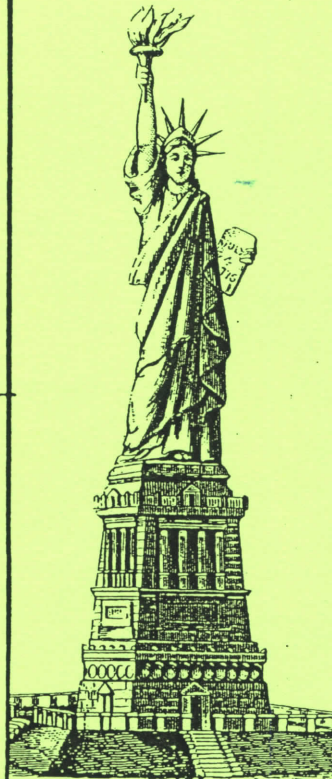
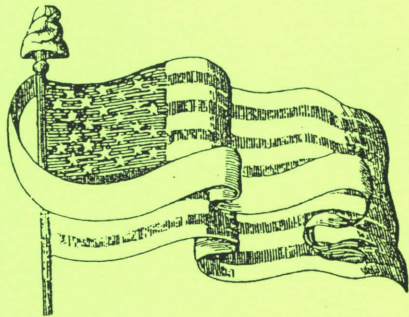
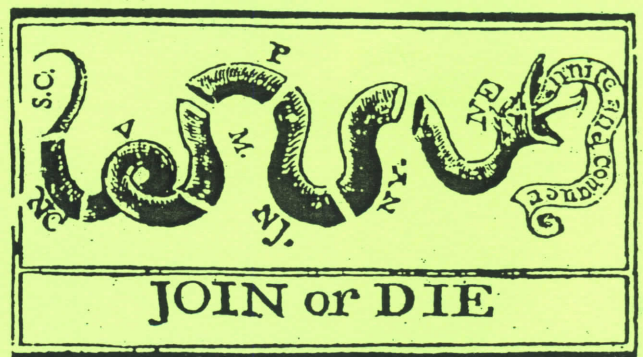
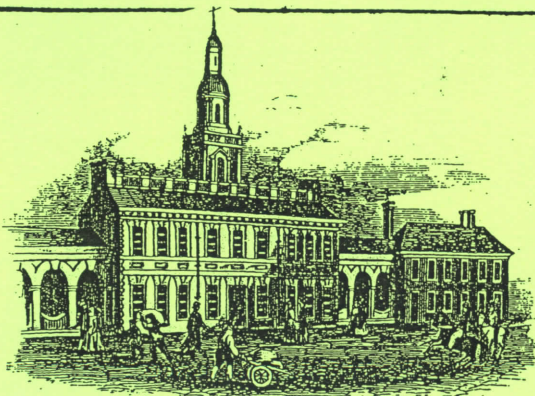
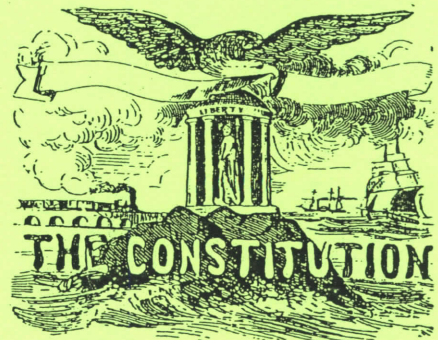
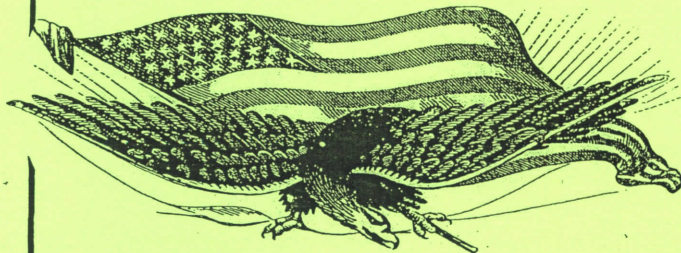
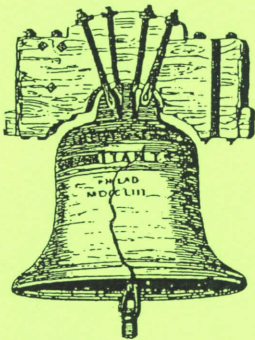


New England Heritage Tour



ROGER WILLIAMS



Hello Dr. Kober,

Here is a list of the hotels that we are using for your tour.

Oct. 12 – 16, 2016

John Carver Inn, 25 Summer Street, Plymouth, MA 02360

Phone: 508-746-7100

Oct. 17, 2016

Red Jacket Mountain View Resort, 2251 White Mountain Highway, North Conway, NH 03860

Phone: 603-356-5411

Oct. 18 - 20, 2016

Hampton Inn Hadley – Amherst area, 24 Bay Road, Hadley, MA 01035

Phone: 413-586-4851

Oct. 21 – 22, 2016

Holiday Inn Secaucus Meadowlands, 300 Plaza Drive, Secaucus, NJ 07094

Phone: (201) 348-2000

Oct. 23 – 24, 2016

Holiday Inn Express Penn's Landing, 100 N. Columbus Boulevard, Philadelphia, PA 19144

Phone.: 215-627-7900

Oct. 25, 2016

Fly home!

