

Creation Revelation



God is in the details

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Thy word is true from the beginning: and every one
of thy righteous judgments endureth forever.

Psalm 119:160

R2

America's Christian History

The same week that Congress submitted the Establishment Clause as part of the Bill of Rights for ratification by the States, it enacted legislation providing for paid chaplains in the House and Senate. Justice Scalia, dissenting, McCreary County Kentucky v. ACLU of Kentucky, 27 June 2005

Those who wrote the Constitution believed that morality was essential to the well-being of society and that encouragement of religion was the best way to foster morality. The “fact that the Founding Fathers believed devotedly that there was a God and that the unalienable rights of man were rooted in Him is clearly evidenced in their writings, from the Mayflower Compact to the Constitution itself.” Justice Scalia, dissenting, citing School District of Abington Township v. Schempp (1963) in McCreary County Kentucky v. ACLU of Kentucky, 27 June 2005

With all this reality... staring it in the face, how can the Court *possibly* assert that “The First Amendment mandates governmental neutrality between... religion and politics,”... and that “[m]anifesting a purpose to favor... adherence to religion... is unconstitutional? Who says so? Surely not the words of the Constitution. Surely not the history and traditions that reflect our society’s constant understanding of those words. Surely not even the current sense of our society.... Justice Scalia, dissenting, McCreary County Kentucky v. ACLU of Kentucky, 27 June 2005

On 11 December 2004, Mr. Mike Mayo of Calvary Chapel Pearl Harbor presented an outstanding seminar regarding America's Christian History. The article that follows is, by permission, based on the outline and key ideas of that seminar.

THE NEW MINDSET

Today, we are constantly faced with those that would rewrite our history to expunge any vestiges of a Christian foundation. As this newsletter was nearly complete, a battle was settled in the Supreme Court in favor of those that wish to pull out our Christian roots. This battle was whether or not the Ten Commandments could be displayed in public view. Recently, we have seen battles

waged over our motto, “In God We Trust,” as found on our coins. Over the last few years, we have succeeded, without too much public outcry or notice, in changing the names of our school holidays to winter and spring breaks, so that we won't need to utter the offensive words, Christmas or Easter. “Happy holidays” has replaced the traditional “Merry Christmas”, lest we offend. We choose our Christmas cards with the same thought in mind – “Let's tone it down so that we won't embarrass ourselves by appearing to be rabid Christians.” But, it was not always this way.

Not too many years ago, in the lifetime of many today, if you wanted eggs on Sunday, you needed to borrow them from your neighbor. The stores did not open on Sunday. We also did not have the distraction of the NFL bombarding our non-

existent television sets to give us an excuse to avoid Sunday worship. In the memory of the current older generation, besides attending Sunday worship services, Sunday was truly a day of rest, and an opportunity for Sunday drives to visit friends or relatives across town.

Those days were somewhat naïve times as well. News was not as instant or diverse as it is today. We tended to trust our leaders and our media. Our homes and cars could remain unlocked. It was behind the scenes, that our public schools were involved in the new progressive education, and our children were being subtly taught the new religion of secular humanism that had first invaded the halls of higher learning.

Gradually a new mindset crept over the nation, as one worldview was substituted for another. This new mindset, or worldview, proclaimed that there are no absolutes, and that everything, including morals and ethics was relative to the times in which we live. We embraced a whole new set of values, which echoed the phrase "God is dead." This present generation, thoroughly indoctrinated in this new worldview, and sporting a new morality, avoids anything religious, in particular church attendance. The Bible is considered a boring old book on a dusty shelf. And, our parent's, or more likely today, our grandparent's religion is old fashioned and irrelevant. There are no absolutes, and ethic is situational. This, unfortunately, has been the goal of a focused group acting behind the scenes for many years; a group of influential leaders and educators such as those that signed the original *Humanist Manifesto I* in 1933. It is those same leaders and educators that have the greatest say in the type of education that our children receive in the public school systems of this country.

Even as humanistic ideas were raging across Europe during the time of our founders, the older mindset of the Founding Fathers, though far from perfect, was Christian. They brought their Christian beliefs to the table at the founding of their new nation. The ideology of the new "Republic" and its people was Christian to the core.

