

AMERICA'S DATES

with

DESTINY

Summarized from:

America's Dates with Destiny

by

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Compiled by

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SYLLABUS

ACS461

America's Dates with Destiny

1. April 29, 1607: The Cape Henry Landing (*Rediscovering our Nation's Spiritual Heritage*)
2. March 22, 1622: The Massacre at Henrico College (*Rediscovering the Higher Purpose of Education*)
3. July 8, 1741: Jonathan Edward's Sermon at Enfield (America's First Great Awakening) (*Rediscovering the importance of spiritual renewal*).
4. July 4, 1776: Declaration of Independence Signed (*Rediscovering God as the Giver of Our Unalienable Rights*).
5. January 19, 1786: The Virginia Declaration of Religious Freedom (*Rediscovering our Heritage of Religious Liberty*)
6. September 17, 1787: Constitution Signed (*Rediscovering the Purpose and Plan of Civil Government*)
7. April 30, 1789: George Washington Inaugurated (*Rediscovering the Role of Personal Faith in Public Policy*)
8. May 14, 1804: Lewis and Clark Begin their Expedition (*Rediscovering Respect for the Land and the People*)
9. February 3, 1825: Charles Finney's Sermon at Utica (America's Second Great Awakening) (*Rediscovering the Power of Spiritual Renewal for Social Change*)
10. November 19, 1863: The Civil War and Lincoln's Gettysburg Address (*Rediscovering the Source of Our Nation's Unity*)
11. October 28, 1886: Statue of Liberty Dedicated (*Rediscovering the Diversity of Our Heritage*)

These eleven dates will be covered over the course of the 8 weeks, with about one hour devoted to each.

Requirements for the Course

- 1) Class attendance and participation.
- 2) A 3-page, double-spaced reaction paper to one of the dates studied in class.
- 3) Final Exam

Optional Textbook

America's Dates with Destiny, by Pat Robertson

LESSON ONE

Introduction

- 1) During the last 3 decades, early American history has been rewritten.
 - a) No mention of Judeo-Christian heritage in the founding and later history of the nation.
 - b) Religious faith and biblical heritage of our forefathers have been eliminated from the record almost altogether.
 - c) Pilgrim's first Thanksgiving Day is often described "without any reference to their thanking God for their survival in the new land.
 - d) The central role of Christian faith and biblical truth in shaping the charters of our original colonies, has been censored from the historic record.
- 2) World History.
 - a) Joan of Arc discussed without any mention of her faith in God, her religious commitment, or her elevation to sainthood by the Catholic Church.
 - b) Total neglect of role of Christian missionaries, ministers, priests, and laity over the past two thousand years.
- 3) Understanding the facts of our history is the only way we can wisely chart the nation's future.
- 4) Our forefathers, almost to a man, believed in God.
 - a) Students of the Old and New Testaments.
 - b) Deeply influenced by the life of Jesus.
 - c) They founded the nation on principles basic to our Judeo-Christian heritage.
- 5) Over the course of two terms, twenty-three dates will be discussed. These dates cover four centuries and represent major national choices that will influence our history forever.
 - a) The first eleven (the dates discussed in this first course) represent the exciting days in early American history when our forefathers clearly demonstrated the early spiritual directions of this nation
 - b) The second section includes nine tragic dates from our own times that show how far the nation has wandered from its original goals.
 - c) The last section includes three dates that give us hope that our nation is finding its way back to its spiritual heritage.

The Cape Henry Landing: April 29, 1607

The Dream Behind the Cape Henry Landing

- 1) The landing at Cape Henry began as a dream planted in the heart of Richard Hakluyt, an Anglican clergyman and one of England's great Renaissance geographers during the last half of the sixteenth century.
 - a) His dream to see the North American continent explored, settled, and evangelized by England.
 - b) His commitment came from two primary biblical truths.
 - i) The Dominion Mandate. *Have dominion over all the earth* (Genesis)

- (1) Hakluyt believed God was calling European Christendom to take dominion over this New World and all its creatures.
- (2) Since the Reformation, business (the creation and exchange of goods) was seen as God's way to have dominion over the earth; to develop and share its vast resources.
 - (a) Business to be carefully regulated by biblical command for the good of all humanity.
 - (b) The rule of love was to be the rule of business.
 - (c) The life and teachings of Jesus were the model by which businesses were to be run.
- (3) Hakluyt dreamed of villages, towns, and cities in North America where Indians and settlers could live in peace and prosperity.
 - (a) Dreamed of new factories to hire England's unemployed, new clientele for English trade; new prosperity and happiness for all.
 - (b) Material prosperity for everyone was a Christian goal to Hakluyt; resources of the New World were God's gift to bring all people closer to that objective.
- ii) New Testament Charter (the Great Commission).
 - (1) Uncivilized Indian peoples of North America who lived and died without any knowledge of God or of God's love in Christ.
 - (2) Believed that people with no knowledge of God or of the Christian faith were imprisoned by the forces of death and darkness and needed to be set free by the power of Christ's life, death, and resurrection.
 - (3) Believed that government based on biblical teaching was the best way to gain and maintain liberty in the land.
- 2) In 1606, Richard Hakluyt's efforts to establish a permanent settlement in Virginia resulted in the Virginia Charter from King James I.
 - a) Charter reflects the Christian faith both of King James and of Richard Hakluyt—believed real authority for building a plantation in North America came from the Bible, not just from king or council.
 - b) Charter (pp. 29,30)
- 3) Four Goals in the New World.
 - a) "habitation." Under God, they were to take dominion, or control, over family and civic life together.
 - b) Second, "plantation." Under God, they were to take dominion over the land.
 - c) Third, they were to share Christian faith with the Indians.
 - d) Fourth, they were to introduce Indians and settlers alike to life and government under God.
- 4) During the next 125 years, thirteen colonies were established on the Atlantic coastline of North America.
 - a) Charter of each new plantation colony reflected goals almost identical to those of the company that landed first at Cape Henry.
 - i) Rev. Robert Hunt and the men of the first English settlement at Jamestown were faithful members of the Church of England and loyal supporters of the king.
 - ii) The Plymouth Colony was founded by a little band of religious dissenters from the Church of England (separatists).
 - (1) Fled England for Holland in 1608 to find religious freedom

- (2) In 1620 they sailed on the *Mayflower* with patents from the London Company authorizing their settlement in northern Virginia.
- (3) Blown off course—on November 11, 1620, landed at Plymouth Rock on Cape Cod in New England.
- (4) Before landing, 41 Pilgrims wrote and signed the Mayflower Compact.
- (5) William Bradford and his Pilgrim brothers appealed to God’s Great Commission as an adequate new charter to replace the charter of their king.
- (6) Mayflower Compact (p. 31).
- iii) Eight years after the Mayflower Compact, some Puritans obtained a charter from King James’ successor, King Charles I, to build their own plantation in the New World.
 - (1) Massachusetts Bay Colony, the second permanent English settlement in North America.
 - (2) Critical of Church of England—demanded “purer” doctrine and worship and stricter religious discipline.
 - (3) In serious disagreement with Pilgrims and the Anglican Church.
 - (4) Their charter rest squarely on the authority of the Great Commission and echoed the goals of the first settlers of Virginia and Massachusetts.
 - (5) The Puritans set out to create a people who would be so religious and peaceful as to influence the inhabitants of the land.
- iv) On June 20, 1632, the Charter of Maryland was issued by King Charles to Lord Baltimore of Ireland.
 - (1) He was a Catholic, but he shared the same zeal for the cause of Christ and the establishment of civil government under God as did his Anglican, Puritan, and Pilgrim brethren (p. 31).
- v) In January, 1636, Roger Williams was banished from the Colony of Massachusetts Bay for his outspoken support of complete religious freedom.
 - (1) Purchased land from the Narragansett Indians and settle the town of Providence.
 - (2) His charter for Rhode Island was granted by King Charles II on July 8, 1663.
- vi) Twenty years after Roger Williams founded Rhode Island, the Carolinas were colonized under a 1663 charter issued by King Charles II to Sir William Berkeley and seven other Englishmen.
 - (1) Attracted a large number of Presbyterians from Northern Ireland, as well as Huguenots from France.
 - (2) Escaped because of persecution.
- vii) In 1681, Quaker William Penn obtained a charter to build his plantation in the New World.
 - (1) Similar goals as the Anglican, Puritan, Pilgrim, Presbyterian, Baptist, and Catholic settlers who came before, “To reduce the savage natives by gentle and just manners to the Love of Civil Societie and Christian religion.
- viii) Of the remaining five original colonies, three—Connecticut, New Hampshire, and New Jersey—were originally part of New England, colonized under the Massachusetts Bay Charter.
- 5) After landing at Cape Henry, sailing up the James River, the settlers faced a new round of trials: bad weather, short supplies, unfriendly Indians, inadequate and rotting foodstuffs.
 - a) Captain Newport sailed back to England for help.

- i) By September 10, half of the settlers were dead.
 - ii) In January, 1608, the wooden church and many of the log homes of the settlers burned.
- b) Chaplain Hunt led the settlers in daily worship, preaching and teaching them to keep the commission that Christ Himself had given them.
- 6) King James I ended the charter of the Virginia Company with warning: “The way to prosper and achieve good success is to make yourselves all of one mind for the good of your country and your own, and to serve and fear God the Giver of all goodness, for every plantation which our Heavenly Father hath not planted shall be rooted out.”
 - a) The stories in our nation’s history about cruelty to the Indians, misuse of the land, racial and class prejudice, and bigotry and injustice are often true.
 - i) Failures not because those men kept Christ’s commission, but because they wandered from it.
 - ii) Injustice and cruelty have existed not because our forefathers took their charter too seriously but because they did not take it seriously enough.
 - (1) Keeping to our Christian goals didn’t cause suffering, but not keeping to them.
 - (2) Following Christ didn’t lead to injustice or cruelty or loss of human rights and freedom, but not following Him.

LESSON TWO

The Massacre at Henrico College: March 22, 1622

1. The new city of Henrico had been built on a high promontory above the James River.
 - a. Just two miles away from Henrico, on a ten-thousand-acre grant of land, Henrico College was being built.
 - b. A great university was envisioned that would rival Oxford or Cambridge in the Old World.
2. Indian warriors under the command of Chief Opechancanough were moving into position around the city preparing for a surprise attack against it, the settlement at Henrico College, and the major plantation homes up and down the river.
 - a. Bloody attack before the end of the day.
 - b. A young Indian Christian warned the settlers.
 - c. Armed militia led the settlers on a hurried exodus from Henrico.
 - i. The people panicked; stumbled from their houses and into boats.
 - ii. Fled downstream toward Jamestown.
 - iii. Five people died during the Indian attack on Henrico.
 - iv. Seventeen workers were massacred on the university campus.
 - v. A few died in their plantation houses along the river.
 - vi. Most of the settlers fled safely to Jamestown.
3. King James I died, and his successors were too involved in England to take up the project again.
4. Now at Dutch Gap on Farrar's Island just ten miles south of Richmond, Virginia, there is a simple cross marking the site where a great university was to stand.
 - a. The charter of Henrico College was a blueprint that reflected our forefathers' purpose and plan for education in the New World.
 - b. It must not be forgotten.
5. What we have learned is that the universities in America have departed from that vision for education in this country.
6. Henrico's most esteemed citizen, the Reverent Alexander Whitaker, was affectionately called the "Apostle of Virginia."
 - a. Introduced Pocahontas to the Christian faith and provided her and her people with the rudiments of a Christian education.
 - b. His ministry helped launch a system of higher education, for Indians and settlers alike.
7. In 1612, another clergyman, writing in England, published a paper entitled "New Life of Virginia."
 - a. Definition of education was same as Whitaker.
 - b. "Take their children, and train them up with gentleness, teach them our English tongue and the principles of religion."