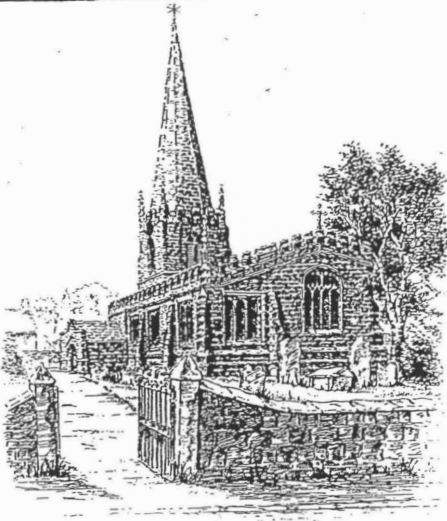
Thank you.

Best regards,

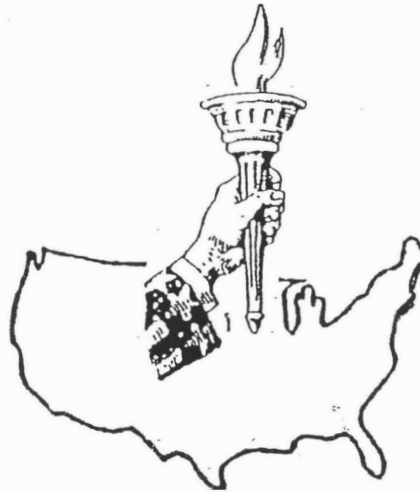
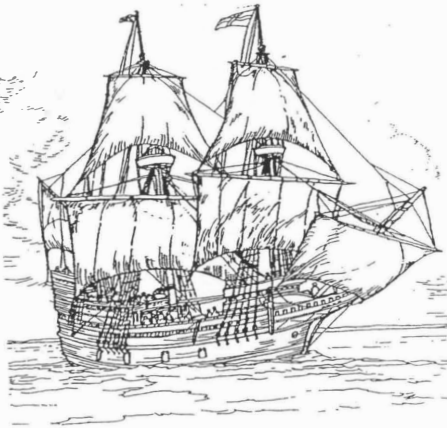
Gerald

The Secret of America's Greatness

1



Church at Austerfield, Bradford's Birthplace.



John Smith.



Manfred E. Kober, Th.D.

The Secret of America's Greatness

INTRODUCTION: A Forgotten Principle in the Founding of America

1A. The Enduring Persecution of the Pilgrims in England

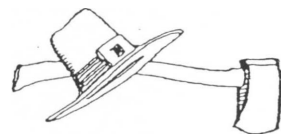
2A. The Extraordinary Piety of the Pilgrim Fathers

- 1b. Their determination for purity in worship
- 2b. Their departure for the continent
- 3b. Their disappointments in the Netherlands
 - 1c. The conflicts in Amsterdam
 - 2c. The carnality of the Dutch people
 - 3c. Their concern for the next generation



3A. The Eventful Passage of the Mayflower

- 1b. The farewell message by Pastor John Robinson
- 2b. Their sailing to the New World
- 3b. Their settlement at Plymouth
- 4b. The drafting of the Mayflower Compact



4A. The Ensuing Problems in the New World

- 1b. Death of half their number
- 2b. Drought guaranteeing virtual starvation



First Seal of Plymouth Colony.

5A. The Evangelical Prominence at Jamestown

6A. The Earlier Plans of Sir Humphrey Gilbert

7A. The Exceptional Prescience of Alexis de Tocqueville



Alexis de Tocqueville

The Secret of America's Greatness

INTRODUCTION: A Forgotten Principle in the Founding of America

God was about to reveal the Ten Commandments to His people at the foot of Mt. Sinai. Here the twelve tribes of Israel were gathered. After 400 years of bondage in Egypt they were about to be fused into a nation. At that time God laid down a most significant principle. This principle is applicable to the foundation of any nation.

Here are the words: Exodus 20:5-6 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;⁶ And shewing mercy unto thousands of them that love me, and keep my commandments.

The principle, easily deduced from the passage, is this: if a nation commences with an ungodly, idolatrous group of individuals, God will bring curses upon it and future generations. However, should a nation begin with a godly nucleus, He promised to bless it for many future generations.

(Deut. 7:9) Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

A little known and frequently denied fact is this: the United States began with a group of godly men and women, perhaps the only nation on the planet with such a commencement, and thus the continuous recipient of God's promised blessings.

The secret of America's greatness is that in its very inception, men and women of God, devoted to His will and Word, laid the foundations of a cluster of settlements which in God's providence merged into the most prosperous and peaceful and powerful nation on earth.

What is the historical proof for the godly roots of our great Republic?

1A. The Enduring Persecution in England:

When Henry VIII broke with the church of Rome, he made himself the head of the English branch of Catholicism, known as the Anglican Church. Soon a movement developed in Anglicanism which attempted to purify the Anglican Church of its Roman Catholic excesses. These reformers, known as Puritans, were greatly influenced by the Protestant Reformation in Germany. They were neither appreciated by the staunch Anglicans nor by the Roman Catholics.



