends itself to harsh and discriminatory enforcement by local prosecuting officials, against particular groups deemed to merit their displeasure, results in a continuous and pervasive restraining on all freedom of discussion that might reasonably be regarded as within its purview….

“Freedom of discussion, if it would fulfill its historic function in this nation, must embrace all issues about which information is needed or appropriate to enable the members of society to cope with the exigencies of their period….

“[The] streets are natural and proper places for the dissemination of information and opinion; and one is not to have the exercise of his liberty of expression in appropriate places abridged on the plea that it may be exercised in some other place.”

6. **[Evils within allowable are of state control]** *Terminiello v. Chicago*, 337 U.S. 1; 69 S. Ct. 894; 93 L. Ed. 1131; 1949 U.S. LEXIS 2400 (1949):

“Freedom of speech, though not absolute, is protected against censorship or punishment, unless shown likely to produce a clear and present danger of a serious substantive evil that rises far above public inconvenience, annoyance, or unrest.

“The vitality of civil and political institutions in our society depends on free discussion. As Chief Justice Hughes wrote in De Jonge v. Oregon, 299 U.S. 353, 365, it is only through free debate and free

exchange of ideas that government remains responsive to the will of the people and peaceful change is effected. The right to speak freely and to promote diversity of ideas and programs is therefore one of the chief distinctions that sets us apart from totalitarian regimes.

"Accordingly a function of free speech under our system of government is to invite dispute. It may indeed best serve its high purpose when it induces a condition of unrest, creates dissatisfaction with conditions as they are, or even stirs people to anger. Speech is often provocative and challenging. It may strike at prejudices and preconceptions and have profound unsettling effects as it presses for acceptance of an idea. That is why freedom of speech, though not absolute, Chaplinsky v. New Hampshire is nevertheless protected against censorship or punishment, unless shown likely to produce a clear and present danger of a serious substantive evil that rises far above public inconvenience, annoyance, or unrest. See Bridges v. California, 314 U.S 252, 262; Craig v. Harney, 331 U.S. 367, 373. There is no room under our Constitution for a more restrictive view. For the alternative would lead to standardization of ideas by legislatures, courts, or dominant political or community groups.

"The ordinance as construed by the trial court seriously invaded this province. It permitted conviction of petitioner if his speech stirred people to anger, invited public dispute, or brought about a condition of unrest. A conviction resting on any of those grounds may not stand."

Substantive evils within the allowable are of state control are obstructing or unreasonable interfering with ingress to and egress for enumerated public places, blocking sidewalks, obstructing traffic, littering streets, committing assaults, and engaging in countless other forms of anti-social conduct. *Olvera v. State*, 806 S.W.2d 546, 548-549 (Tex. Crim. App. 1991) citing *Coates v. Cincinnati*, 402 U.S. 611, 91, S.Ct. 1686, 29 L.Ed.2d 214 (1971) and *Cameron v. Johnson,* 390 U.S. 611, 88 S.Ct. 1335, 20 L.Ed.2d 182 (1968). Evil within allowable areas of state control include molestation or interference with person and vehicles, obstruction of pedestrians and automobiles, threatening or intimidating or coercing anyone, making loud noises, unpeaceful and disorderly conduct, acts of violence, and breaches of the peace. See, *e.g.*, *Carlson v. California*, 310 U.S. 106, 60 S.Ct. 746, 84 L.Ed. 1104 (1940), *Thornhill v. State of Alabama*, 310 U.S. 88, 60 S.Ct. 736 (1940), *Olvera v. State*, 806 S.W. 2d 546 (Tex. Crim. App. 1991). See p. 25 of brief.

Municipal legislation meant to keep community streets open and available for movement of people and property is constitutional so long as the legislation does not abridge constitutional liberty of one to impart information through speech and distribution of literature. *Schneider v. State*, 308 U.S. 147, 160, 60 S.Ct. 146, 150, 84 L.Ed. 155 (1939). Crimes may be punished by law, but the freedom of speech and the press may not be abridged in the guise of regulations by the governing entity to prevent littering, fraud, or to promote the public health, welfare, or convenience. *Id.* While declaring laws unconstitutional which infringe upon first amendment rights, the Court has made clear what a city may do to punish evils within the allowable areas of state control: "[A] city is free to prevent people from blocking sidewalks, obstructing traffic, littering streets, committing assaults, or engaging in countless other forms of anti-social conduct. It can do so through the enactment and enforcement of ordinances directed with reasonable specificity toward the conduct to be prohibited." *Coates v. Cincinnati*, 402 U.S. 611, 91, S.Ct. 1686, 29 L.Ed.2d 214 (1971).