The Appeal to Support Education in America

1. Whitaker made a financial appeal to England for support of education in America for the Indians.
 - a. Pocahontas was taken to England and introduced in the court of King James I.
 - b. Some Indian children who were educated in English schools seemed fascinated by the life of Jesus and were quick to accept the Christian faith after the briefest exposures to the Bible.
2. On February 28, 1615, King James I wrote a letter to George Abbot, the Archbishop of Canterbury, suggesting that Abbot mobilize the churches of England to support education of Indians in the New World.
 - a. On April 15, 1616, the Archbishop of Canterbury, George Newman requested that ministers and wardens take several collections in the next two years to erect a college in Virginia.
 - b. In Spring of 1617, Reverend Whitaker drowned in the James River.
 - c. His successor, the Reverend Patrick Copeland wrote back to England, "There is a greater want of schools rather than churches in this new land."

The Charter for a College at Henrico

1. In 1618, the Virginia Company petitioned King James I for a charter for a full-fledged educational program in the New World.
 - a. 10,000 acres set aside to build plantation that would support Henrico College.
 - b. The stated purpose for the new school was "education for the training of the Indians in the true knowledge of God and in some useful employment and to educate the children of the settlers, who are now deprived of formal education."
 - c. "In addition to civilizing and christianizing young Indians, the schools should also prepare some of them as missionaries to their own people."
 - d. By teaching the Indians the arts of civilization, the Company thought the Indians would become producers and aid in subduing the vast American wilderness.
2. Support for the new college was by Christian believers back in England.
3. On November 4, 1619, Captain William Weldon arrived in Virginia with a party of fifty skilled craftsmen to begin building the campus and developing the surrounding plantation lands.
4. Back in England, the Reverend Patrick Copeland was appointed by the Virginia Company to form a committee to design lower or feeder schools to prepare the settlers' children for their new university.
 - a. Evidence that in this first colony, the settlers worked out a well-devised and well-rounded plan for graded education in the colony from elementary school to university.
 - b. Patrick Copeland was appointed rector of the college and was about to proceed to Virginia to take charge of Henrico when Chief Opechancanough and his braves mounted their surprise attack on Good Friday morning.

Harvard College in Massachusetts

1. The second and more successful attempt to create a college in the New World was initiated in 1636.

- a. The Puritans launched the first North American college, Harvard, in Cambridge, Massachusetts, just six years after landing at Massachusetts Bay.
- b. One of the main requirements for entry:
 - i. ...to know God and Jesus Christ which is eternal life, and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning.
 - ii. To read the Scriptures twice a day.
 - iii. That they eschew all profanation of God's name; have the love of God's truth in their minds.
 - iv. None shall frequent the company and society of such men as lead an unfit, and dissolute life.
 - v. If any scholar shall be found to transgress any of the laws of God, or the School, he may be admonished at the public monthly act.
2. Critics say that Harvard was a seminary just for training ministers.
 - a. John Adams, John Hancock, Samuel Adams, James Otis, and Josiah Quincy are just a few of the early graduates of Harvard's Christian education.

Yale College in Connecticut

1. Founded in 1701 by ten Congregational ministers.
 - a. Founders' original purpose for Yale: "...to plant and under ye Divine blessing to propagate in this Wilderness, the blessed Reformed, Protestant Religion, in ye purity of its Order, and Worship."
 - b. The act of the General Court authorizing the college at Yale called for an institution where "youth may be instructed in the Arts and Sciences who through the blessing of Almighty God may be fitted for public employment both in Church and Civil State.
2. As late as 1748, all professors and students at Yale had to subscribe to the Westminster Confession of Faith.
 - a. Graduates included Eli Whitney, Noah Webster, and Nathan Hale.

The Early American Colleges

1. For those first 150 years, education in America and the Christian faith were inseparable.
 - a. The Bible served as a standard by which all other truth was measured.
 - b. The life and teachings of Jesus were at the heart of the curriculum.
2. William and Mary College, founded in Virginia in 1691, had divinity, God, the Holy Scriptures, and Jesus at the heart of its curriculum.
 - a. Graduates included Thomas Jefferson, James Monroe, George Wythe, and John Marshall, chief justice of the Supreme Court.
3. Princeton College was founded in 1746 by Presbyterian clergymen during the spiritual awakening that was then sweeping the colonies.
 - a. Early Princeton graduates include James Madison, Henry Lee, Aaron Burr, and six members of the first United States Congress.
4. Dartmouth was founded in 1775 by Congregational clergyman Eleazar Wheelock, a graduate of Yale.

5. Columbia was founded by royal charter on July 17, 1754, in the vestry room of the Trinity Church schoolhouse in New York City with no smaller Christian commitment than Harvard and the others.
 - a. Early graduates included Alexander Hamilton, John Jay, Governor Morris, and William and Robert R. Livingston.
6. The University of Pennsylvania grew from the Charity School established in 1740 by Christian evangelist George Whitefield.
7. Brown University was chartered as Rhode Island College in 1764 by the Baptist descendants of Roger Williams “to train ministers and to educate youth properly in the Christian faith.”
8. Rutgers was established by royal charter in 1776 by members of the Dutch Reformed Church, with their published commitment being to provide the “strictest regard to moral conduct and especially that young men of suitable abilities may be instructed in divinity.”

The Deluder Satan Law

1. As early as 1642, the Massachusetts General Court compelled settlers to educate their children to read and understand Christian principles and civil laws.
2. In 1647, the same court enacted the “Old Deluder Satan Law,” which required towns of fifty or more families to appoint a teacher of reading and writing.

The Bible in Elementary Education

1. Passages from the Bible and key truths of the church were used to teach reading and writing in those early colonial grammar schools.
 - a. The hornbook, introduced in about 1650, was a covered single sheet of parchment that contained the alphabet, vowels, and syllables alongside the doctrine of the Trinity and the Lord’s Prayer.
 - b. By 1690 the *New England Primer* had been introduced containing twenty-six rhymes depicting Christian teachings, one for each letter in the alphabet.
 - c. The first rhyme, “In Adam’s Fall, We Sinned All.”
 - d. Called the “Little Bible” of New England.
 - e. This primer also contained the Lord’s Prayer, the Apostles’ Creed, the Ten Commandments, “An Alphabet of Lessons for Youth,” “The Duty of Children Towards Their Parents,” “The Dutiful Child’s Promise,” the names and order of the books of the Old and New Testaments, and a short version of the Westminster Catechism.
2. Noah Webster, friend of George Washington and Benjamin Franklin, pioneer educator, political writer, lecturer, and compiler of the great *American Dictionary of the English Language*, had this to say about education:
 - a. “To give children a good education in manners, arts and science, is important; to give them a religious education is indispensable; and an immense responsibility rests on parent and guardians who neglect these duties.”
 - b. “The Bible should be the standard of language as well as of faith.”
3. For more than two hundred years of our history as a nation, God, the Bible, and the life and teachings of Jesus were at the heart of education in the United States.

LESSON THREE

Jonathan Edwards's Sermon at Enfield (America's First Great Awakening)

July 8, 1741

Rediscovering the Importance of Spiritual Renewal

1. Jonathan Edwards was only 36 years old.
 - a. "The wrath of God is like great waters that are dammed for the present. They increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose."
 - b. Used words to paint pictures of God's final judgment that filled the congregation with terror and a sense of impending calamity.
 - c. Before the sermon was completed, there was a great moaning and crying out through the whole house.
2. Edwards considered the greatest preacher of his day.
 - a. He wasn't fiery and animated.
 - b. His voice didn't shake the meeting house in great, pear-shaped tones.
 - c. His arms didn't gesture wildly.
 - d. He didn't pace or perform.
3. Spoke quietly of God's wrath and judgment.
 - a. Thus are all of you that never passed under a great change of heart by the mighty power of the Spirit of God upon your souls.
 - b. All that were never born again, and made new creatures, and raised from being dead in sin to a state of new and before altogether unexperienced light and life.
4. As Edwards preached, members of the congregation, "yelled and shrieked, they rolled in the aisles, they crowded up into the pulpit and begged him to stop."
5. Edwards graduated from Yale at sixteen.
 - a. At twenty, he was preaching in New York City.
 - b. At twenty-one he was a teacher at Yale.
 - c. He spent the heart of his lifetime preaching and pasturing in New England.
 - d. He died at 55, the newly appointed president of Princeton University.
6. When Edwards preached his famous sermon "Sinners in the Hands of an Angry God," 134 years had passed since the men of the Virginia Company landed at Cape Henry and dedicated this new land to God and His purposes.
 - a. More than 1,500,000 settlers had journeyed across the Atlantic to begin their lives in the New World.
 - b. There were thirteen thriving colonies.
 - c. Cities were forming up and down the Atlantic coastline from Savannah and Charleston to Philadelphia, New York, and Boston.
 - d. Settlers were pushing back the wilderness and planting farms, small villages, and country towns from the Appalachians to the Adirondacks.

7. Colonial churches and their clergy were losing their power to affect an increasingly worldly society.
 - a. Second and third waves of settlers were less interested in moral and religious issues than in the practical, day-by-day struggle to survive.
 - b. Church membership was in decline.
 - c. The Christian faith's impact on society was decreasing radically.
 - d. Earlier, church attendance was mandatory.
 - i. Could lose right to vote,
 - ii. Could pay a fine.
 - iii. Face the judgment and condemnation of neighbors.
 - e. Beginning of the Age of Enlightenment in Europe.
 - i. Credited the natural laws of gravity and motion for order in the universe.
 - ii. Man began to focus on himself and on the wonders of the universe; lost sight of God who created man and spoke the universe into existence.
 - f. The Church was responsible in some ways for its own decline.
 - i. Crippled by divisiveness.
 - ii. Denominations were in conflict with each other and within themselves.
8. Our forefathers were forming a nation that even in its infancy was in need of spiritual renewal.
9. The First Great Spiritual Awakening was already on its way.
 - a. Pastors and priests were rediscovering the power of biblical preaching.
 - b. Lay men and women were rediscovering the power of prayer and biblical study.
 - c. Evangelists were riding horseback across the country, fanning revival fires to life with their sermons on sin and salvation.
 - d. John Wesley was holding meetings in Georgia with his brother Charles.
 - e. Liturgy was being renewed by the unauthorized hymns and psalms the Wesleys were introducing across the colonies.
 - f. George Whitefield was preaching a series of amazing and fruitful sermons across New England and in the South.
10. Jonathan Edwards published *The Narrative of Surprising Conversions* an account of the religious revival that seemed to be taking hold across the colonies, the revival he called the Great Awakening.

A Time of Preparation

1. Colonial religion had grown dry.
 - a. Worship was cold and formal.
 - b. People dropped off in attending church.
 - c. Church members seldom read or studied the Bible.
 - d. Prayers were chanted by rote.
 - e. Few people had regular or personal times of prayer and devotion.
 - f. With the secularization of society came self-indulgence, greed, injustice, and immorality.
 - g. They knew God intellectually, but they had not experienced Him in their hearts.
2. Edwards described his congregation in Northampton:
 - a. The Sabbath and lecture days were times of diversion and company keeping.

- b. There were many who scoffed and made a ridicule of the religion.
- 3. As Edwards continued to preach the Word to his congregation, he noticed less and less of a party spirit.
- 4. Continued to preach that God held every person responsible for his choices, right or wrong.
- 5. After this time of preparation, revivals began flaring up in cities and towns across the colonies.