THE OLDER MINDSET

In order to understand the mindset of the founding of the United States, it is essential to understand the mindset of the Catholic Church, which can be concisely seen in the action the pope took against Queen Elizabeth I. In contrast to Catholic Queen Mary, Elizabeth had taken steps to maintain and solidify the protestant Church of England against the orders of the pope. Because of

this, Pope Pius V issued a Papal Bull against Elizabeth in 1570.¹

In the opening statement of his Bull, Pope Pius V's wording indicates that he considers that he is living in the Millennium of Revelation 20, an amillennial view. Modern Augustinian amillennialism is the view that there is no 1000 years Millennium following a literal 7-year tribulation. With this view, the book of Revelation is not considered literal future prophecy. Those adhering to this position may spiritualize Revelation, and/or consider its prophetic content to have been fulfilled during the first few centuries of the Christian era. Because of this belief, the pope considers himself to be ruling in the Millennium present, in the place of Christ, with a rod of iron, and with the authority of Christ.²

Causes of the Reformation

In the year 1500, a wind of change was blowing across Europe. A larger more dynamic world was opening up, requiring a new worldview suitable to the expanding horizons. Just eight years prior, in 1492, Columbus had reached the shores of what was soon to be seen as a new continent, fueling the desire to reach out for riches unimaginable, and eventually, freedom from oppression. The heavy oppressive burden of the Catholic Church weighed heavy on the poor and middle classes of Europe.³

Political changes were taking place. The medieval universal state ruled by a powerful religious ruler was giving way to powerful nation-states, whose rulers were opposed to interference by the pope. The medieval feudal system was being replaced by centralized nation-states. In order to keep order between the individual states, the concept of maintaining a "balance of power" was necessary.⁴

During this time, because of the many new industrial opportunities, it was now possible for the serf to rise to ever-higher levels in society, forming a strong middle class. The new middle-class merchant, as a leader in society, was replacing the feudal noble. This new middle class would be among the strongest supporters of the emerging Reformation.⁵

Largely due to the expanding horizons, Europe was also immersed in a rebirth of culture, the Renaissance. This promoted a humanistic flurry of self-expression in art and learning. The Renaissance was largely confined to the small upper class, but its ideas would gradually filter down to the rest of society. Secularism was taking hold in the newly awakened minds of medieval Europe. The

Renaissance humanism replaced the concept of God as sovereign with the concept that man was the measure of all things. The Renaissance produced two types of humanism, secular and religious. The religious humanists began to study the Bible in the original tongues, discovering the differences between the New Testament church and the medieval Roman Catholic Church. The expanding medieval mind and the rising national consciousness of the emerging middle class, especially those of nations outside the old boundaries of the old Roman Empire, would eventually “strengthen the movement that was eventually to break forth as the Protestant Reformation and to bring to an end the dominance of the papacy.” Resentment of papal land ownership, sovereignty in church appointments, judicial authority over church clerics, and heavy church taxes alienated the people and their rulers from the tyranny of the Roman church. It was the issue of papal authority, particularly regarding the right to divorce, crossing national boundaries that erupted in the split between Henry VIII, Elizabeth’s father, and the pope.⁶

As the secularism of the Renaissance settled in the mindset of Europe, corruption infected the church as well. Offices and indulgences (freedom from temporal penalty for sin, either in this life or purgatory) could be had for the right price, and the needs of the people were sacrificed for the gross excess of the church hierarchy.⁷

Finally, a theological struggle was taking place between the theologies of Thomas Aquinas and Augustine. Aquinas believed that man’s will was not totally corrupted, and could be saved by grace through the sacraments of the church. Augustine believed that man’s will was totally depraved and that man could do nothing to save himself. Augustine believed essentially in justification by faith in what Christ had done. Through their study of Scriptures, the Reformers took the position of justification by faith.⁸ Justification by faith (sola fide) and Scripture alone (sola Scriptura),

not papal authority, as final authority, was the position taken by a young German monk, Martin Luther.⁹

Martin Luther

The stage was set for the emergence of a leader to counter the oppression and excesses. That leader was Martin Luther (1483-1546). Luther would be the first of the reformers to oppose the Catholic Church. Luther began the Reformation, on 31 October 1517, by nailing ninety-five theses, against the abuse of indulgences, to the door of Wittenberg Church in Germany.¹⁰ Luther directly challenged the theology of indulgences. Luther argued that “indulgences cannot remove guilt, do not apply to purgatory, and are harmful because they induce a false sense of security in the donor.” It was this spark that ignited the Reformation.¹¹

Luther was the first to translate the Bible in the language of the people (German). He produced the New Testament in 1522, and the Old Testament by 1534.¹² The common man could now judge the truth for himself.