7. **[Disorderly conduct]** In *Gooding v. Wilson*, 405 U.S. 518, 92 S. Ct. 1103, 31 L. Ed. 2d 408, a defendant was found guilty of using opprobrious words and abusive language in violation of a Georgia statute. The Fifth Circuit Court of Appeals declared the statute unconstitutionally vague and broad and set aside defendant's conviction. The Supreme Court stated: "The constitutional guarantees of freedom of speech forbid the States to punish the use of words or language not within "narrowly limited classes of speech. Chaplinsky v. New Hampshire, 315 U.S. 568, 571 (1942). Even as to such a class, however, because 'the line between speech unconditionally guaranteed and speech which may legitimately be regulated, suppressed, or punished is finely drawn,' Speiser v. Randall, 357 U.S. 513, 525 (1958), 'in every case the power to regulate must be so exercised as not, in attaining a permissible end, unduly to infringe the protected freedom,' Cantwell v. Connecticut, 310 U.S. 296, 304 (1940). Government may pass laws which punish 'fighting words.' In Chaplinsky, we sustained a conviction under Chapter 378, § 2, of the Public Laws of New Hampshire, which provided: 'No person shall address any offensive, derisive or annoying word to any other person who is lawfully in any street or other public place, nor call him by any offensive or derisive name . . . .' Chaplinsky was convicted for addressing to another

on a public sidewalk the words, 'You are a _ _ _ damned racketeer,' and 'a damned Fascist and the whole government of Rochester are Fascists or agents of Fascists.' Chaplinsky challenged the constitutionality of the statute as inhibiting freedom of expression because it was vague and indefinite. The Supreme Court of New Hampshire, however, 'long before the words for which Chaplinsky was convicted,' sharply limited the statutory language 'offensive, derisive or annoying word' to 'fighting" words':

"No words were forbidden except such as have a direct tendency to cause acts of violence by the person to whom, individually, the remark is addressed. . . .

"The test is what men of common intelligence would understand would be words likely to cause an average addressee to fight. . . . Derisive and annoying words can be taken as coming within the purview of the statute . . . only when they have this characteristic of plainly tending to excite the addressee to a breach of the peace....

"The dictionary definitions of 'opprobrious' and 'abusive' give them greater reach than "fighting" words. Webster's Third New International Dictionary (1961) defined 'opprobrious' as 'conveying or intended to convey disgrace,' and 'abusive' as including 'harsh insulting language.' Georgia appellate decisions have construed § 26-6303 to apply to utterances that, although within these definitions, are not 'fighting' words as Chaplinsky defines them."

8. **["Breach of the peace" and "obstructing a passage"]**The state of Louisiana both directly [see *Cox v. State of Louisiana*, 379 U.S. 559, 574, 85 S.Ct. 476, 486 (1965)] and indirectly [see *Cox*] attempted unsuccessfully to deny freedom of speech to picketers. The United States Supreme Court ruled against the state in both cases. Louisiana indirectly tried to abridge appellant's freedom of speech and assembly by charging him with violation of "disturbing the peace" and "obstructing a public passage" penal statutes. 379 U.S. 536, 85 S.Ct. 453 (1965).

As to the "**breach of the peace**" charge, the Court stated that its independent examination of the record, which it is required to make, shows no conduct which the state had a right to prohibit as a breach of the peace. *Id*. At 545, 85 S.Ct. at 459. In addressing the "**obstructing a public passage**" conviction, the Court addressed the issue of the "right of a State or municipality to regulate the use of city streets and other facilities to assure the safety and convenience of the people in their use and concomitant right of the people of free speech and assembly." *Id*. At 554, 85 S.Ct. at 464. There was no doubt that the sidewalk was obstructed by the picketers. *Id.* At 553, 85 S.Ct. at 464. The Court said that the statute, as applied, violated the appellant's Constitutional guarantees of freedom of speech and assembly. *Id.* At 558, 85 S.Ct. at 466.

9. **[Other matters]** A municipality in *Carlson v. People of State of California*, 310 U.S. 106, 60 S.Ct. 746, 84 L.Ed. 1104 (1940) sought to enforce an ordinance which directly infringed on appellant's freedom of speech. *Carlson* declared unconstitutional a municipal ordinance which declared it unlawful for any person, in or upon any public street, highway, sidewalk, alley or other public place … to carry or *display* any sign or banner in the vicinity of any place of business for the purpose of inducing or attempting to induce an person to refrain from purchasing merchandise or performing services or labor.