The Time of Awakening

1. People began to confess their sins and seek God's forgiveness for them.
 - a. Confessing of faults to each other.
 - b. Making up differences.
 - c. People began to experience a great change.
2. Throughout the colonies, the Great Awakening resulted in the spiritual renewal of tens of thousands of people and in the mobilizing of those people to missionary zeal and social action.
3. George Whitefield was the preacher most associated with the origins of the Great Awakening.
 - a. He was born in England.
 - i. December 16, 1715, he met the Wesleys.
 - ii. Began to hold outdoor meetings when church doors were closed to him.
 - b. Invited by the Wesleys to join them in America.
 - c. In 1738, Whitefield was 23 years old when he arrived in Savannah, Georgia.
 - i. There he read Edwards's account of the stirrings of revival in New England; he was moved and inspired by it.
 - ii. Whitefield rode horseback from Georgia to Maine holding his own revivals in towns and villages along the way.
 - iii. The great Colonial southern churches were often closed to Whitefield and his controversial ministry.
 - iv. Clergy were scornful of him.
 - d. Whitefield would go into a town; take out an advertisement in the local paper, hand out flyers, and stayed in the homes of friendly clergymen or lay people where prayer and plans were made for the revival.
4. The Bible was the center of the Great Awakening.
5. People began to respond to Whitefield's preaching.
 - a. 19,000 turned out in a 3-day meeting in Boston.
 - b. Jonathan Edwards endorsed Whitefield.
6. America's Great Awakening, led by Edwards, Whitefield, and the Wesleys in the eighteenth century was not the first great awakening in the world, nor would it be the last.
7. Often these great awakenings occur before a terrible war.
 - a. First Awakening before Revolutionary War.
 - b. Second Awakening, led by Timothy Dwight, Congregationalist minister and president of Yale, just before the War of 1812.
 - c. Charles Finney was instrumental in the Third Awakening before the Civil War.

8. With the Great Awakening of the eighteenth century, spiritual renewal swept through the colonies; church people began to share their newfound personal faith with their neighbors; local churches came to life again.
 - a. A new commitment to Christian higher education resulted in the formation of Princeton, Columbia, Brown, Rutgers, and dozens of other private colleges and schools by the various Christian denominations.
 - b. A new outburst of missionary zeal for the spiritual and temporal needs of the Indians caused Dartmouth College to be formed to minister to Indian youth in 1769.
 - c. Orphanages, hospitals, and other charities sprang up across the colonies to minister to settlers and Indians alike.
9. With spiritual renewal came a new democratic spirit as well.
 - a. A new commitment to personal and political freedom.
 - b. The American church became the cradle of a revolution.
 - c. Out of the Great Awakening came the Declaration of Independence, the American Revolution, and a new, young nation committed to “life, liberty and the pursuit of happiness.”
10. Jonathan Edwards’s sermon that day in Enfield is perhaps the best-known sermon in the history of this nation—initiated the New England phase of the Great Awakening.

LESSON FOUR

Declaration of Independence Signed

July 4, 1776

“Rediscovering God as the Giver of Our Unalienable Rights”

1. On July 4, 1776, nation given birth on Chestnut Street in Philadelphia.
 - a. A month earlier, on June 7, Richard Henry Lee called for a resolution by the Third Continental Congress that “these United Colonies are, and of right ought to be, free and independent States.”
 - b. Joseph Galloway: “Independency means ruin. If England refuses it, she will ruin us; if she grants it, we will ruin ourselves.”
2. On June 11, Congress appointed Benjamin Franklin, Thomas Jefferson, John Adams, Robert R. Livingston, and Roger Sherman to “prepare a declaration” in support of Lee’s resolution.
 - a. Committee asked Jefferson to write “A Declaration by the Representatives of the United States of America.”
 - b. On June 28 the document was received by the Congress.
 - c. On July 2, Lee’s Resolution for Independence was approved.
 - d. Finally, on July 4 Charles Thomson, secretary to the Committee of the Whole, distributed copies of Jefferson’s edited declaration to the approximately fifty delegates in attendance.
3. Jefferson’s attempts to blame King George III for slavery and to end that practice in the new nation were roundly defeated.
 - a. There were sixty-eight changes made in the draft.
 - b. Four hundred and eighty words were cut from the document.
4. Before meeting adjourned, a letter from General George Washington reported the arrival of British troopships in New York harbor.
 - a. Exhausted delegates hastily ordered supplies and reinforcements for the Continental Army.
 - b. Committee was appointed to design a great seal of the United States of America.
 - c. Two men were appointed to the Bureau of Indian Affairs.
5. At the beginning of our nation, our forefathers made important assumptions about God and His laws.
 - a. Risked their lives to proclaim that God, not king or Parliament, was the source of this nation’s freedom.
 - b. Appealed to God’s laws when they declared certain unalienable rights of humanity. “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”
6. Inscribed on Liberty Bell (from Leviticus). “Proclaim liberty throughout all the land to all its inhabitants.”
7. Upon whose authority did our forefathers act? Upon what grounds did they launch our nation?

- a. The colonists say they are entitled to their independence by the ‘the Laws of Nature and of Nature’s God.’”
 - b. Three times the colonists appealed to God as the source and protector of their liberty?
8. The *Magna Carta*, presented to King John in 1215, established the rule of law in England five centuries before the Declaration of Independence.
- a. An agreement drawn up between king and people.
 - i. Set limits on the amount of arbitrary power a king could wield over his subjects.
 - ii. Articulated certain principles of liberty and provided for “due process” to protect those liberties.
 - b. Began with the king’s confession, that his power, too, was granted him “by the grace of God.”

The Spiritual Heritage of Thomas Jefferson

1. Thomas Jefferson known as a deist; at various times he called himself a deist, a theist, a Unitarian, and a rational Christian.
 - a. Often rejected the various tenets of Christian orthodoxy but often surprised his friend and foe alike with the depth of his underlying belief in the God of history and in the life and teachings of Jesus.
 - b. As the third president, Jefferson refused to proclaim national days of prayer and thanksgiving, based on the separation of church and government—not necessarily a lack of faith in God.
2. Jefferson wrote to John Adams in 1823, claiming that the evidences for the existence of God are “irresistible.”
 - a. Before his death, he argued that it would be a good thing if all Americans believed in “only one God, and he all perfect.”
 - b. “There is a future state of rewards and punishments.
 - c. “Can the liberties of a nation be sure when we remove their only firm basis, a conviction in the minds of the people, that these liberties are the gift of God? That they are not to be violated but with His wrath.”
 - d. “I am a Christian, in the only sense in which he (Jesus) wished anyone to be; sincerely attached to his doctrines, in preference to all others.”
 - e. He wrote to Benjamin Rush from Monticello, that his own religious beliefs were the “result of a life of inquiry and reflection, and are very different from the Anti-Christian system attributed to me by those who know nothing of my opinions.”
 - f. Assembled the teachings of Jesus in a volume of forty-six pages, wrote, “A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that I am a real Christian, that is to say, a disciple of the doctrines of Jesus.”
3. The fifty-six men who signed the Declaration of Independence were dominantly Christian.
4. Our responsibility to find out exactly what the three references of God meant in 1776.

The Source of Our Liberty

1. What might have been the reaction of the King?
 - a. He was used to having his way in the kingdom.

- b. His subjects in America were refusing to obey the king's laws and were appealing to a higher law—the "Laws of Nature and of Nature's God."
- 2. "Laws of Nature and of Nature's God"
 - a. John Locke (1632-1704): "The law of nature stands as an eternal rule of all men, legislators as well as others. The rules that they make for other men's actions must...be conformable to the law of nature...i.e. to the will of God."
 - b. Sir William Blackstone (1732-80):
 - i. "Man, considered as a creature, must necessarily be subject to the laws of his Creator, for he is entirely a dependent being...And, consequently, as man depends absolutely upon his Maker for everything, it is necessary that he should in all points conform to his Maker's will. This will of his Maker, is called the law of nature."
 - ii. "Upon these two foundations, the law of Nature and the law of Revelation, depend all human law: that is to say, no human laws should be suffered to contradict these."
 - c. Laws of Nature discovered in two ways:
 - i. From the physical laws of the creation.
 - 1. The will of God revealed in creation.
 - 2. Gravity is an example.
 - ii. From the revealed laws in Scripture.
 - d. King George had broken God's revealed law by overstepping the limits of his authority established by God in the Scriptures and noted by the *Magna Carta*.

The Unalienable Rights of Mankind

1. "We hold these truths to be self-evident..." (they were plain, widely recognized, and needed no further proof or explanation).
 - a. That all men are created equal.
 - b. They are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.
2. To secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.
3. Whenever any Form of Government becomes destructive to these ends, it is the Right of the People to alter or to abolish it.
4. The author of the Declaration was reflecting the expression of the American mind; expressing the harmonizing sentiments of the day.
5. Explanation that this truth was common knowledge found in the lives of the framers themselves.
 - a. Had heard these truths from the Bible.
 - b. Taught them in their schools and universities.
 - c. Preached to them in their churches.
 - i. History of the Bible patriarchs.
 - ii. From the life and teachings of Jesus and His disciples.
 - iii. From the history of God's relationship with His people

6. Jefferson in his second inaugural address: “I shall need the favor of that Being in whose hands we are, who led our fathers, as Israel of old, from their native land and planted them in a country flowing with all the necessities and comforts of life.”
7. The source of man’s unalienable rights.
 - a. From the truth that man was created in the likeness of God.
 - b. “For God so loved the world...”
 - c. God is the giver of life.
 - d. God is the giver of liberty.
 - i. “Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty.”
 - e. God is the giver of humanity’s right to pursue happiness.
 - i. Solomon: “And also that every man should eat and drink and enjoy the good of all his labor—it is the gift of God.”
 - ii. When God gives rights, they are forever.
 - f. “For there is no authority except from God, and the authorities that exist are appointed by God...For (a ruler) is God’s minister to you for good...[and] God’s minister, an avenger to execute wrath on him who practices evil.”
 - g. The king would retain his office as long as he obeyed God and protected the unalienable rights of the people.
 - h. John Calvin summarized the biblical case for man’s right to depose an unjust monarch with these words: “We are subject to men who rule over us, but subject only in the Lord. If they command anything against Him, let us not pay the least heed to it.”
 - i. King George was just a man given permission by his people to be their king.
 - i. Would hold that office only as long as he used it to perform his duty to protect their God-given rights.
 - ii. King George had broken the compact.
 - j. God gave life.
 - i. King George “plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people. He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation and tyranny already begun.”
 - k. God gave liberty.
 - i. King George was condemned “for taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments.
 - l. God gave the right to pursue happiness.
 - i. King George guilty of “imposing taxes on us without our consent.”
 - ii. Of “cutting off our Trade with all parts of the world.”
 - iii. Of “declaring us out of his protection and waging war against us.”
8. King George broke God’s law, and our ancestors rose up, listed their grievances carefully, proclaimed their liberty, declared their separate and equal status, defended their honor, and defeated their king.
9. Man’s law is important, but it must reflect God’s law to be truly valid.
 - a. When the king refused to grant them justice, they appealed to a higher authority.

- b. It is our right and duty as citizens to judge the laws and the lawmakers of this nation by the laws of God in the created order and in God's Word, and then to act.