The Reformation

Out of the Renaissance came the study of the Scripture in the earliest manuscripts. This led to the exposure of much of the corruption in the institutional church. The Protestant Reformation was a product of the Renaissance, but rejected its inherent humanism. Not all of the humanism of the Renaissance was anti-Christian, or even anti-God, as secular humanism is today. Humanism at that time meant the emphasis on

the human rather than on the sacred or divine. Humanist of that day would be regarded today as “worldly”, perhaps “worldly” or “carnal” Christians.¹³

Luther voiced opposition to the corruptions of his day. Out of Luther’s actions came various Protestant churches. Each of these churches varied in the degree that they departed from the Catholic Church, but all accepted the Bible as final authority, and all completely rejected the hierarchical



Martin Luther

sacramental system of the Catholic Church (The Catholic Church maintained that saving grace was imparted through frequent participation in the sacraments).¹⁴ Many churches, however, continued some of the features of the Catholic Church, such as a hierarchical (Episcopal) form of church government and infant baptism. Luther's actions emboldened a new group of leaders, known as the Reformers, who defined and refined the Protestant Reformation.

More importantly for governments was that, as the Protestant Reformation gained support, it broke the ties with the Roman church and opened the way for the formation of nation-states. With the power of the pope broken, the rulers of nations became absolute monarchies. The restraining power of churches over monarchs ended.¹⁵

The Reformers

John Calvin (1509-1564) trained as a lawyer in Paris. He is considered the father of reformed theology. He stressed the absolute sovereignty of God, and that God's purpose was impregnable.¹⁶

Calvin's view of the sovereignty of God led to a radical view of the state. Luther considered the state supreme, even in matters of how and where the gospel would be preached. Calvin taught that "no man-whether pope or king-has any claim to absolute power... he did encourage the growth of representative assemblies and stressed their right to resist the tyranny of monarchs. Calvinist resistance to the exercise of arbitrary power by monarchs was a key factor in the development of modern constitutional governments."¹⁷

Huldreich Zwingli (1484-1531), in 1519, took up the Reformation cause by preaching and explaining the Scriptures from his pulpit in Zurich. His sermons led Conrad Grebel (1498-1526) and Felix Manz, both learned men of Zurich, to see the differences between the apostolic and the modern church of their day. The modern church was a "state church" that demanded all become baptized members from infancy. Grebel and Manz saw that the true church was one that was free from the state, filled with true disciples. In 1524, Grebel refused to have his newborn son baptized. Others followed his example. Without support of the city fathers, Zwingli would have no part in this rebellion. The City Council of Zurich, in 1525, then ordered all parents to have their children baptized within the week, or face



Henry VIII

banishment from Zurich. This rebellion resulted in the birth of the first church free of state ties, the Anabaptist. Persecutions and martyrdom of Anabaptists followed.¹⁸

Zwingli involved himself in a movement away from the authority of the Roman church that resulted in war and his death at the battle of Cappel in 1531. Zwingli had challenged unscriptural practices of the Catholic Church and emphasized salvation by faith, the authority of the Bible, the headship of Christ, and the right of clerical marriage.¹⁹

Henry VIII (1491-1547) broke with Rome over the issue of whether divorce was a national or an international matter. Henry sought to divorce his wife, Catherine, and to marry Anne Boleyn, because he thought he needed a male heir to succeed him. The Catholic Church opposed this. Henry's dictatorial powers over the English Parliament allowed him to successfully separate the Church of England from the papacy. By this action, the Church of England became the national church of England. The Church of England, with the monarch as the head, made many reforms, but maintained much of the vestiges of the Catholic Church, including the Episcopal form of church government.²⁰ This gave rise to dispute with the Puritans.