Spence v. Washington, 418 U.S. 405, 94 S.Ct. 2727, 41 L.Ed. 2d. 842 (1974): Appellant had displayed an American flag upside down out of his apartment window with a peace symbol attached. at 405-406. The Court noted, and the state conceded, that appellant engaged in a form of communication. at 409, 94 S.Ct. at 2729-2730.

To apply an ordinance to prevent the display of banners or signs in conjunction with protected speech activity violates the speaker's right to freedom of speech and the rights of the people to whom the speech was directed.

"An assertion that 'Jesus Saves,' that 'Abortion is Murder,' that every woman has the 'right to Choose,' or that 'Alcohol Kills,' may have a claim to constitutional exemption from the ordinance [which prohibited certain political campaign signs] that is just as strong as 'Roland Vincent—City Council.'

To create an exception for … political speech and not these other types of speech might create a risk of engaging in constitutionally forbidden content discrimination." *Members of City Council v. Taxpayers for Vincent*, 466 U.S. 789, 104 S.Ct. 2118, 80 L.Ed. 772.

Under the Equal Protection Clause of the Fourteenth Amendment, not to mention the First Amendment itself, government may not grant the use of a forum to people whose views it finds acceptable, but deny use to those wishing to express less favored or more controversial views. *Police Department of City of Chicago v. Mosley*, 408 U.S. 92, 96, 92 S.Ct. 2286, 2290, 33 L.Ed. 212 (1972)(Holding a Chicago ordinance unconstitutional under the Equal Protection Clause of the Fourteenth Amendment in a case where the equal protection claim was closely intertwined with First Amendment interests)(p 27 of brief). Once a forum is opened up to assembly or speaking by some groups, government may not prohibit others from assembling or speaking on the basis of what they intend to say. *Id.* Selective exclusions from a public forum may not be based on content alone, and may not be justified by reference to content alone. *Id.* Mr. Justice Black called an attempt by a government to pick and choose among the views it is willing to have discussed in picketing activities "censorship in its most odious form, unconstitutional under both the First and Fourteenth Amendments." *Cox v. Louisiana*, 379 U.S. 536, 85 S. Ct. 453, 13 L.Ed. 2d 471 (1965) *cited in* 408 U.S. 92, 98-99, 92 S.Ct. 2291; *Carey v. Brown*, 477 U.S. 455, 100 S.Ct. 2286, 65 L.Ed. 263 (1980) reaffirmed Mosley.

Even if the purpose of an ordinance does not specifically aim at protected speech, it may indirectly attempt to deny freedom of speech (See p. 34 of brief in the Steve Drake case which is in PDF form on jeraldfinney.wordpress.com.). Even if the purpose of [an ordinance such as a sign ordinance] is to keep community streets open and available for movement of people and property or to prevent littering, fraud, to promote the public health, welfare, or convenience, to prevent breaches of the peace or other crimes, it is constitutional only so long as it does not abridge constitutional liberty or one to impart information through speech and the distribution of literature. *See Schneider v. State,* 308 U.S. 147, 60 S.Ct. 146, 84 L.Ed. 155 (1939); *Coates v. Cincinnati,* 402 U.S. 611, 91 S.Ct. 1686, 29 L.Ed. 2d 214 (1971); *Cox v. State of Louisiana,* 379 U.S. 536, 85 S.Ct. 453 (1965).

III. Constitution of the state of Minnesota
(Subject to the higher laws. Relevant provisions.)

Preamble: "We, the people of the state of Minnesota, grateful to God for our civil and religious liberty, and desiring to perpetuate its blessings and secure the same to ourselves and our posterity, do ordain and establish this Constitution."

Article I. Bill of Rights:

Sec. 2. Rights and privileges. No member of this state shall be disfranchised or deprived of any of the rights or privileges secured to any citizen thereof, unless by the law of the land or the judgment of his peers. ....

Sec. 3. Liberty of the press. The liberty of the press shall forever remain inviolate, and all persons may freely speak, write and publish their sentiments on all subjects, being responsible for the abuse of such right.

Sec. 4. Trial by jury. …

Sec. 8. Redress of injuries or wrongs. Every person is entitled to a certain remedy in the laws for all injuries or wrongs which he may receive to his person, property or character, and to obtain justice freely and without purchase, completely and without denial, promptly and without delay, conformable to the laws. …

Sec. 16. Freedom of conscience; no preference to be given to any religious establishment or mode of worship. The enumeration of rights in this constitution shall not deny or impair others retained by and inherent in the people. The right of every man to worship God according to the dictates of his own conscience shall never be infringed; nor shall any man be compelled to attend, erect or support any place of worship, or to maintain any religious or ecclesiastical ministry, against his consent; nor shall any control of or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishment or mode of worship; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of the state, nor shall any money be drawn from the treasury for the benefit of any religious societies or religious or theological seminaries. [Emphasis mine] …

IV. Northfield, Minnesota Code of Ordinances and Charter (Subject to the higher laws. Some relevant portions are given here without headings. See website for thorough listing.)