When Mary Queen of Scots (1553-58), an ardent Catholic, ascended to the British throne, she tried to rid Britain of heresy by putting to death the heretics. Thus her by-name, "Bloody Mary."

Queen Elizabeth I ruled moderately for 40 years in an effort to please all factions.

She in turn was succeeded by James I, the king to whom the King James Version of the English Bible was dedicated. While

we applaud him for giving his blessing to the most beautiful and timeless translation of the Word of God into the English language, we deplore his intolerance as an Anglican toward those who were not persuaded of his high church approach.

2A. The Extraordinary Piety of the Pilgrim Fathers:

It was under the reign of James I that severe persecution came to our forefathers who eventually settled in the new world. They did not feel that the Puritans would be effective in purifying the Anglican Church and thus, as separatists, they worshipped in independent congregations.

1b. Their determination for purity in worship:



Site of Scrooby Manor.

Official edicts soon barred them from meeting in churches, thus forcing them to meet secretly. One such band of separatists were barred from their beloved church building, St. Wilfred's, in Scrooby, a small hamlet north of Nottingham. Elder William Brewster provided the congregation with a secret room in a nearby manor house. Both their ancient church, dating from the 14th century, and the vestiges of the manor house can still be visited.

These saints had a burning desire to follow God's Word alone and therefore rejected the ceremonialism and traditionalism of the state church.

2b. Their departure for the continent:

William Bradford, in his classic account of the trials and travels of these Pilgrim separatists, chronicles in his book, *Of Pilgrim Plantation*, their ostracisms and their ridicule by "the profane multitude."

Bradford writes:

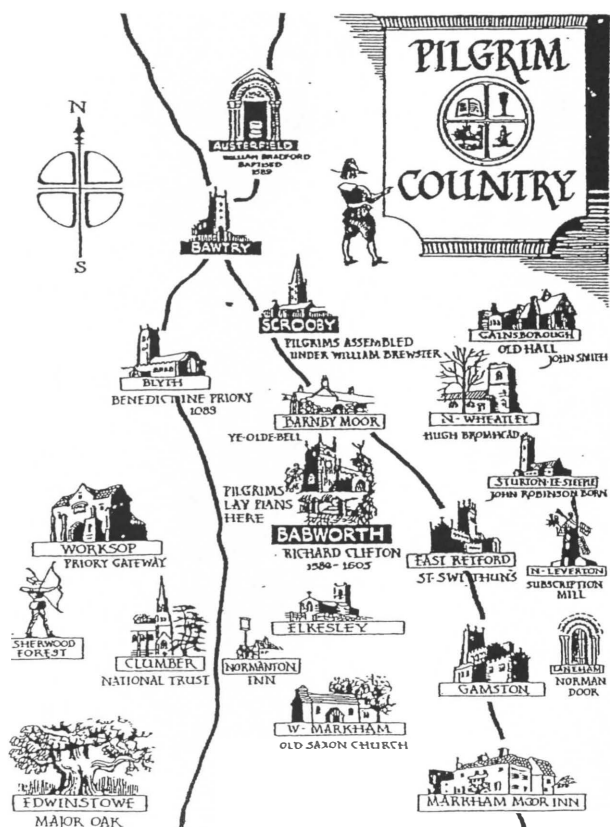
But that I may come more near my intendmente: when as by the travel & diligence of some godly & zealous preachers, & Gods blessing on their labours, as in other places of ye land, so in ye North parts, many became inlightened by ye word of God, and had their ignorance & sins discovered unto them, and begane by his grace to reforme their lives, and make conscience of their ways, the worke of God was no sooner manifest in them, but presently they were both scoffed and scorned by ye prophane multitude, and ye ministers urged with ye yoke of subscription, or els must be silenced; and ye poore people were so vexed with apparators, & pursuants, & ye comissarie courts, as truly their affliction was not smale; which, notwithstanding, they bore sundrie years with much patience, till they were occasioned (by ye continuance & encrease of these troubles, and



SCROOBY CHURCH.



other means which ye Lord raised up in those days) to see further into things by the light of ye word of God. . . So many therefore of these proffessors as saw ye evill of these things, in the parts, and whose harts ye Lord had touched with heavenly Zeale for his trueth, they shooke of this yoke of antichristian bondage, and as ye Lords free people, joyned them selves (by a covenant of the Lord) into a church estate, in ye fellowship of ye gospel, to walke in all his wayes, make known or to be made known unto them, according to their best endeavours, whatsoever it should cost them, the Lord assisting them. And that it cost them something this ensewing historie will declare. . .



After much patience and endurance, the congregations of several communities resolved to leave their homes and settle on the continent. Their first escape by boat was intercepted by the king's henchmen, when the captain of the boat betrayed them. At last, those jailed were released and as united families they made another desperate attempt to escape to a better life. Incredibly, their journey took them two weeks, as a violent storm seemed to prevent their ever reaching the Netherlands. One wonders if Satan, in premonition of their glorious destiny, was trying to thwart their plans.