LESSON FIVE

The Virginia Declaration of Religious Freedom

January 19, 1786

Rediscovering Our Heritage of Religious Liberty

1. James Madison was a celebrity even among the leading landowners and prosperous merchants of Virginia.
 - a. In 1771, he had graduated from Princeton at the age of twenty.
 - b. He had been a special student of the university's president, John Witherspoon, in religion and law.
 - c. He was a deeply religious man and a fierce fighter for civil liberties.
 - d. Had made appeals on behalf of the Baptists, Quakers, and other dissenters of Virginia.
 - e. Was a man of logic, eloquence, and wit.
2. Jefferson's Bill for Establishing Religious Freedom was being considered by the Virginia House of Delegates.
 - a. Vote to disestablish the Church of England as the one legal state church, to end all taxation to support that church, and to grant religious freedom to the white settlers of Virginia.
 - b. Madison was the one to push the bill through.
3. For the first 163 years of Virginia history, the Church of England was Virginia's only legal church.
 - a. By law, every plantation or settlement had a house or a room set apart for the worship of God.
 - b. That worship was legally bound to follow the English Book of Common Prayer—everyone was ordered to attend.
 - i. If slept in on Sunday, could cost a fine (one pound of tobacco)
 - ii. If miss church four Sundays cost a fifty-pound fine.
 - iii. Gossiping about the clergyman so that another parishioner was alienated from God or the church meant a fine of five hundred pounds of tobacco and asking the minister for forgiveness at a public meeting.
 - c. When a Virginian refused to have his child baptized as an infant, the parent was ridiculed and forced to pay a fine of two thousand pounds of tobacco, half to be paid to the informer, half to the public.
 - d. Before a farmer could even sell his own tobacco at auction, the minister had to be satisfied that his parishioner had paid his tithe and that no fines were outstanding against him.
4. From 1643, only Anglican ministers ordained by an English bishop could conduct worship services, baptize infants, conduct marriages or funerals, or even teach or preach—in public or in private—in Virginia.

- a. Any clergyman or layman who tried to preach or teach his own views about the Christian faith was required to leave Virginia by order of the royal governor and his council.
 - b. If necessary, the order could be carried out by force.
- 5. In 1689, an Act of Toleration was introduced in England that exempted Protestant subjects of William and Mary “From the penalties of certain laws.
 - a. Confirmed in 1699 by the Virginia House of Burgesses.
 - b. Allowed for token “indulgences” for “tolerated” groups and some liberty of conscience.
 - c. Ten years later, one Presbyterian clergyman was allowed to hold services in his home in Pocomoke.
 - d. By 1725, Virginia had three licensed Presbyterians and two licensed Quakers.
 - e. In 1738, Presbyterian settlers were allowed to move into the Great Valley of the Shenandoah.
 - i. Presbyterians were loyal members of the Church of Scotland.
 - ii. Admitted to Virginia because they were known to be good soldiers (provided first line of defense on the west from Indians).
- 6. Baptists migrated to Virginia from England in 1714 and settled in the southeastern part of the colony (General Baptists)
 - a. Established a small, unrecognized church in Princess Anne County.
 - b. In 1743 another group of Baptists came from Maryland into the lower Shenandoah Valley—organized into a church about 1755 (Regular Baptists)
 - c. As result of Great Awakening in the 1740s and 1750s, spiritual enthusiasm.
 - d. By 1770, the Baptists seemed to be everywhere, singing their illegal hymns, preaching their illegal sermons, and giving birth to an illegal revival in Anglican Virginia.
- 7. Common people of Virginia were ready for revival.
 - a. Hard frontiers, the lonely and isolated wilderness, the constant threat of death or injury, and the absence of the comforts and consolations of home led people to think of God and recognize their need for His presence in their lives.
 - b. Anglican worship in Virginia was generally routine and uninspiring.
 - c. The liturgy of the Old World made no concessions to frontier people with frontier needs.
 - d. The people were suffering from spiritual hunger, and the established church just wasn’t meeting their needs.
- 8. Poor quality of Anglican clergy.
 - a. They could babble in a pulpit, roar in a tavern, exact from their parishioners, and destroy rather than feed the flock.”
 - b. “Many of them had been addicted to the race-field, the card-table, the theatre...to drunken revel.”
 - c. The Anglican clergymen coming to America “can get no employment at home, and enter into the service more out of necessity than choice...going abroad to retrieve either lost fortune or lost character.”
- 9. The clergy’s salary paid by the government was sixteen thousand pounds of tobacco yearly.
 - a. Some areas were poor and couldn’t pay the tobacco fees.

- b. Anglican clergy avoided these areas; the Baptists were more than glad to fill the vacuum.
 - i. In 1770, there were only eighteen Baptist churches in Virginia.
 - ii. In 1776, ninety.
 - c. Baptist churches had to be licensed from the House of burgesses in Williamsburg.
 - d. Anglican clergy appealed to Virginia law to put down the growing threat to their monopoly on religious faith and practice.
10. Persecution of the Baptists.
- a. Gangs invaded Baptist worship and revival services; threatened the assemblies.
 - b. Lies were spread about Baptist theology and Baptist religious practices.
 - c. Virginians had no tolerance for the Baptists, especially for those who brought the “New Light” enthusiasm for piety and personal faith into the cold and dry spiritual world of Virginia’s established church.
 - d. Baptists were beaten and imprisoned. Through the bars, they would preach to the crowd outside.
11. Madison began his fight for the religious freedom of his Baptist and Quaker friends.
- a. “I have nothing to brag about as to the state and liberty of my country. Poverty and luxury prevail among all sorts; pride, ignorance, and knavery among the priesthood, and vice and wickedness among the laity...that diabolical, hell-conceived principle of persecution rages among some, and, to their eternal infamy, the clergy can furnish their quota of imps for such purposes.”
 - b. Described the plight of “five or six well-meaning men” who were in jail “for publishing their religious sentiments, which, in the main, are very orthodox.”
12. In 1772, consideration of Tolerance Bill for Baptists to be treated with same indulgence as Quakers, Presbyterians, and other Protestant dissenters.
- a. First Toleration Bill not passed.
 - b. With Revolutionary War brewing, religious liberty put aside.
13. In 1775, the king’s governor of Virginia called the Virginia House of Burgesses into session.
- a. Frightened by the angry spirit of rebellion in Williamsburg, he fled with his family to England.
 - b. The House of Burgesses declared the governor abdicated and elected a leader from their own body.
 - i. The First Colonial Convention met in Richmond on July 17, 1775.
 - ii. On August 17 they reviewed the dissenters’ petitions and invited a Baptist preacher, Jeremiah Walker, to address them.
 - 1. One year earlier, Walker had been in jail in Chesterfield for preaching without a license.
 - 2. Stated that though there were differences in religious opinion, they were all united in their loyalty to Virginia.
 - 3. Requested that Baptist chaplains be free to enlist in the colonial militia without fear of censure and persecution.
 - 4. Petition granted.
 - c. By 1775, there were almost a hundred legal and illegal Baptist churches in Virginia, with approximately five thousand members and at least thirty-five thousand more Virginians who sympathized with their cause.

- d. Anglicans recognized the Baptists as a powerful new minority in their colony and a growing ally in the colonies' struggle for freedom.
 - e. Because of Walker's speech, the first legal action was taken by the Virginia Assembly to place the clergy of all denominations on an equal footing in that colony.
14. On June 12, 1776, George Mason's Bill of Rights written for the Colony of Virginia was presented to the Assembly.
- a. Sixteenth article: "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion."
 - b. The Anglican Church remained the established church in Virginia; favored by the protection of civil authorities and supported by the taxes of all the people.
15. In 1776, delegates faced with a mountain of petitions from across the colony asking for the disestablishment of the Anglican Church and for complete religious freedom.
16. In 1779, Jefferson introduced for the first time his Bill for Establishing Religious Freedom in Virginia.
- a. Defeated and not reintroduced until a decade later.
 - b. Not time to create division within the colony.
 - c. Virginia was struggling for its life and had no time to settle the matter of religious freedom.
17. On December 3, 1784, the Virginia Assembly proposed a General Assessment Bill to tax everyone for the support of the teaching of Christian religion: "The general diffusion of Christian knowledge hath a natural tendency to correct the morals of men, restrain their vices, and preserve the peace of society," and "learned teachers" were needed to provide such training."
- a. The Episcopalians knew that as a majority church, they would get a majority of the funds.
 - b. The Presbyterians were divided for and against the bill; generally supported it, knowing that as the second largest denomination in the new state, they would greatly benefit by its passage.
 - c. Only the Baptists were 100 percent against compulsory taxation of the people to support religion.
 - i. Stood against any union between church and state.
 - ii. Said that Jesus Himself had instructed the church to use voluntary offerings in the support of clergy and church programs.
 - iii. The state had no business taxing the people to raise funds for churches.
 - iv. The Baptists believed that the state had no business helping or hindering the Christian church in any way.
 - v. What would the state want in return? Censorship or control?
 - d. In 1784, Virginia Baptists stood alone as a denomination in opposing the General Assessment Bill.
 - i. Everything pointed to their defeat, as a majority of legislators were Episcopal churchmen.
 - ii. A growing majority of the people were dissenters, so the Baptists appealed to them.
 - e. In 1785 the Assembly distributed a copy of the Assessment Bill throughout Virginia and posted the names of the legislators who had voted for it.

- i. Dissenting preachers used their pulpits to explain Jesus’s words about Christian Stewardship and to oppose state taxation to support the churches.
 - ii. Christian laymen lobbied against the bill with their neighbors.
 - iii. The public was convinced; legislators who had favored it were turned out of office.
 - iv. Men across the state took their stand against all interference by the government in matters of religion.
 - f. James Madison took the most eloquent, moving, and persuasive position against the Assessment Bill.
 - i. Madison carefully presented the position that the Baptists had championed.
 - ii. The Baptists and their allies won the day.
 - iii. The Assessment Bill died in committee and was never presented again.
- 18. In 1785, Madison presented Jefferson’s Bill for Establishing Religious Freedom one more time and presented it to the State Assembly.
 - a. Systematically, Jefferson took his stand against those Virginia laws that established one Christian church over all others and compelled citizens “to furnish contributions of money for the propagation of opinions which he disbelieves.”
 - b. Jefferson didn’t even believe that government should force a citizen to support a pastor of his own denomination, because that act would deprive him of “giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness.
 - c. “Truth is great and will prevail if left to herself.”
 - d. Jefferson added a warning that any future attempt to repeal this freedom or to narrow its operation would be “an infringement of the natural rights of mankind.”
- 19. Anglican Church accused Jefferson and Madison of using their attack on the Anglican Church as “a blow aimed at Christianity itself.”
- 20. Spirit of revival swept Virginia after religious freedom was declared.
 - a. By 1790, 202 Baptist churches, 150 ministers, and more than 20,000 Baptist churchmen, were in the state.
 - b. After an initial difficult time, the Episcopal Church discovered its own new life and has gone on to be a vital Christian force in the state.
- 21. Baptists recognized as a very important force in freedom.
 - a. “Freedom of conscience, unlimited freedom of mind, was from the first a trophy of the Baptists.”
 - b. John Locke: “The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty.”
 - c. At the close of the Revolutionary War, George Washington wrote a letter to Baptist leaders: “I recollect with satisfaction that the religious society of which you are members have been, throughout America, uniformly and almost unanimously, the firm friends to civil liberty, and the persevering promoters of our glorious revolution.”
- 22. Every American has the right to “the free exercise” of religion, speech, the press, and assembly.
- 23. Virginia’s Declaration of Religious Freedom became a part of this nation’s Constitution and the core of the First Amendment in the Bill of Rights.

24. Jefferson's call for "the separation of Church and State does not mean that men and women of Christian faith should stay out of politics."
 - a. Would ignore the courageous acts of the Baptists, Presbyterians, Quakers, dissenting Anglicans, and other "New Light" Christians who fought for religious freedom in Virginia.
 - b. Pioneer Christians were persecuted and imprisoned for exercising their political influence on behalf of a biblical view of separating church and state.
 - c. By their acts of civil disobedience, they set a precedent for all of us who follow.
 - d. The separation of church and state means that civil government has no authority over religious belief or practice.
 - e. It does not mean that men and women of faith are barred from any influence on civil government.
 - f. Christians should not be asked to separate our Christian values from the political causes we espouse.
 - g. It is our responsibility to work within this nation's democratic processes to establish truth, justice, and mercy as we see them in the land.
25. Those who attempt to silence us in the name of "the separation of Church and State" have forgotten Jefferson's Declaration of Religious Freedom: "All men shall be free to profess, and by argument to maintain, their opinion in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities."