The Puritans

About 1560, the Puritans were members of the Church of England who became weary of the "rags of popery" within the church. There were several splinter groups with differing ideas, but we will focus on the group that eventually found its way to America aboard the *Mayflower* (1620).²¹

The Puritans grew out of the desire to cast out the vestiges of Romanism within the church. They sought to "purify" the Anglican (Church of England) Church from these vestiges, and to change the form of government to Presbyterian or Congregational. This proved to be important for America. Unlike Spain and France, England sent religious dissidents to America. The Puritans were Calvinist-separatists. The Puritans wanted no government involvement with the church. That is, they wanted no state established church. Instead of the state or the pope, they "believed that the people, under God, were the source of sovereignty in the church." The Puritans became the New England Congregationalists.²²

Congregational Form of Government

Congregationalists contended that each congregation had the right “to choose its own pastor, determine its policies, and manage its own affairs.” Congregationalists believe that “believers were to be united to Christ and to one another by a voluntary covenant, that officers were to be chosen by members, and that no congregation was to have authority over another.” At Plymouth Massachusetts Colony, the Mayflower Puritans applied the covenant idea to political life by entering into the *Mayflower Compact* prior to landing at Plymouth. Thus the Congregationalist idea became, not only their church government, but also, their form of political government.²³

These Pilgrims “built Congregationalism or Puritanism into the fabric of their lives.” They came to the colonies “out of reasons of faith... for the proper organization of the local church... for the full explication of Calvinist doctrines, and for the instilling of the proper habits of piety.” Their intent was religious freedom and a pure church that through its example would transform even the Church of England. They never intended to create a society open to peoples of other religious persuasions. They believed that their success would make that unnecessary, that those of other persuasions would soon reform because of their example.²⁴

Presbyterian Form of Government

Presbyterianism is a form of church government that is a combination of episcopacy (government by bishops) and Congregationalism (government by local congregation). The idea was to return to the New Testament practice of appointing elders. Under this form, rule is by assemblies of elders arranged in a hierarchy – a representative form of government. Presbyterianism adheres to the principles of Calvinism and forms the main branch of the Reformed churches.²⁵

Radical Reformers

The previously noted Felix Manz became the first Anabaptist martyr on 5 January 1527 when he was drowned by Zurich authorities in the Limmat River for rebaptizing ceremonies (in opposition to infant baptism) conducted in his house in January 1525.²⁶

As a result of the Manz baptisms, the newly baptized men formed the first Anabaptist congregation in late January 1525.²⁷ Because of severe persecutions, many scattered to neighboring regions, including Germany. Wherever they settled

they were persecuted, declared heretics, and martyred for their simple faith. In 1527 at Schleithem, on the Swiss-German border, the Anabaptists met in the first “synod” of the Protestant Reformation. They were to form what would become the basis for present day fundamentalists. Michael Sattler (1495-1527), a former Benedictine Monk, was the leading figure. Sattler, four months later, was burned at the stake, followed by the drowning of his wife, Margaretha, two days after that.²⁸

The simple beliefs that led to these martyrs were the desire to return to first-century church form and beliefs, absolute literal interpretation of Scripture, separation of church and state (no national establishment of churches), and rejection of infant baptism.²⁹ Both Catholic and Reformed Churches persecuted the Anabaptists.³⁰ Out of this movement came the Amish, Mennonites, and Baptists.³¹

Baptists

In schisms in 1633 and 1638, Congregationalist Calvinists adopted Anabaptist beliefs and become Baptist. They adhered to the idea that the church is independent from the government. Like the Radical Reformers, they adopted the Congregationalist form instead of the Episcopal form of church structure, exhibiting a preference for the democratic form of government. It is this group that led to the American Baptist movement.³²

AMERICAN GOVERNMENT

The Puritans of the Congregationalist churches organized their churches on a democratic basis because they desired to copy the organization of the first-century churches of Corinth and Philippi.³³

The mission of the Puritans was to establish a community “where they could put their ideals into practice... an experiment in Christian living.”³⁴