3b. Their disappointment in the Netherlands:

The Pilgrim Fathers had good reason to settle in the Netherlands. The first Dutch king, William of Orange, had come to know Jesus Christ in a personal way by reading the Bible.



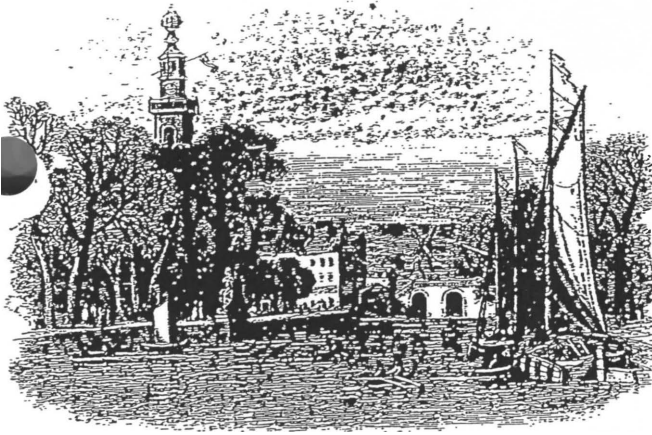
William of Orange

He provided in his country a climate of toleration for those who were religiously persecuted elsewhere.

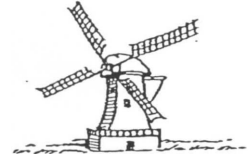
1c. The conflicts in Amsterdam:

An English congregation had preceded the Pilgrims to Amsterdam. Even today there are English worship services held at the Beginhof, in the Old English Reformed Church.

It appears that during a prayer service, the Pilgrim Fathers received the quiet and settled assurance from God that Holland should not be their final home but that they should launch out to the New World.



Problems among the leadership of the established English congregation prompted the Pilgrims to leave Amsterdam after one year and move to the town of Leyden.



2c. The carnality of the Dutch people:

William Bradford describes the difficult environment in which the Pilgrims, who referred to themselves as Strangers, lived. The learning of a new language and a different trade was extremely difficult. Most disappointing was the spiritual callousness and open carnality of many of the Dutch people who had little appreciation for the spiritual struggles endured by the new arrivals.

3c. Their concern for the next generation:

Bradford expresses the congregation's great concern for the young people in their families who, through their association with certain unsavory youth in Leyden, seemed to forsake the godly path of their parents. The band of Pilgrims was blessed with a godly pastor who encouraged a number of his flock to make arrangements to sail to North America.

3A. The Eventful Passage of the Mayflower:

1b. The farewell message by Pastor John Robinson:



After a final church service in the harbor at Delftshaven, Pastor Robinson and his flock accompanied the 35 Pilgrims to their point of embarkation, as they were about to launch out to North America. We are indebted for a summary of this moving challenge by a concerned pastor to his beloved people on the deck of their frail vessel. (An impressive stained glass window in the Old English Reformed Church in Amsterdam captures this touching scene.)

It should be remembered that with this little band commenced the first permanent English colony in North America. Here's Bradford's summary of Robinson's message:

Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your faces more: but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy

Word. For my part, I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

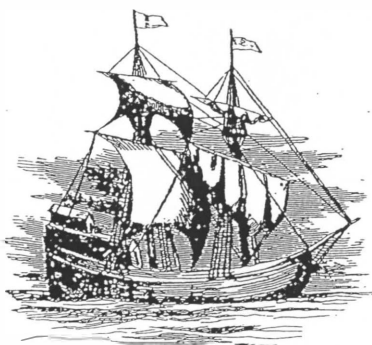
John Robinson's Farewell Letter to the Pilgrims

Sundry other things of importance I could put you in mind of, and of those before mentioned in more words, but I will not so far wrong your godly minds as to think you heedless of these things, there being also divers among you so well able to admonish both themselves and others of what concerneth them. These few things therefore, and the same in few words I do earnestly commend unto your care and conscience, joining therewith my daily incessant prayers unto the Lord, that He who hath made the heavens and the earth, the sea and all rivers of water, and whose providence is over all His works, especially over all His dear children for good, would so guide and guard you in your ways, as inwardly by His Spirit, so outwardly by the hand of His power, as that both you and we also, for and with you, may have after matter of praising His name all the days of your and our lives. Fare you well in Him in whom you trust, and in whom I rest.

An unfeigned wellwiller of your happy success in this hopeful voyage,

John Robinson

2b. Their sailing to the New World:



THE SHIP MAYFLOWER.

After some initial difficulties with the vessel called "Speedwell," two boatloads of passengers, a total of about 135, crowded on the small "Mayflower," whose length hardly exceeded the distance from the pitcher's mound to home plate on a baseball diamond.

The midwinter crossing took 66 long and agonizing days. Finally, after an especially violent storm, land was sighted. To everyone's consternation, it was the tip of Cape Cod in Massachusetts. They had planned to settle near Virginia, close enough to the colony of Jamestown, settled by the adventurer Captain John Smith, to be protected from the colony but far enough away to avoid being under their control.