LESSON 6

Constitution Signed

September 17, 1787

Rediscovering the Purpose and Plan of Civil Government

Introduction

1. On September 17, 1787, forty-one men gathered at Independence Hall in Philadelphia to work four months, 5 hours a day, 6 days a week, on the new constitution for the United States.
2. Each state approached the problem with its own set of fears and prejudices.
 - a. Small states mistrusted large states.
 - b. States' rights advocates feared those in favor of a strong central government.
 - c. Southern and northern states often disagreed.
3. The convention accepted the final version of the Constitution with just three dissenting votes: Mr. Randolph, Mr. Mason, and Mr. Gerry.
4. A fierce state-by-state struggle to ratify the Constitution was launched soon after the Congress.
 - a. Resolved on July 26, 1788, when New York became the seventh state to ratify.
 - b. Rhode Island finally decided to join the United States of America on May 29, 1790.
5. Declaration of Independence and Constitution must be seen as the two pillars that support our nation.
6. A New Kind of Government Is Born
 - a. For free people from sovereign states to enter into a compact with each other, granting power to a strong central government over their own recently won sovereignty, was a kind of miracle.
 - a. Bound these states together with guarantee of certain powers of their own.
 - b. Totally different from all other governments in the world at that time.
2. The Constitution has survived a Civil War, the impeachment of a president, through a great financial depression, and through devastating foreign wars outside our borders and nightmarish racial wars within them.

Task Number One: Understanding the Background of the Constitution

1. The Old Testament stories of God at work with His people, Israel, and the New Testament stories of the Christian church were two major influences on the creation of our Constitution.
 - a. John Locke, William Blackstone, and Samuel Rutherford all confessed their debt to the Bible and to the example of the church in the shaping of their views of government.
 - b. Samuel Adams, the "Father of the American Revolution" and a signer of the Declaration of Independence, wrote: "The right to freedom being the gift of God Almighty... 'The Rights of the Colonists as Christians' ... may be best understood by

- reading and carefully studying the institutes of the great Law Giver...which are to be found clearly written and promulgated in the New Testament.”
2. Importance of Declaration of Independence: Three primary references to God (related to the three branches of government defined by the Constitution).
 - a. Framers appealed to God as the source of our liberty—a biblical precedent for the legislative branch of government.
 - b. Appealed to God as the nation’s ultimate protector—God is the Chief Executive, the Commander-in-Chief, a biblical precedent for the executive branch of government.
 - c. They appealed to God as the nation’s judge: “...appealing to the Supreme Judge of the world for the rectitude of our intentions.” God is the Chief Justice of the universe, a biblical precedent for the judicial branch of government.
 3. Each colony originated with a charter into which its leaders had voluntarily entered with the king.
 - a. All of those charters were framed with direct references to God’s purpose and plan for civil government.
 - b. Framers grew up in colonies and churches governed on ancient biblical principles; used those models to create a Constitution for the United States.
 4. To protect our God-given rights, the people have voluntarily entered into a contract creating a general government charged with the power to do for all of us together what we cannot do for ourselves alone.
 5. The Constitution, as our manmade plan for government, is not an appropriate or necessary place to speak of God.
 - a. The Declaration of Independence had said enough.
 - b. God is the source and protector of our liberty, the judge of our good intentions.
 - i. In His natural and revealed Law we find the purpose and foreshadowings of the plan of this government.
 - ii. God rules in the hearts of the people.
 1. The people, however sensitive or insensitive they may be to God’s rule—rule government.
 2. That’s why our forefathers said correctly that no religious belief qualifies or disqualifies a person from participating in government.
 3. Wanted every man to be given an equal chance at governing.
 4. A guarantee that no one expression of that faith would dominate in America’s new civil government.

The Constitution Was Intended for a Religious People

1. The framers of the Constitution knew that the Constitution could not survive a people who did not believe in God or His laws.
 - a. Knew well those biblical passages that describe the sinful, fallen nature of man.
 - b. The balance of power between people and government, between state and federal governments, and between the legislative, executive, and judicial branches of the federal government bears testimony to the founding fathers’ belief in sinful man who should not be entrusted with too much power.
2. George Washington in his farewell address said, “Religion and morality are the two great pillars of human happiness and indispensable to private and public felicity.”

3. John Adams said: “We have no government armed with power capable of contending with human passions unbridled by morality and religion. Avarice, ambition, revenge or gallantry would break the strongest cords of our Constitution as a whale goes through a net. Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.
4. Thomas Jefferson: “Can the liberties of a nation be sure when we remove their only firm basis, a conviction in the minds of the people, that these liberties are the gift of God? That they are not to be violated but with His wrath?”
5. All the policemen, sheriffs’ officers, and highway patrolmen in the nation couldn’t stop us if we all decided to disobey the laws; must have basis of morality to govern us.
 - a. Must govern ourselves.
 - b. Our free society depends on the self-restraint of its citizens.
 - i. Depends on the belief that God exists and that one day He will judge us and reward or punish us according to His divine standard.
 - ii. Believing in the ancient promise of eternal rewards or eternal punishments helps foster self-control.
 - c. The New Testament reinforcing our desire to live by God’s standards by the presence of the Holy Spirit and by the comfort and discipline of the church.
 - d. The good news of God’s love and forgiveness in the life, death, and resurrection of Jesus, grace motivates us to want to obey God even more.
 - e. The law of the heart helps regulate our response to the laws of this nation.

Task Number Two: Understanding the Words of the Constitution

1. Preamble: We the people of the United States, in order to form a more perfect Union, establish Justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessing of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.
2. Article I describes the Congress of the United States, the Senate and the House of Representatives.
3. Article II describes the office of the president.
4. Article III describes the judicial branch, the Supreme Court and the lesser courts.
5. The last four articles describe briefly the relationships of the states to each other and to the central government, the issue of debts, treaties, and the effect of laws made by each state upon the other, the process for amending and ratifying the Constitution, and the oath required by national officeholders “to support this Constitution,” with the careful qualification that “no religious test shall ever be required as a qualification to any office or public trust under the United States.

Because Man is Fallen: Limited Power Is Given to Government

1. Three principles of power.
 - a. The people would grant powers to a central government, but those powers would be limited.
 - b. Three branches of government would balance the distribution of power within the central government.

- c. Various checks by each branch upon the others would keep any one branch from gaining more power than the people intended.
2. The power of the Congress.
 - a. General power.
 - i. Congress makes the laws.
 - ii. The president executes the laws.
 - iii. The courts interpret them.
 - b. Power over the nation's purse, to raise money and pay the debts.
 - c. Coin money and determine its weight and value.
 - d. Declare war and raise and support armies.
 - e. Impeach a president and approve or disapprove his programs and his appointments.
 - f. Create all the lesser courts for the entire federal judicial system.
 - g. Determine how many judges sit on the Supreme Court.
 - i. What appellate jurisdiction the Supreme Court would have.
 - ii. IN impeachment proceedings whether the justices had served with good behavior.
 - h. The power of advice and consent over certain ambassadors, cabinet officers, all treaties, and all the federal judges a president might appoint.
 3. The power of the President.
 - a. Commander-in-chief of armed forces; must be funded by Congress.
 - b. In charge of conducting foreign relations; cannot make treaties or appoint ambassadors, without the advice and consent of the Senate.
 - c. In a deadlocked election in the electoral college, the Congress has the power to decide who will be president.
 - d. Must bring annual state of the union report to Congress to get its approval and support for his programs.
 4. The power of the Courts.
 - a. Trial by jury and the crime of treason briefly discussed.
 - b. Constitution should be studied for what it doesn't say.
 - c. The president appoints the judges of the Supreme Court.
 - d. Congress has the power to set the appellate jurisdiction of the Supreme Court and to establish whatever lesser courts it desires.
 - e. Congress sets the salaries and the numbers of judges on all the federal courts.
 - f. Constitution assumed that the judges would know their limits.
 - i. Judges asked to judge; no more.
 - ii. Hear all sides in disputes about the alw under the Constitution of the United States.
 - iii. They discover and decide the meaning of the laws.
 - iv. They apply the laws.
 - v. They judge between the parties who disagree about the laws.
 - vi. But they do not make laws.
 - vii. Those judicial judgments are not laws but only opinions about the law, binding upon the parties in cases and serving as guidelines and precedents.
 - g. Thomas Jefferson in 1820: "You seem to consider the judges as the ultimate arbiters of all Constitutional questions: a very dangerous doctrine indeed, and one which would place us under the despotism of an oligarchy."

The Bill of Rights (written by James Madison)

1. First Amendment. “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”
2. The rights to free speech, a free press, and free assembly to petition the government were also guaranteed.
3. The other amendments further limited the Congress, the president, and the courts in their power over the God-given rights of the people.
4. In the Tenth Amendment, one last step to guarantee our freedoms: “The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.”
5. Benjamin Franklin at the Constitutional Convention on June 28, 1786, when faced with a crisis:

“Have we now forgotten that powerful friend? Or do we imagine that we no longer need his assistance? I have lived, Sir [Madison] a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that ‘except the Lord build the House they labour in vain that build it.’ I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the Builders of Babel; We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and bye work down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human Wisdom and leave it to chance, war and conquest.”

LESSON SEVEN

George Washington Inaugurated

April 30, 1789

“Rediscovering the Role of Personal Faith in Public Policy”

Introduction

1. It was Washington’s responsibility as the first President to lead the people of his nation to a more perfect union.
2. Not an easy task to lead a heterogeneous mass of men, women, and children, spread across the original thirteen states in cities, towns, villages, settlements, isolated farms, and plantations.
3. Washington organized the office of the president, hired his personal staff, and appointed his first distinguished four-man cabinet (Thomas Jefferson, secretary of state; Alexander Hamilton, secretary of the treasury; Henry Knox, secretary of war; and Edmund Randolph, attorney general)
 - a. He appointed the nation’s ambassadors, other public ministers and consuls, and the judges of the Supreme Court.
 - b. He established a sound financial basis for the federal government and created a national bank to handle federal bonds, notes, and deposits.
 - c. He insisted that the nation remain neutral when France and England went to war.
 - d. He put down tax rebellions and political insurrections at home, and he negotiated final war settlement and trade treaties with Great Britain.
 - e. Kept Jefferson, a Republican, and Hamilton, a Federalists—from destroying each other; gave birth to the two-party political system in America.
4. Washington brought dignity and respect to the office of the presidency.
5. He died two years after his farewell address to the nation.
 - a. He died on December 14, 1799.
 - b. He was the one American almost universally acclaimed as “first in war, first in peace, and first in the hearts of his countrymen.”

The Role of Faith in His Life

1. He never minimized or shelved his deeply felt commitment to God, to the Bible, or to his Lord and Savior, Jesus Christ.
2. George Washington was a fair, wise, and able president.
 - a. His commitment to the Christian faith helped to shape his presidency.
 - b. In his speeches, his letters, and his public policy, the first president offers fascinating and informative insights into the effects of his faith on his words and actions.
3. Washington believed that “religion and public worship are essential to morale both in civil and in military life.”
 - a. Required church attendance of his soldiers.