By 1644, Massachusetts Bay had formed “something approaching a modern state government.” “The form that this colonial government took... became the standard American pattern.” This pattern was one of elected representatives responsible to the people, with an assembly divided into two houses. Safeguards built into their government were the same principles later incorporated into the *Bill of Rights* by our Founding Fathers.³⁵ Other colonies adopted similar forms of government.³⁶

When the Puritans settled America, they entered into a covenant relationship with God to do His will, and with each other. Understanding the

doctrine of this covenant is essential to understanding the Puritan mission, and the meaning of a constitution in America. The idea is that of the people binding themselves with God and each other. According to Clarence B. Carson in his *A Basic History of the United States*, "There are overtones of this doctrine [the doctrine of contract with God to do His will, and with each other] in such great documents as the Mayflower Compact, and the Fundamental Orders of Connecticut, the charters issued by kings, and the United States Constitution."³⁷

Essentially, the Founding Fathers formed a government based on the government of their predominant churches, the Congregationalist and Presbyterian forms of government. The first two amendments are evidence of this. The First Amendment speaks of Freedom of Religion. Remember that the Puritans were in opposition to the state Church of England. They wanted no government interference in their religious system. However closely you read this Amendment, there is to be found no reference to protecting the State against religion. The idea was that there would be no establishment of a state church. This current twisting of meaning can only be found in the minds of our secular, anti-Christian, establishment educators, judges, and legislators.

The Second Amendment assures that we have the right to bear arms. Each individual has a right to keep and bear arms. Separately, a well-regulated militia was permitted to be maintained by the individual States. The right for individuals to keep and bear arms made it possible to take back their country in case of tyranny. It was the same right to bear arms that made it possible to overthrow the tyranny of the English monarch.

Denominational Attitudes Toward The War of Independence

Jonas Clarke, a minister of the (Puritan) Congregational church in Lexington,

Massachusetts, housed Samuel Adams and John Hancock on the evening of 18 April, 1775. This was the night of Paul Revere's famous ride. This Christian connection in America's history has been expunged from our history books, and never taught to our children. The house still stands, but the history books do not mention the part played by its owner, a Christian minister.

Jonas Clarke used his sermons to garner support for resistance to British tyranny, and he helped assemble villagers in the fight for freedom. Many ministers of the church were at the forefront in encouraging the struggle for freedom as well as shedding their blood on the front lines of battle. A modern portrayal of this fact can be seen in Mel Gibson's film, *The Patriot*.

For all intents and purposes, the history books indicate that the war was fought strictly over unfair taxes, but this is not the complete picture. This is tantamount to future history books saying that the Iraq war was fought over oil, while making no reference to the twin towers, terrorists, or Islamic fundamentalism. Ironically, today that is the stand of many that are opposed to the Iraq war.

Causes of the Revolution were manifold.

Taxes were only a part of the reason. Blockades of cities to enforce the king's will and commandeering private homes for the quartering of troops were other causes, but, the basic cause was one of power – who would have authority over the details and direction of the emerging nation?³⁸

Faith of the Founding Fathers

America was founded as a Christian nation; of this there can be no doubt. To those that insist that the Founding Fathers were deists can be shown various writings of these same Fathers that show their commitment to the Christian faith and principles. Certainly there were some deists in the bunch, but the vast majority of the Fathers were Christian to the core.

Washington wrote of the



George Washington

necessity of the “blessings and protection of Heaven,” and of his troops as being “Christian Soldier[s] defending the dearest Rights and Liberties of his country.” (General Orders – 9 July 1776)

One cannot but look at the “red map” of the 2004 US presidential election without realizing, despite the protests of the Democrats and liberal media, that fundamentalist Christian America re-elected George W. Bush. Except for the populated urban areas, rural America voted overwhelmingly Republican, spurning the liberal ideology of the Democrats. The prevailing issue was traditional values and morality. Rural America perceived that the values of the Republicans resonated more closely with theirs.

Likewise, if you study a map of the Christian settlement of the American Colonies, with their corresponding church denominational influence, you will have little doubt that the fundamentalist protestant Christian church was the overriding factor, in the desire for Freedom, Liberty, and Self-government.

The Founding Fathers would soon select their form of self-government that would be similar to the form of government that brought them liberty within their reformed protestant churches; a form of government that the Founding Fathers were altogether familiar with.