3b. Their settlement at Plymouth:

When the storm subsided, the passengers of the "Mayflower" did not resume their journey to their original destination hundreds of miles to the south, for they saw in that storm the providential hand of God. Thus they

established a settlement and named it after their last home in England, Plymouth.

This pious band prayed before they left the “Mayflower.” Then, as their feet touched the snow-covered New England soil, they fell on their knees again to thank God for the safe voyage and to commit their unknown future into His care.



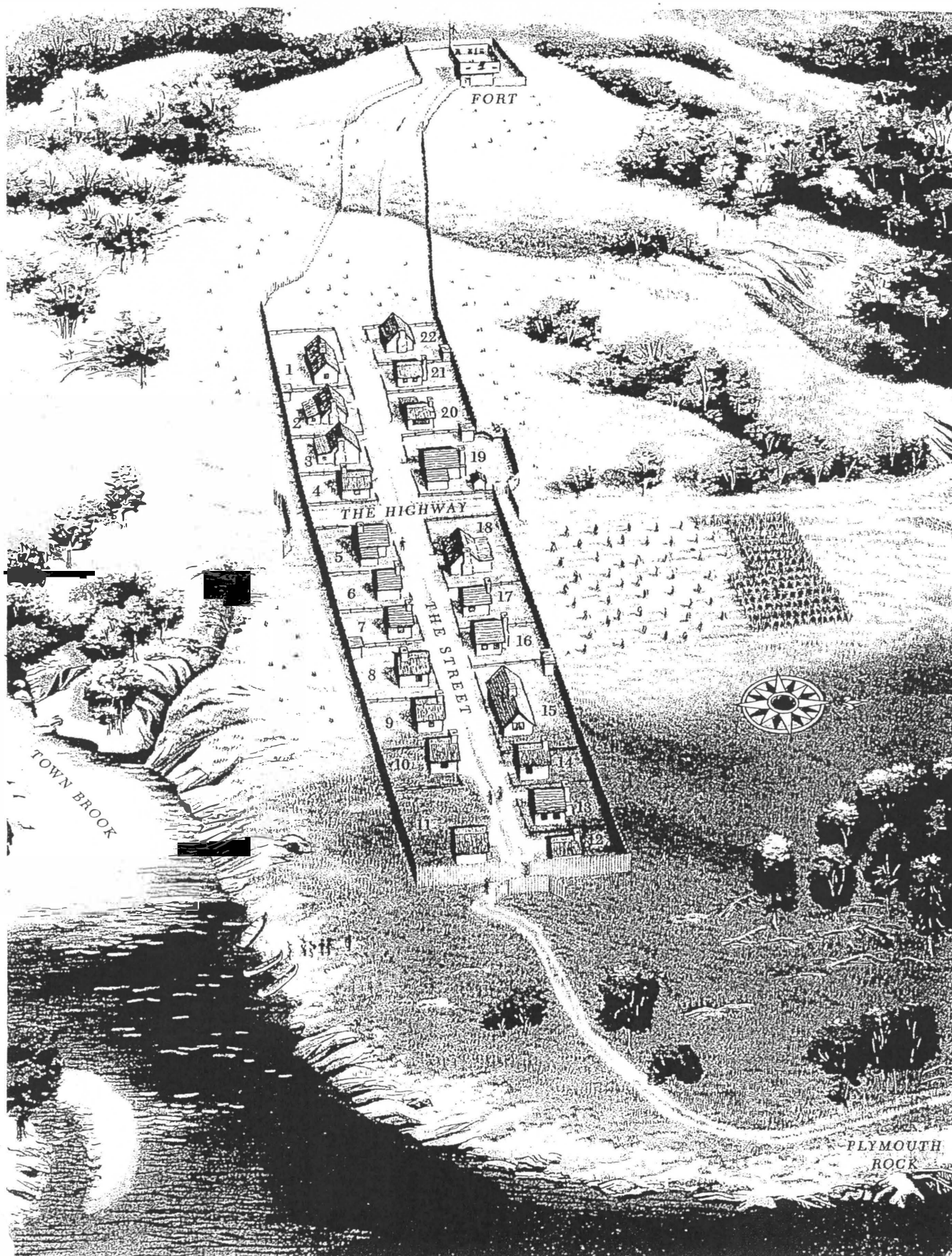
BREWSTER'S CHURCH.

In 1627 there was on Burial Hill, Plymouth, a fort with six 4-pounders on the roof. The lower part of the fort was Elder Brewster's Church.

One would think that upon their arrival around Christmastime in 1620, they would immediately construct shelters to protect them against inclement weather. However, the first building which they constructed was a meeting hall at the top of the hill. Actually, the fort-like structure also served to protect them against Indian attacks. But how telling that their first efforts concerned a place of worship. In Holland, they had experienced religious **toleration** but here they desired to worship God in complete **freedom**. Their faith in God was not some kind of cultural cocoon but their faith governed the very essence of their being.

4b. The drafting of the Mayflower Compact:

Even before an exploration party left the “Mayflower” at Provincetown, the leading men on board sat down and drafted the famous Mayflower



Plymouth Plantation

Compact, one of America's three most important political documents. If anyone questions the Christian beginnings of America, he would do well to read that brief but influential document. The document begins with the name of God and concludes with the name of God: "In the name of God. . .in the year of our Lord 1620."