- b. He regularly worshiped with his officers and men.
 - c. He knelt in the snow at Valley Forge and prayed for God's help.
- 4. Washington to Delaware Indian chiefs in 1779: "You do well to wish to learn our arts and way of life, and above all, the religion of Jesus Christ. These will make you a greater and happier people than you are. Congress will do every thing they can to assist you in this wise intention; and to tie the knot of friendship and union so fast, that nothing shall ever be able to loose it."
- 5. Though a devoted Episcopalian, his attitude toward the Baptists in Virginia speaks of his willingness to be pluralistic and evenhanded to men and women of every Christian denomination.
- 6. Washington continued to display an evenhanded approach to personal Christian belief and public policy throughout his eight years as president.
 - a. He proclaimed Thursday, November 26, 1789, a day for national thanksgiving.
 - b. Urged all Americans to "unite in most humbly offering of our prayers and supplications to the great Lord and Ruler of Nations, and beseech him to pardon our national and other transgressions.
 - c. On January 1, 1795, the president proclaimed a day of prayer and thanksgiving when America narrowly avoided being dragged into a war that revolutionary France had declared on Great Britain, Spain, and the Netherlands.
 - d. He officially set aside February 19, 1795, for grateful prayer when the Whiskey Insurrection in western Pennsylvania had been put down by a four-state militia of 12,400 men led personally by Alexander Hamilton.
- 7. Washington believed in the practical aspects of the Christian faith.
 - a. Piety, philanthropy, honesty, industry and economy.
 - b. These virtues are necessary for advancing and confirming the happiness of our country.
 - c. Believed that the right to religious freedom came the responsibility to demonstrate these virtues in our lives as citizens of the nation.
- 8. Washington as a model in his private life and public policies his commitment to his Christian faith.
 - a. He was a committed Christian who served his local church and worked faithfully for his own denomination.
 - b. He was equally committed to the greater Protestant Christian community.
 - c. He stood firmly against every anti-Catholic act or sentiment, guaranteeing equal religious freedom to Protestant and Catholic Christians alike.
 - d. He was equally committed to the rights of religious freedom for the growing Jewish population in America.
 - e. He was committed to the right of free conscience for all people.
 - i. No person would be penalized by him or his government for unbelief or for holding religious beliefs or practices different from those of the majority.
 - ii. Before withdrawing his support from the Virginia bill that would have taxed all citizens to support religious education in the state, Washington wrote that Jews and Moslems should be exempted from such taxation.
- 9. On Monday, September 17, 1796, Washington's final love letter to the nation was published.
 - a. Became Washington's most famous public message.

- b. Took one last opportunity to make known his feelings about the Christian faith and the public good.
- c. He warned one last time that no one should believe “that national morality can prevail in exclusion of religious principle.”
- d. The Father of our Country was a Christian whose faith in God and whose respect for God’s Word were the central pillars of his public policy.

LESSON EIGHT

Lewis and Clark Begin Their Expedition

May 14, 1804

“Rediscovering Respect for the Land the People”

Introduction

1. The Lewis and Clark Expedition was Thomas Jefferson’s idea.
 - a. His fellow Virginian James Monroe had purchased all of Louisiana from Napoleon’s foreign minister, Talleyrand for 15 million dollars (4 cents per acre).
 - b. U.S. had been negotiating to buy New Orleans and acquire trade routes along the inland rivers of the Louisiana Territory.
2. Lewis and Clark’s Mission.
 - a. Chart the waterways, map the land, and establish peaceable relationships with Indian tribes along the way.
 - b. Explore the Missouri River to see if there was a passageway to the Pacific.
3. Jefferson wanted to know about the soil, the vegetation, and the animals observed along the way.
 - a. He wanted geological data and mineral samples collected.
 - b. He wanted to know about climate and seasons, about fossils and topography.
 - c. Wanted information as divergent as volcanoes and fur trade.
 - d. Wanted to treat Indians in the most friendly and conciliatory manner.
 - i. Warn them of smallpox; took medicine.
 - ii. Invite a few of their influential chiefs to visit Jefferson in Washington at public expense.
4. Jefferson ranks among the most brilliant and creative men ever to serve the American public.
 - a. Three most satisfying accomplishments to be carved into his marble memorial.
 - i. The writing of the Declaration of Independence.
 - ii. The writing of the Virginia Declaration of Religious Freedom.
 - iii. The founding of the University of Virginia.
 - b. The Lewis and Clark expedition should be included among his greatest achievements.
 - c. Two most important guidelines for moving a nation gracefully into the future.
 - i. Cherish the land.
 - ii. Cherish the people of the land.
 - d. For twenty years Jefferson had lobbied to see what was beyond the U.S. border.
 - i. Reasons were both commercial and scientific.
 - ii. Life-long love of the land and his all-consuming curiosity about its mysteries.
 - iii. Impassioned student of natural history and all the natural sciences.
 - e. Before Lewis and Clark began, Jefferson sent them to Philadelphia to be trained in natural history, astronomy, and medicine.
 - i. They learned to use the sextant for determining latitude and longitude by the sun, the moon, and the stars.

- ii. They learned to use the theodolite for measuring horizontal and vertical angles.
 - iii. They studied botany, zoology, cartography, geography, and meteorology.
 - f. Their observations were to be taken with great pain and written each day.
 - i. Information of “the soil and the face of the country, its growth and vegetable productions.
 - ii. Wanted a complete description of each animal they observed along the way; asked that remains or fossils of animals be collected.
 - iii. Look below the earth for minerals, metals, limestone, pitcoal, and saltpeter, salines and mineral waters; the proportion of rainy, cloudy and clear days, by lightening, hail, snow, ice, by the access and recess of frost, by the winds prevailing at different seasons, the dates at which particular plants put forth or lose their flowers, or leaf, times of appearance of particular birds, reptiles or insects.
 - iv. Jefferson wanted the rivers mapped and the mountains measured.
- 5. Lewis and Clark’s geographical accomplishments are astounding.
 - a. Charted the Missouri river and its principal streams.
 - b. Discovered that there were two major mountain systems separating the Missouri headwaters from the Pacific: the Rockies and the Cascades.
 - c. They discovered and named hundreds of important topographical features in the west.
 - d. Today more towns, rivers, creeks, counties, animals, and plants bear the names of Lewis and Clark than any other figures in American history with the possible exception of Washington, Jefferson, Franklin, and Lincoln.
 - e. They reported numerous fish, reptiles, birds, and mammals unheard of previously.
 - f. They collected bird skins, horns, bones, hides, and a treasure trove of other materials and shipped them east for study.
 - g. Their journals reported thorough and accurate detail of sightings of 122 different species and subspecies of animal life, including the first studies of the American grizzly, the mountain lion, the Oregon bobcat, and the Missouri beaver.
 - h. In botany, Lewis and Clark were the first to study plants indigenous to the western plains, mountains, deserts, and river valleys.
 - i. Information on 178 different kinds of plant life.
 - ii. They collected and preserved specimens of herbs, shrubs, and trees in the remote areas of our country.
 - iii. They introduced seeds, roots, and cuttings from the West; with Jefferson’s support they soon had them growing in the eastern regions.
 - i. They mapped the West thoroughly.
- 6. America made its claim to Oregon and established a beachhead on the Pacific based on the findings of Lewis and Clark.
- 7. In following years, covered wagons carried families that were guided on their journey by the vision of Thomas Jefferson and the maps of Lewis and Clark.

The People of the Land

1. Jefferson ordered Lewis and Clark to acquaint themselves carefully with the Indians.

- a. With the names of the nations and their numbers; their relations with other tribes or nations.
 - b. Their language, traditions, monuments; their ordinary occupations in agriculture, fishing, hunting, war, arts, and the implements for these: their food, clothing and domestic accommodations.
 - c. The diseases prevalent among them, and the remedies they use.
 - d. Moral and physical circumstances which distinguish them from the tribes we know; peculiarities in their laws, customs, and dispositions; and articles of commerce they may need or furnish.
 - e. What knowledge you can of the state of morality, religion, and information among them.
2. “In all your intercourse with the natives, treat them in the most friendly and conciliatory manner.
 3. He instructed Lewis and Clark to carry medicine for smallpox and “encourage them in the use of it.
 4. Jefferson believed that “the care of human life and happiness, and not their destruction, is the first and only legitimate object of good government.
 - a. Contrasted with the military men left a trail of bloodshed and hatred.
 - b. Lewis and Clark and those who followed in their spirit left an open door to peace and understanding.
 - c. Lewis and Clark opened the West in peace.
 - i. They lived with the Indians and studied their ways.
 - ii. They shared medical knowledge and supplies.
 - iii. They ministered directly to the immediate health and safety problems within and among the tribes.
 - iv. They secured the release of Indian prisoners and saw them returned safely to their homes and families.
 5. Lewis and Clark initiated the first official relations between the United States government and the Indians of the Missouri Valley, the Rocky Mountains, and the Columbia watershed.
 - a. Discovered such important tribes as the Shoshone, the Flathead, the Nez Perce, the Yakima, the Walula, and the Wishrams.
 - b. They defined and described the great Indian cultural areas of the West, namely, plains, plateau, and northwest coast.
 - c. They instituted the first studies of at least six new Indian language groups.
 - d. They recorded the only available information on the Chinook tribes that became extinct just years after their journey.
 6. Lewis and Clark left a legacy of friendship among the Indian peoples.
 - a. Loving encounters with these white men preserved in their own legends and folklore.
 - b. These legends would soon be tested when the rights and lives of the Indian peoples were not cherished as Jefferson and Lewis and Clark had cherished them.
 7. The territory of the U.S. grew with the addition of Florida in 1819; Texas in 1845; Oregon in 1846.
 - a. Continental boundaries were completed in 1848 with the Treaty of Guadalupe Hidalgo and the addition of California and the great Southwest.
 - b. In 1853 southern Arizona was added with the Gadsden Purchase and the acquisition of Alaska in 1867

8. On January 10, 1807, Meriwether Lewis appeared at Thomas Jefferson's home in Monticello after charting that first great wilderness frontier.
 - a. He opened his trunks of magnificent treasures: horns of blacktailed deer and mountain ram; buffalo robes and other colorful Indian dress and headwear; carefully preserved animal skeletons and pelts and skins of the red fox, white hare, and antelope; earthen pots filled with seeds, leaves, cuttings, and roots; cages filled with living squirrels, magpies, prairie hens, mice, and even tiny insects.
 - b. Greatest among the treasures stood the smiling king and queen of the Mandan Indian peoples.
 - c. They were greeted with the pomp and pageantry reserved for European royalty.

LESSON NINE

Charles Finney's Sermon at Utica (America's Second Great Awakening)

February 3, 1825

“Rediscovering the Power of Spiritual Renewal for Social Change”

Introduction

1. A Presbyterian Church in Utica, New York, was jammed for a Sunday morning service.
 - a. Theodore, Weld, an angry young campus leader of Hamilton College was tricked into coming to the meeting by his aunt.
 - b. Instead of the church's pastor, Rev. Aiken preaching, at the last minute Charles Finney, a visiting evangelist took his place.
 - c. “One sinner destroyeth much good,” Finney began, looking down from the pulpit directly into the eyes of Theodore Weld.
 - i. Weld was infuriated, but had an encounter all through the night with the Lord.
 - ii. Weld quit school, and became Finney's disciple.
2. Charles Finney was famous for his pointed sermons.
 - a. He was criticized by clergy and laity alike for his confrontational, almost slanderous approach to preaching.
 - b. Yet God used his direct, even abusive, style to stop people in their tracks just long enough to get them to listen.
3. Nation was expanding rapidly, from 5,305,937 people in 1803, to 31,443,322 in 1860.
4. Lifestyles and values were changing.
 - a. People were living in rapidly growing population centers and working in factories and office buildings instead of the farm.
 - b. With this growth, it was difficult, if not impossible, to maintain traditions.
 - i. Church attendance was no longer required by law.
 - ii. Shared moral values were no longer enforced by town marshals and civil magistrates.
 - iii. A new sense of freedom brought disorientation.
 - c. A confusing mix of religious and moral options faced society.
 - i. Atheists were lecturing against the Bible and Jesus' divinity.
 - ii. Deists and the transcendentalists were departing from the core of Christian faith without attacking it directly.
 - iii. The Unitarian and Universalist churches seemed cold and intellectual.
 - iv. The fervor and excitement of the Great Awakening of the Wesleys, George Whitefield, and Jonathan Edwards had become institutionalized in dry, dull, defensive denominational churches.
 - v. Estimated that in 1800 fewer than 7 percent of the people had any formal membership in a local church or denomination.
 - d. The president of Yale, Timothy Dwight, began to preach and teach revival at the close of the eighteenth century.