P**art I, Chapter Two: Section 2.2** In order to promote and protect the health, safety, morals, comfort, convenience, and welfare of the inhabitants of the city, the city shall have all powers which may now or hereafter be possible for a municipal corporation in this state to exercise in harmony with the constitutions of this state and of the United States.

Part I, Chapter 1, Section 1.1. Preamble. One of our nation's most cherished qualities is freedom. There can be no freedom, however, without responsibility and order. Written documents governing our nation and state governments clearly declare the right of all persons to life, liberty, and the pursuit of happiness. ... Human freedom and human rights are indivisible. If anyone is denied equality, no one is free. The following charter is a declaration of the public policy of the City of Northfield to fulfill its responsibility to treat all of its citizens equally and with good order.

Part I, Chapter Two, Section 2.2. Powers of the City. In order to promote and protect the health, safety, morals, comfort, convenience, and welfare of the inhabitants of the city, the city shall have all powers which may now or hereafter be possible for a municipal corporation in this state to exercise in harmony with the constitutions of this state and of the United States. ...

Part II, Chapter 1, Sec. 1-2. Definitions and rules of construction. The following definitions and rules of construction shall apply to this Code and to all ordinances and resolutions unless the context requires otherwise: ...

Sidewalk. The term "sidewalk" means that portion of a street between the curbline, or the lateral lines of a roadway where there is no curb, and the adjacent property line, intended for the use of pedestrians.

If there is no public area between the lateral lines of the roadway and the abutting property line, the area immediately abutting the street line shall be construed as the sidewalk.

Part II, Chapter 50, Sec. 50-116. Curfew for minors. ... ***Public parks and walkways*** includes Sechler Park; Odd Fellows Park; Central Park; Babcock Park; Way Park; Riverside Park; Cherry Park; Sibley Marsh; Sibley Swale; **Bridge Square**; Riverwalkway from Second Street to Fifth Street; River Pedestrian Bridge; and any park, playground or walkway maintained by the city. [Emphasis mine]

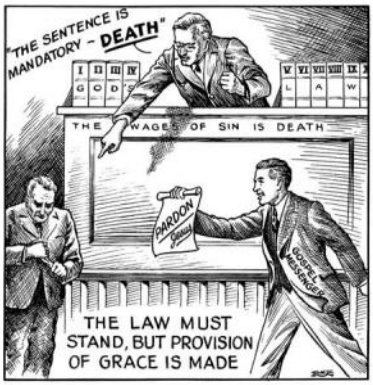
Public places **includes public streets, parking lots, highways, roads, alleys, public buildings and grounds; places of amusement, refreshment or entertainment; vacant lots; or other unsupported places**. [Emphasis mine] ...

(f) It is a defense to prosecution under this section that the minor was: ...

(6) Attending an official school, religious, or other recreational activity supervised by adults and sponsored by the school district, a civic organization, or another similar entity that takes responsibility for the minor; or going to or returning home from, without any detour or stop, an official school, religious, or other recreational activity supervised by adults and sponsored by the city, a civic organization, or another similar entity that takes responsibility for the minor; or

(7) Exercising First Amendment rights protected by the United States Constitution, such as the free exercise of religion, freedom of speech, and the right of assembly. ...

Conclusion



Hopefully, this tract will help those who read it understand God's law, man's law, and the hierarchy of law. More importantly, remember that neither the law of God nor the law of man can save you from your sin. God's moral law is a schoolmaster which will direct you to God's grace. Please talk to the men of God who show their love for God and for you as they communicate the Gospel in the public forum.

"For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2.8-10).

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. **These things speak, and exhort, and rebuke with all authority. Let no man despise thee**" (Titus 2:11-15). [Emphasis mine.]

For much more information go to
jeraldfinney.wordpress.com.
The webpage covering the street preaching ministry of Old Paths Baptist Church is:
http://jeraldfinney.wordpress.com/sermons/street-preaching/
The link to the webpage covering all aspects of trials and tribulations of the Old Paths Baptist Church street preachers is:
http://jeraldfinney.wordpress.com/sermons/street-preaching/december-25-2013-an-unfolding-street-preaching-battle-in-northfield-minnesota/.