In the Name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, etc.,

Having undertaken, for the glory of God, and advancement of the Christian faith and honor of our King and Country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony: unto which we promise all due submission and obedience. *In witness whereof* we have hereunder subscribed our names at Cape Cod the *11 of November, in the year of the reign of our sovereign Lord, King James of England, France and Ireland the eighteenth, and of Scotland the fifty-fourth. Ano. Dom. 1620.

John Carver
William Bradford
Edward Winslow
William Brewster
Isaac Allerton
Myles Standish
John Alden
Samuel Fuller
Christopher Martin
William Mullins

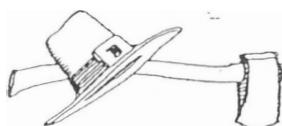
William White
Richard Warren
John Howland
Stephen Hopkins
Edward Tilly
John Tilly
Francis Cooke
Thomas Rogers
Thomas Tinker
John Rigdale

Edward Fuller
John Turner
Francis Eaton
James Chilton
John Crackston
John Billington
Moses Fletcher
John Goodman
Degory Priest
Thomas Williams

Gilbert Winslow
Edmond Margeson
Peter Brown
Richard Britteridge
George Soule
Richard Clarke
Richard Gardiner
John Allerton
Thomas English
Edward Doty
Edward Leister

*Old calendar

Our founding fathers gave three reasons for their voyage to North America, "Having undertaken, for the glory of God, and the advancement of the Christian faith and honor of our King and Country, a voyage to plant a first colony in the northern part of Virginia. . ." It should be noted that the document was signed by all the leading men on board, not just Pilgrims who had left England, live one year in Amsterdam and then 11 years in Leyden.



All the signatories asserted that they came out of 1) a love for God 2) a love for the gospel and 3) a love for their mother country, England. Our founding fathers were loyal to England. (If the king of England had not made it impossible for the colonists by ignoring or suspending every written agreement he had made with them, there never would have been a revolution. In fact, it was the king who 150 years later would revolt against his written compacts and charters with the colonies, so that men like Adams, Jefferson and Washington said that theirs was not a revolution made but prevented. They insisted that the "royal brute of Britain" revolted against his own charters.)



The Mayflower Compact stated that these new settlers came specifically to advance the Christian gospel. But were they not all Christians? To whom would they witness? The fact is that there was a godly nucleus on the vessel, but there were the sailors, soldiers and servants who needed to know Christ. And out in the forest were the noble savages. One of the untold stories of the settlement of North America is how the early believers immediately set out to evangelize the Indians. Much like Martin Luther had done, they put the gospel into songs to teach the Indians, unable to read, certain basic biblical truths. This gospel or good news was that while every man was a sinner, Jesus Christ came to die for all men, and anyone who believes in this substitute Savior becomes in that moment a child of the heavenly Father.

4A. The Ensuing Problems in the New World:

When individuals are committed to glorify God as were the Pilgrims, one would expect God's abundant blessings upon their persons and plans. But God's ways are not our ways.

1b. The decimation of the settlement:

For whatever providential reason, God permitted half their number to perish during that first winter. Bradford chronicles the sad situation without foolishly charging God with indifference. Here is his commentary:

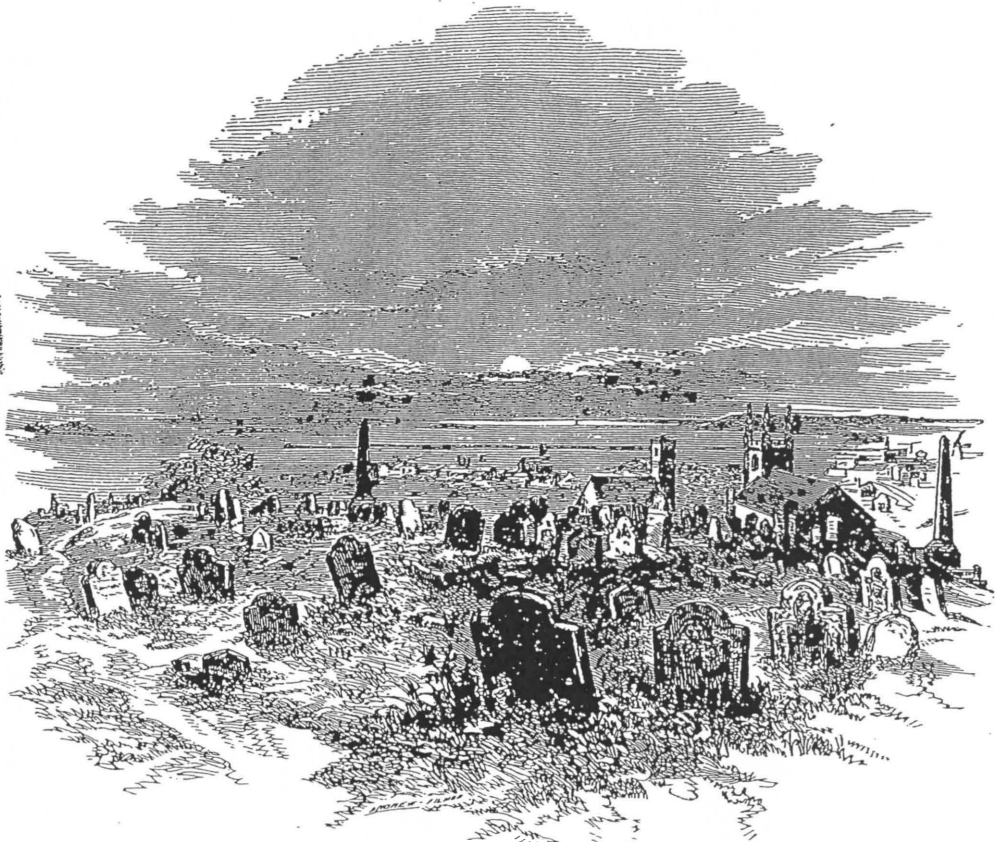
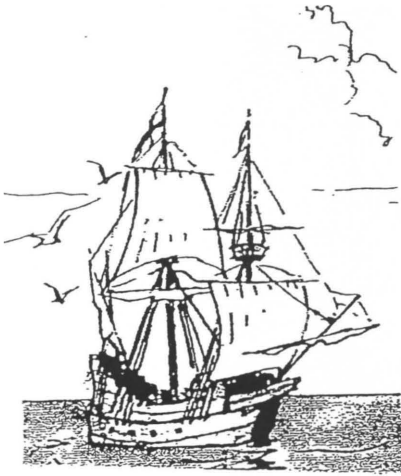
William Bradford gone?
Signature of William Bradford.