- i. Lyman Beecher and Nathaniel W. Taylor carried on the revival.
- ii. This nation's second Great Awakening really began to flourish under the preaching of Charles G. Finney.

Finney and the Second Great Awakening

1. Charles Grandison Finney was a sensitive, self-taught lawyer from Oneida County, New York.
 - a. Had a great spiritual encounter with the Lord Jesus Christ in his law office one winter night.
 - b. Made confessions and continued in an emotional state for much of the evening.
 - c. When he went to stir up a dying fire in the fireplace, God stirred up another kind of fire within him—he received the mighty baptism of the Holy Ghost—with waves of electricity going through and through him—in waves of liquid love.
2. Finney quit his law practice and immediately submitted himself to candidacy for the Presbyterian ministry.
 - a. Advisor suggested he enroll in Princeton, but Finney was impatient to begin his ministry.
 - b. Without formal theological training, he was ordained in 1824 and began a series of evangelistic tours God would use to launch the second Great Awakening.
 - c. Finney's enthusiasm for the gospel and his commitment to its power to change lives could not be contained.
3. Finney was direct, naming people in the audience, appealing to their reason, warning them against resisting the call of God in their lives, and kneeling to pray beside them, where they responded to his prayers with tears of repentance and shouts of joy.

The Second Great Awakening and Spiritual Change

1. The revival swept first through New England among Congregationalists, Presbyterians, Methodists, and especially the Baptists.
2. The revival moved down to the Mid-Atlantic states, into the South and out across the Appalachian Mountains to the frontier farms and settlements.
 - a. Tens of thousands of lives were changed.
 - b. The Baptists grew from 100 thousand members across the nation in 1800 to more than 800 thousand members at the mid-century mark.
 - c. Critics warned that Finney's emphasis on personal salvation would have only short-term effect on a handful of people; but the second Great Awakening brought massive and permanent spiritual changes to this country and the world.
3. The spirit of revival led to a growing concern on the part of other nations.
 - a. Individual churches began to organize small societies to sponsor mission work at home and abroad.
 - b. Local societies organized to form national organizations for world mission.
 - c. Other nondenominational societies were formed to distribute Bibles and tracts, to promote education and the Sunday school, and to organize nationwide charity and reform efforts.
 - i. The American Education Society was formed in 1815.

- ii. The American Bible Society was organized in 1816.
- iii. The American Sunday School Union and the American Tract Society followed in 1817 and 1825.

The Second Great Awakening and Social Change

1. In 1826 the American Society for the Promotion of Temperance was formed to help slow the alarming growth of alcoholism and drunkenness in the country.
 - a. The temperance movement, which led to the ill-fated experiment with constitutional prohibition in 1920, traces its origins in America to the Reverend Lyman Beecher's 1813 sermon, preached during one of his New England revival campaigns.
2. The American Peace Society was founded in 1828.
3. the American Anti-Slavery Society was formed in New England in 1831.

The Christian Abolitionists

1. Voices had been calling for the abolition of slavery in America for almost two hundred years, from the very first day in August 1619 when Africans were brought to Jamestown on a Dutch trading vessel.
 - a. 156 years passed before Benjamin Franklin and a handful of Quakers in Pennsylvania formed the first antislavery society on April 14, 1775.
 - b. America had 650 thousand slaves by then, 90 percent in southern states.
2. By the time of the Constitutional Convention in 1787, the debate over the institution of slavery was heating up between North and South.
 - a. In northern states, slavery was of minor economic importance.
 - b. Massachusetts had already emancipated its slaves.
 - c. Process of emancipation well on its way in New Hampshire, Connecticut, Rhode Island, and Pennsylvania.
3. The abolition of slavery in the Constitution would have ended all hopes of its ratification.
 - a. Thomas Jefferson warned: "the day is not distant when it [the nation] must bear and adopt [emancipation], or worse will follow...If, on the contrary, it is left to force itself on, human nature must shudder at the prospect held up."
 - b. The abolition of slavery was seen as a necessarily long, slow process by almost everyone in America until the second Great Awakening.
4. To Finney and other "new way" evangelical Christians at the heart of the nineteenth-century revival, slavery was a sin.
 - a. Finney preached against it without making it the primary issue that would divert from the work of converting souls.
 - b. Created excitement among the people.
 - c. Led to Harriet Beecher Stowe's *Uncle Tom's Cabin* and the ground swell of antislavery sentiment that rapidly led to Abraham Lincoln's Emancipation Proclamation and the end of slavery in the nation.

Harriet Beech Stowe

1. Harriet was born in 1811 to the Rev. Lyman Beecher, whose evangelistic preaching helped launch the second Great Awakening—his stand against alcoholism and drunkenness led to the founding of the American Temperance Union.
 - a. Harriet’s sister Catharine was the founder of the American Woman’s Educational Association, an organization active in establishing schools for girls throughout the Midwest.
 - b. Her brother, William Ward Beecher, was a controversial, evangelical preacher like his father.
2. When Lyman Beecher was appointed president of Lane Seminary in Cincinnati, Harriet moved to Ohio with her father.
 - a. She fell in love with a recently widowed theology professor, Calvin Stowe, whom she married in 1836.
 - b. In 1833, Harriet Stowe met Theodore Weld, a first-year theology student at Lane Seminary.
 - i. Weld had studied and traveled with Finney.
 - ii. In Weld, Harriet would experience the radical social commitment of that great revival.
 - c. With Finney, Weld studied the Old Testament stories of Israel liberated by God from Egyptian slavery.
 - i. They studied the life and teachings of Jesus who gave his life for the emancipation of all humanity.
 - ii. Weld, along with Finney, made the decision that slavery was sin; slavery could not be tolerated; abolition could not be a gradual process; must be attacked and overthrown through the power of God’s Holy Spirit in the believer’s life.
3. During Weld’s first year at Lane, he began the Lane Anti-Slavery Society.
 - a. Opened a night school for freed slaves on the campus.
 - i. Taught black adults and children to read and write.
 - ii. Held picnics on campus lawns for ex-slaves.
 - iii. Seen walking through town, black and white together.
 - b. The radical behavior of Weld scandalized certain powerful citizens of Cincinnati and members of the Lane Seminary Board of Trustees.
4. Lyman Beecher was an evangelical and an abolitionist.
 - a. He believed in gradual abolition; Weld’s tactics weren’t gradual.
 - b. Weld’s campus antislavery group had become a station on the underground railroad.
 - c. The seminary, its staff and students, its patrons, and the citizens of Cincinnati, entered into a debate over slavery that caught Harriet’s attention.
5. When Weld was not satisfied that Lane Seminary was moving quickly enough toward immediate and total abolition, he led an exodus of students, especially the members of the Lane Seminary Anti-Slavery Society, to newly formed Oberlin College.
6. Cincinnati’s proximity to Kentucky, gave Harriet access to firsthand knowledge of the slave system.
 - a. She collected hundreds of case histories of slaves, their mistreatment, their escapes, their recaptures, and their returns.
 - b. By 1850, she felt a divine call to begin writing down the stories about slavery, which were published in a weekly abolitionist journal.

- c. Eventually became a two-part novel titled *Uncle Tom's Cabin*.
 - i. She attacked slavery as a system, not men and women of the South, whom she felt were victimized by the system.
 - ii. She was convinced that the enemies of slavery were wrong to attack Southerners; wanted the attack to be directly on the system itself.
 - iii. Though she struggled to keep the debate about slavery from deteriorating into an ugly confrontation between people of equally good will, she failed.
 - iv. She became a target for men and women representing almost every side of the slavery issue.
 - d. *Uncle Tom's Cabin* sold more copies in those next few years than almost any other book up to that time in history.
 - e. The waves of antislavery sentiment created helped lead directly to the Civil War, Lincoln's Emancipation Proclamation, and the end of the institution of slavery in America.
7. The evangelical abolitionist Theodore Weld went on to become an agent for the American Anti-Slavery Society, preaching against slavery and organizing chapters throughout Ohio and the western portions of New York and Pennsylvania.
 - a. Led to training of agents like himself.
 - b. Organized a band of 70 and sent the forth with the message of the Great Awakening.
 - c. In 1835, just 225 Auxiliaries of the American Anti-Slavery Society were in the northern states; by 1838, 1,346; by 1840, 1,650, with a total of 130,000 to 170,000 members.
 - d. In 1837 and 1838, this group worked within evangelical Christian congregations to present antislavery petitions from more than 400 thousand Americans to Congress.
 8. Nearly two-thirds of the leaders in the abolitionist movement were pastors, deacons, and elders of evangelical church.
 9. The evangelical view of sin brought slavery to its knees.
 - a. That view came from preachers committed to the biblical world view of right and wrong, justice and injustice, sin and righteousness.
 - b. With forgiveness came the power and the call to fight sin wherever it held people enslaved; led to the overthrow of slavery and the emancipation of millions of black men, women, and children who were its innocent victims.

The Great Awakening and Women's Suffrage

1. To Finney, Weld, and their associates in the second Great Awakening, discrimination of every kind needed to be overthrown.
2. Most of the volunteers in the antislavery, pro-women's rights movement between 1830 and 1850 were Christian women.
 - a. As these Christian women stood to speak on behalf of the human rights of Negro slaves, they discovered they were opposed in speaking or acting in public on behalf of any cause.
 - b. Finney and Weld did not support this limited view of women's roles in society.
 - c. A good marriage and a strong family were responsibilities shared equally by husband and wife.

- d. To attack sin and stand against injustice is the responsibility of everyone, male and female.
3. In 1838, Angelina Grimke presented female antislavery petitions to the Massachusetts legislature and proclaimed women's equal rights as citizens.
 - a. She was a courageous and outspoken enemy of slavery and an effective and powerful champion of women's suffrage.
 - b. She and her sister, Sarah, published "letters on the Equality of the Sexes and the Condition of Women."
 - c. That same year, Angelina married Theodore Weld.
4. The Welds had great influence on Lucy Stone.
 - a. She was one of first women to enroll in Oberlin College (the first college to do so).
 - b. Oberlin offered separate curricula for men and women.
 - c. Stone insisted on taking all the courses at Oberlin.
 - d. She along with most women who spoke out suffered mistreatment at the hands of the organized church.
 - i. Ironic that the church that introduced women to the teachings of Jesus discriminated against them.
 - ii. As a result, many of these women felt anger and disappointment that the church did not live by the standards it taught.
5. These early women leaders were influenced by a Christian world view of justice and inequality.
6. In 1865, slavery was abolished forever with the 13th Amendment to the Constitution, stating: "Neither slavery no involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."
7. Finally, in 1920, the nineteenth amendment was added to the Constitution: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any States on account of sex."
8. Finney: "The time has come that Christians must vote for honest men and take consistent ground in politics or the Lord will curse them. God cannot sustain this free and blessed country which we love and pray for unless the church will take right ground. Politics are a part of religion in such a country as this, and Christians must do their duty to the country as a part of their duty to God."