The Faith of George Washington

Consider how far this nation has strayed in its attempts to remove all vestiges of Christianity from its way of life, government, and country. In our consideration, we should reflect on these guiding words of our first president, George Washington, to his troops at Valley Forge, on 2 May 1778:

While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion.

To the distinguished character of Patriot, it should be our highest Glory to laud the more distinguished Character of Christian.

The signal instances of Providential

*goodness which we have experienced and which have now almost crowned our labors with complete success demand from us in a peculiar manner the warmest returns of gratitude and piety to the Supreme Author of all good.*³⁹

Other statements of Washington indicated his dedication to God and the perilous direction that secularists are leading this nation:

*It is impossible to rightly govern the world without God and the Bible.*⁴⁰

In Washington’s Farewell Speech on 19 September 1796, he made these statements:

*Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports.*⁴¹

And let us with caution indulge the supposition, that morality can be maintained without

*religion.*⁴²

*Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.*⁴³

Henry Knox, one of Washington’s generals (while in defense of New York in 1776) revealed, in a letter to his wife, these words attesting to his faith, and that of his troops.

*I generally rise with or a little before the sun and immediately, with part of the regiment attend prayers, sing a psalm or read a chapter [of the Bible].*⁴⁴

Chief Justice John Marshall said this about Washington:

*Without making ostentatious professions of religion, he was a sincere believer in the Christian faith, and a truly devout man.*⁴⁵



John Adams

Even the English recognized the closeness of which the values of this nation were tied to the God of the Bible. In a letter from English General Grant to General Clinton, after the first battle on Long Island at New York, Grant said this: *If a good bleeding can bring those Bible-faced Yankees to their senses, the fever of independency should soon abate.*⁴⁶

Finally, to those that claim that the Founding Fathers were deists, consider John Adam's response to the deist, Thomas Paine: The Christian religion is above all the Religions that ever prevailed or existed in ancient or modern times, the religion of Wisdom, Virtue, Equity, and Humanity. Let the Blackguard Paine say what he will; it is Resignation to God, it is goodness itself to Man.⁴⁷ John Adams "was both a devout Christian and an independent thinker... not a man of the world."⁴⁸ Thomas Jefferson, loudly proclaimed as a deist by secularists, said this in his defense, on 21 April 1803, in a letter to Dr. Benjamin Rush:

*My views...are the result of a life of inquiry and reflection, and very different from the anti-christian system imputed to me by those who know nothing of my opinions. To the corruptions of Christianity I am, indeed, opposed; but not to the genuine precepts of Jesus himself. I am a Christian in the only sense in which he wished any one to be; sincerely attached to his doctrines in preference to all others...*⁴⁹ AΩ

¹ Earle E. Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, Grand Rapids, MI: Academie Books, 1954, 1981, pp. 332, 333.

² John F. Walvoord, THE FINAL DRAMA, 14 Keys to Understanding the Prophetic Scriptures, Grand Rapids, MI: Kregel Publications, 1993, pp. 16, 17.

³ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 273, 274.

⁴ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, p. 274.

⁵ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 274, 275.

⁶ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 259, 260, 275, 278, 279.

⁷ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 281, 282.

⁸ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 281, 282.

⁹ Bruce L. Shelley, CHURCH HISTORY IN PLAIN LANGUAGE, Nashville, TN: Thomas Nelson Publishers, 1982, 2nd edition - 1995, p. 241. Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 289, 290.

¹⁰ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, p. 283.

¹¹ Shelley, CHURCH HISTORY IN PLAIN LANGUAGE, pp. 240, 241.

¹² Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, p. 293.

¹³ Clarence B. Carson, A BASIC HISTORY OF THE UNITED STATES. VOLUME 1. The Colonial Experience, 1607-1774, Wadley, AL: American Textbook Committee,

1983, pp. 25-28.

¹⁴ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, p. 283.

¹⁵ Carson, A BASIC HISTORY OF THE UNITED STATES. VOLUME 1. The Colonial Experience, 1607-1774, p. 33.

¹⁶ Shelley, CHURCH HISTORY IN PLAIN LANGUAGE, pp. 257, 258.

¹⁷ Shelley, CHURCH HISTORY IN PLAIN LANGUAGE, p. 261.