In these hard & difficult beginnings they found some discontents & murmurings arise amongst some, and mutinous speeches & carriags in other; but they were soone quelled & overcome by ye wisdom, patience, and just & equall carriage of things by ye Govr and better part, wch clave faithfully together in ye maine. But that which was most sadd & lamentable was, that in 2. or 3. moneths time halfe of their company dyed, espetially in Jan: & February, being ye depth of winter, and wanting houses & other comforts; being infected with ye scurvie & other diseases, which this long vioage & their inacomodate condition had brought upon them; so as ther dyed some times 2. or 3. of a day, in ye foresaid time; that of 100. & odd persons, scarce 50. remained. And of these in ye time of most distres, ther was but 6. or 7. sound persons, who, to their great comendations be it spoken, spared no pains, night nor day, but with abundance of toyle and hazard of their own health, fetchd them woode, made them fires, drest them meat, made their beads, washed their lothsome cloaths, cloathed & uncloathed them; in a word, did all ye homly & necessarie offices for them wch dainty & quesie stomachs cannot endure to hear named; and all this willingly & cherfully, without any grudging in ye least, shewing herein their true love unto their friends & bretheren. A rare example & worthy to be remembred. Tow of these 7. were Mr. William Brewster, ther reverend Elder, & Myles Standish, ther Captein & military comander, unto whom my selfe, & many others, were much beholden in our low & sicke condition. And yet the Lord so upheld these persons, as in this generall calamity they were not at all infected either with sicknes, or lamnes.

Had we been in the shoes of our Pilgrim Fathers, we might have concluded that a God of love would not possibly permit us to escape torture or death in England then take our wives and children from us in the new world. Somewhere along the way we must have missed His will.

And thus we would retrace our footsteps back to the Netherlands to see where we took the wrong turn in God's plan.

Not so our forefathers. They remembered the maxim, "Never doubt in the dark what God has revealed in the light." When in the spring of 1621 they Mayflower thawed out and returned to England, not a single Pilgrim joined that eastbound voyage. Rather, they gathered on Burial Hill and prayed for the vessel's safe return to England.



BURIAL HILL, PLYMOUTH.

2b. The drought and incipient starvation:

The broken promises of the English merchantmen to send supply ships to the new colony made the settlers eagerly anticipate a good harvest that first fall. It appears that God in His inscrutable wisdom once again sorely tested the faith of that little band. As Bradford reports, God withheld rain from May to September. Just as the crops were about to wither completely, the Pilgrims declared a day of prayer and fasting. In answer to their fervent prayers God sent a refreshing rain, prompting amazement and adoration on the part of the newcomers and natives.

5A. The Evangelical Prominence at Jamestown

It might be argued that while the settlement of Plymouth evidenced genuine piety, this in no way proves that all the earlier colonies evinced such evangelical fervor. Early colonial documents prove the contrary. By way of illustration, one can skip back in time to Jamestown, established as an economic venture by Captain John Smith. But even here genuine Protestant Christianity held a significant place among the adventurers. The First Charter of Virginia of April 10, 1606, declared the following:



We, greatly commending, and graciously accepting of, their desires for the furtherance of so noble a work, which may, by the providence of Almighty God, hereafter tend to the glory of his divine majesty, in propagating of Christian religion to such people, as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages, living in those parts, to human civility, and to a settled and quiet government.