LESSON TEN

The Civil War and Lincoln's Gettysburg Address

November 19, 1863

“Rediscovering the Source of Our Nation’s Unity”

1. On July 2, 1863, Union forces under the command of General George G. Meade were attacked at Cemetery Ridge by the forces of General George E. Pickett’s division of the First Confederate Army.
 - a. Confederates lost 20,000 men.
 - b. Union Army lost 23,000
2. Ceremony at Gettysburg.
 - a. Edward Everett spoke for 2 hours and held the audience’s attention.
 - b. President Lincoln spoke a very short time in his address.

“Fourscore and seven years ago, our father brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation—or any nation, so conceived and so dedicated—can long endure.

We are met on a great battle field of that war. We are met to dedicate a portion of it as the final resting place of those who have given their lives that that nation might live.

It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow, this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our [poor] power to add or to detract.

The world will very little note nor long remember what we say here; but it can never forget what they did here.

It is for us, the living, rather, to be dedicated, here, to the unfinished work that they have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.”

3. Lincoln was not a popular president.
 - a. On November 6, 1860, 4,682,069 males went to the polls; only 1,866,452 voted for him.
 - b. He won the electoral vote 180 to 123.
 - c. Six weeks later, South Carolina seceded from the union.
 - d. By February 4, 1861, six more states joined with South Carolina to form a provisional Confederate Congress; selected Jefferson Davis the first president of the Confederacy.
 - e. Three weeks later, March 4, Lincoln was inaugurated.

4. Lincoln's promised to hold, occupy, and possess the property and places belonging to the Government.
5. Lincoln expressed hope that "intelligence, patriotism, Christianity, and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust in the best way all our present difficulty."
6. Concluded: "We are not enemies, but friends. We must not be enemies."
7. Four weeks after Lincoln's moving inaugural appeal, on April 12, 1861, the Civil War began with a Confederate attack on Fort Sumter in Charleston Harbor.
 - a. Three days later, President Lincoln issued a proclamation calling up seventy-five thousand militia from non-seceding states.
 - b. Kentucky, North Carolina, Missouri, and Tennessee refused to comply.
 - c. On April 19, Lincoln announced that all southern ports would be closed and blockaded by the Navy; two weeks later he called for sixty thousand volunteers to join the Union forces.

The Real Issue Behind the Civil War

1. The issue of slavery.
 - a. Lincoln believed there was a broader issue—what liberty means and who should have it.
 - b. Lincoln was never an abolitionist.
 - i. He promised from the beginning not to interfere with slavery in the southern states.
 - ii. Promised to keep all his constitutional obligations, including the return of fugitive slaves.
 - iii. "I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so."
 - c. In 1862, Lincoln responded to Horace Greeley: "My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that."
2. The issue of States' Rights.
 - a. Southern states felt they should be able to decide on the issue of slavery as well as any other issue not granted to the federal government;
 - b. Lincoln believed as strongly in states' rights as any president before or after him. In his first inaugural address: "The right of each State to order and control its own domestic institutions according to its own judgment exclusively, is essential to that balance of power on which the perfection and endurance of our political fabric depend, and we denounce the lawless invasion by armed force of the soil of an State or Territory, no matter under what pretext, as among the gravest of crimes."

The Declaration of Independence and the Civil War

1. The real issue: “Fourscore and seven years ago, our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.”
 - a. Quoted the reasons for forefathers to declare their liberty and go to war to win it.
 - b. “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.”
2. To secure these rights, Governments were instituted among Men.
3. Lincoln’s task was to secure these rights for all the people.
4. In debate with Douglas in 1857:
 - a. Lincoln stated that men were equal in all aspects: only in life, liberty, and pursuit of happiness.
 - b. Did not mean to assert that all men were enjoying that equality; nor that they were about to confer it immediately upon them.
 - c. The right was declared so that the enforcement of it might follow as fast as circumstances should permit.
5. These rights are the gift of God.
 - a. For Lincoln, slavery was the withholding of certain God’ given rights from more than 4 million black people in America.
 - b. Lincoln had inherited the task of “securing those rights” for all men.
 - c. Response to Kansas and Nebraska Act (that people could determine whether they would have slaves or not.
 - i. Lincoln believed that what God had endowed to all men was not an issue that could be settled by an election, even by a democratic majority vote.
 - ii. The states were free to decide about most important issues, but not about a person’s basic equality or his right to life, liberty, and the pursuit of happiness.
 - d. Lincoln also recognized that sometimes the act of granting those natural rights needed to be delayed until a more appropriate time to avoid an even larger catastrophe.
6. Lincoln wrote to his friend, Alexander H. Stephens, who would soon be appointed Vice President of the Confederacy: “Do the people of the South really entertain fears that a Republican administration would, directly or indirectly, interfere with their slaves or with them, about their slaves? If they do, I wish to assure you, as once a friend, and still, I hope, not an enemy, that there is no cause for such fears.”
7. Lincoln was unalterably opposed to expanding the institution of slavery into any new states or territories.
8. The war was a test, not of slavery or of states’ rights, but a test of the nation’s commitment to the wider definition of liberty best expressed in the Declaration of Independence and held up by the vision and a hope that one day they would be enjoyed by people everywhere.

Lincoln’s Words about Liberty

1. From a Letter to Joshua F. Speed (August 24, 1855). (p. 155)
2. From a Speech at Edwardsville, Illinois (September 11, 1858) (p. 156)
3. From a letter to H.L. Pierce and others (April 6, 1859) (p 156)
4. From a Speech at Independence Hall, Philadelphia (February 22, 1861) (p. 156)
5. From a Message to Congress in Special Session (July 4, 1861) (p. 157)

6. From Second Annual Message to Congress (December 1, 1862) (p. 157)
7. From Second Inaugural Address (March 4, 1865) (p. 157)
8. Address to an Indiana Regiment (March 17, 1865) (p. 158).

Conclusion

1. The Civil War ended on April 9, 1865.
 - a. Four terrible years where cities, farms, factories, communication and transportation systems, schools, homes, and churches from Pennsylvania to Louisiana lay in ruin.
 - b. The South had spent more than \$1.5 billion.
 - c. North spent \$3.25 billion.
 - d. Estimate grew to more than \$10 billion total after pensions, interest on the federal debt, and property losses had been added.
2. The real price was in broken, bloodied bodies.
 - a. Union lost 359 thousand soldiers.
 - b. Confederacy lost 258 thousand.
 - c. Hundreds of thousands were wounded.
 - d. Millions of American families were damaged or destroyed by the war.
3. On the evening of April 14, 1865, just five days after the war ended, Lincoln was assassinated by John Wilkes Booth.
4. The Gettysburg Address will stand for all time as the most eloquent statement of the nation's most eloquent president.

LESSON ELEVEN

Statue of Liberty Dedicated

October 28, 1886

“Rediscovering the Diversity of Our Heritage”

Introduction

1. Dedication celebration at Madison Square Park
 - a. Grover Cleveland was host to Frederic Auguste Bartholdi, the man who designed and created the Statue of Liberty.
 - b. Ferdinand de Lesseps, the engineer-dreamer behind the Suez canal, and later, the Panama Canal.
2. Not one woman was invited to participate in the ceremony; a group of women rented a fast boat and darted by waving flags and shouting friendly protests to the male dignitaries.

Restoring the Spirit of Liberty

1. During the last decades of the nineteenth century, the northern states and eventually even the South began to experience a time of growth and prosperity.
 - a. At the end of the Civil War, inventors and manufacturers turned their creativity and expertise toward the production of peacetime consumer goods.
 - b. The nation moved from an agricultural to an industrial economy.
2. Improved communication and transportation.
 - a. In 1868, C.L. Sholes’s first type writer.
 - b. 1876, Alexander Graham Bell spoke first words into telephone.
 - c. In 1877, Thomas Edison recorded and reproduced sounds on his phonograph.
 - d. In 1879, George Selden patented the first gasoline carriage.
 - e. In 1882, Edison’s first electric power plant began operation in New York City.
 - f. In 1896, Langley’s airplane made its first experimental flight.
 - g. In 1901, Orville and Wilbur Wright flew their airplane at Kitty Hawk, N.C.

Why Did Immigrants Come?

1. Immigrants to U.S. from more than one hundred nations.
 - a. In the United States, more liberty has been realized for more people than in any other nation or at any other time in history.
 - b. We have built a nation on the claim that life, liberty, and the pursuit of happiness are God-given rights of all people everywhere.
 - c. This nation offered the world the greatest hope for freedom.
2. Our forefathers believed that the nation was ennobled and enriched by those who migrated here.

- a. From the beginning, our leaders saw America as a place of refuge to which the world's oppressed could flee.
- b. "Shall we refuse to the unhappy fugitives from distress that hospitality which the savages of the wilderness extended to our fathers arriving in this land? Shall oppressed humanity find no asylum on this globe?"

"Give Me Your Tired, Your Poor..."

1. At the beginning of the nineteenth century, immigration to the United States had almost completely stopped.
 - a. In 1807, Congress prohibited any further importation of Africans for the purpose of slavery.
 - b. The War of 1812 temporarily closed down the migration of Europeans to these shores.
2. With the Treaty of Ghent, the first nineteenth-century wave of immigration to North America began.
 - a. 152 thousand primarily from England and Ireland.
 - b. Between 1830 and 1840, more than 599 thousand people, primarily from England, Ireland, Germany, and Scandinavia.
 - c. During the next decade, the rate of immigration increased 300 percent.
 - i. 1,713,000 made journey, with a large increase in numbers from northern and central Europe.
 - ii. For the next thirty years, more than 2.5 million people immigrated every decade from England, northern and southern Europe, and Scandinavia.
 - d. Between 1880 and 1890, more than 5 million came to the U.S. with the largest number from southern Europe.
 - e. During the first decade of the twentieth century almost 9 million immigrants arrived.
 - f. All told, between 1820 and 1984, 51,950,000 people immigrated legally to America.
3. From the beginning of our nation's history, more than 5 million Protestants came from England.
 - a. Pilgrims, Puritans, Anglicans, Quakers, Presbyterians, and Methodists.
 - b. An almost equal number of Catholics came from Ireland seeking religious freedom.
 - c. In the 1840s and 50s, to escape the suffering produced by the disastrous Irish potato famine.
4. Approximately 7 million Germans migrated here to escape the tyranny of kings and chancellors and eventually of Adolph Hitler's Third Reich.
5. 3.5 million Russians fled the despotism of the czars and of the Communist elite.
6. Almost a million French immigrants came out of their own bloody revolution, plagues, poverty, and religious persecution.
7. Half a million men and women immigrated from the turmoil and poverty of Poland.
8. More than 4 million people fled the tyranny of the Austria-Hungary Empire.
9. From Rumania another 200 thousand.
10. 5 million Italians; same number from the Scandinavian countries.
11. Approximately half a million Chinese and half a million Japanese.
12. More than 60 million immigrants have come to America fleeing oppression and revolution.
 - a. Seeking religious and political freedom.

- b. Came to plant farms and build houses.
 - c. Came seeking life, liberty, and the pursuit of happiness.
13. These immigrants have enriched our nation.
- a. Helped provide the skilled and unskilled labor needed to maintain our economy.
 - b. Fought and died for America in two world wars, in Korea, and in Vietnam.
 - c. Brought new richness to the culture, language, and folklore of America.
 - d. Immigrants have proved to be industrious, loyal, and hardworking.
 - e. From their ranks have come great scientists, doctors, politicians, clergy, artists, and inventors.
14. The Statue of Liberty became a symbol to all the world of this nation and her commitment to freedom.