¹⁸ Shelley, CHURCH HISTORY IN PLAIN LANGUAGE, pp. 249 - 251. Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 301, 305.

¹⁹ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 302, 303.

²⁰ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 277, 279, 328-331, 335.

²¹ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 335-338.

²² Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 335, 336, 360. Edwin Gaustad & Leigh Schmidt, THE RELIGIOUS HISTORY OF AMERICA. The Heart of the American Story from Colonial Times to Today, New York, NY: HarperCollins Publishers, Inc., 2002, HarperSanFrancisco, Published 2004, Revised Edition, p. 54. Carson, A BASIC HISTORY OF THE UNITED STATES. VOLUME 1. The Colonial Experience, 1607-1774, p. 71.

²³ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 336-338.

²⁴ Gaustad & Schmidt, THE RELIGIOUS HISTORY OF AMERICA. The Heart of the American Story from Colonial Times to Today, p. 54.

²⁵ Presbyterianism, COLUMBIA ENCYCLOPEDIA, Sixth edition, 2001.

²⁶ Shelley, CHURCH HISTORY IN PLAIN LANGUAGE, p. 251.

²⁷ Shelley, CHURCH HISTORY IN PLAIN LANGUAGE, p. 250.

²⁸ Shelley, CHURCH HISTORY IN PLAIN LANGUAGE, pp. 251-253.

²⁹ Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, pp. 307, 308.

³⁰ Shelley, CHURCH HISTORY IN PLAIN LANGUAGE, p. 251.

³¹ Shelley, CHURCH HISTORY IN PLAIN LANGUAGE, p. 252. Gaustad & Schmidt, THE RELIGIOUS HISTORY OF AMERICA. The Heart of the American Story from Colonial Times to Today, p. 86, 88. Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, p. 308.

³² Cairns, CHRISTIANITY THROUGH THE CENTURIES. A History of the Christian Church, p. 338.

³³ Samuel Eliot Morison, THE OXFORD HISTORY OF THE AMERICAN PEOPLE, New York, NY: Oxford University Press, 1965, pp. 61, 62.

³⁴ Morison, THE OXFORD HISTORY OF THE AMERICAN PEOPLE, p. 65.

³⁵ Morison, THE OXFORD HISTORY OF THE AMERICAN PEOPLE, p. 66.

³⁶ Morison, THE OXFORD HISTORY OF THE AMERICAN PEOPLE, p. 68.

³⁷ Carson, A BASIC HISTORY OF THE UNITED STATES. VOLUME 1. The Colonial Experience, 1607-1774, pp. 72, 73.

³⁸ Morison, THE OXFORD HISTORY OF THE AMERICAN PEOPLE, pp. 205, 206.

³⁹ William J. Federer, AMERICA'S GOD AND COUNTRY. Encyclopedia of Quotations, Coppel, TX: FAME Publishing, Inc., 1994, p. 643.

⁴⁰ Federer, AMERICA'S GOD AND COUNTRY. Encyclopedia of Quotations, p. 660.

⁴¹ Federer, AMERICA'S GOD AND COUNTRY. Encyclopedia of Quotations, p. 661.

⁴² Federer, AMERICA'S GOD AND COUNTRY. Encyclopedia of Quotations, p. 661.

⁴³ Federer, AMERICA'S GOD AND COUNTRY. Encyclopedia of Quotations, p. 661.

⁴⁴ David McCullough, 1776, New York, NY: Simon & Schuster, 2005, p. 147.

⁴⁵ Federer, AMERICA'S GOD AND COUNTRY. Encyclopedia of Quotations, p. 664.

⁴⁶ McCullough, 1776, p. 179.

⁴⁷ Federer, AMERICA'S GOD AND COUNTRY. Encyclopedia of Quotations, p. 10.

⁴⁸ David McCullough, JOHN ADAMS, New York, NY: Simon & Schuster, 2001, p. 19.

⁴⁹ Federer, AMERICA'S GOD AND COUNTRY. Encyclopedia of Quotations, p. 326

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Topics will have a primary focus on the Defense of Scripture, including Creation (Genesis), Humanism, and Prophecy (Revelation). Other topics of interest may be presented. Questions, comments, and suggestions are encouraged.

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