God granted the settlers a true evangelical pastor, Robert Hunt, who fervently preached the Word. John Smith wrote the following in his diary about worship in his colony:

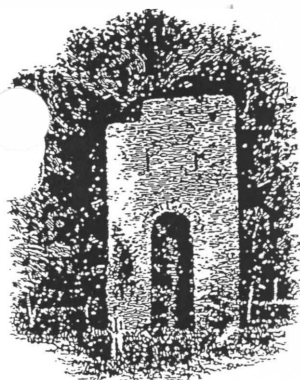
I well remember wee did hang an awning (which is an old saile) to three or four trees to shadow us from the sunne. Our walles were rales of wood, our seats unhewed trees till wee cut planks, our pulpit a bar of wood nailed to two neighboring trees. . . Yet wee had daily common prayer morning and evening, every Sunday two sermons, and every three moneths the holy communion.

As we know, Jamestown eventually disappeared, primarily due to economic hardships and Indian attacks. In preparation of its recent 400-year anniversary, some of the ancient settlement has been excavated, but

visitors through the years could always identify its location by that lone church steeple above the trees, a silent testimony to early colonial Christianity.

Time and space forbid reference to other colonial settlements, all of which give testimony in their written compacts and charters of their faith in Jesus Christ and their desire to make His salvation known. Just one more example must suffice. The New England Charter, comprised of a whole number of settlements, was no less clear in its gospel orientation than the Mayflower Compact:

The New England Articles of Confederation of May 19, 1643, between the plantations under the government of Massachusetts and those under the government of New Plymouth, Connecticut and New Haven begin with these words:



JAMESTOWN : RUINS OF CHURCH.



Early New England

Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the gospel in purity with peace.

Not that every colonist was a born-again believer, but most of those who laid the foundation of the settlements and drafted their constitutions were God-fearing individuals. The other colonists concurred in the religious orientation of the particular colony.

One can take one further step back in America's history and find evidence of genuine biblical Christianity at the very inception of North American colonization.



Map of New France in Cartier's time

6A. The Earlier Plans of Sir Humphrey Gilbert:

Sir Humphrey (1539-1583) was the half-brother of Sir Walter Raleigh. Independently wealthy and the owner of a castle and large estate, he nonetheless fought fiercely on the Continent in defense of the Huguenots who were under Catholic assault. It seems to this writer that Sir Humphrey finally gave up because of his realization that there would never be a country in Europe where Protestants would truly be free to worship God according to their understanding of Scripture.

While not attested in any documents this writer could find, it appears that Sir Humphrey appealed to the queen of England to grant him rights to colonize the North American continent for the British Crown. His one purpose seems to have been to find a northwest passage to the Pacific, but also perhaps



Queen Elizabeth.

to establish a refuge for the religiously persecuted in Europe. Captain Edward Hayes lauds Gilbert for the efforts, “of planning a Christian habitation and regiment upon the same. . .but nevertheless it’s true that in the active brain of Gilbert was first conceived the project which was the germ of the future power of England in the new world, the seed from whence grew the present United States.” (Bryant’s *Popular History of the United States*, Vol. 1, I, 232-233).

In 1578 Sir Humphrey received from Queen Elizabeth I a charter giving him power for the next six years to discover “such remote heathen and barbarous lands, not actually possessed by any Christian prince or people” (Op. cit., 235).

In his day, with only primitive navigational maps available and horrifying reports of savages on land in the recently discovered continent and monsters at sea, Sir Humphrey set out to establish a colony in Newfoundland. As he was returning to England, someone asked him whether he was not afraid whether he would lose



H. Gilbert SIR HUMPHREY GILBERT

his life in the uncharted and unpredictable waters of the Atlantic. To this Sir Humphrey replied, “**Sir, I am just as close to God by seas as by land!**” As it turned out, he did perish at sea in a sudden storm. He was last seen from a neighboring vessel, calmly reading his Bible. This is a testimony of faith and fearlessness. Traces of genuine piety can be traced as far back as the early days of exploration.

Indeed, our country had a godly beginning. Our nation is unique in that respect. And God promised blessings to a thousand generations to that country starting with a godly nucleus. It is a singular blessing from God that our nation qualifies for this promise. As we enjoy a measure of God’s blessings

upon our nation today, we are mindful that it is not due to our godliness today but a lasting legacy made possible by these saints who settled here for the glory of God and the witness of the gospel. And may we by God’s grace pass on this pure gospel to future generations, if Christ delays His return for His own.

7A. The Exceptional Prescience of Alexis de Tocqueville:

The emergence of the United States of America in less than a generation from a cluster of colonies to the foremost nation on earth occasioned both amazement and admiration in Europe. The Frenchman Alexis de Tocqueville, curious as to the reasons for the ascendancy of America, came to North America in 1835 and criss-crossed the United States in search of the reasons for America’s greatness. He returned to his native France and penned perhaps the most incisive book any foreigner has



ever written about our country, entitled *Democracy in America*. His conclusion bears repeating:

I sought for the greatness and genius of America in her commodious harbours and her ample rivers, and it was not there; in the fertile fields and boundless prairies, and it was not there. Not until I went into the churches of America, and heard her pulpits aflame with righteousness, did I understand the secret of her genius and power. America is great because America is good.

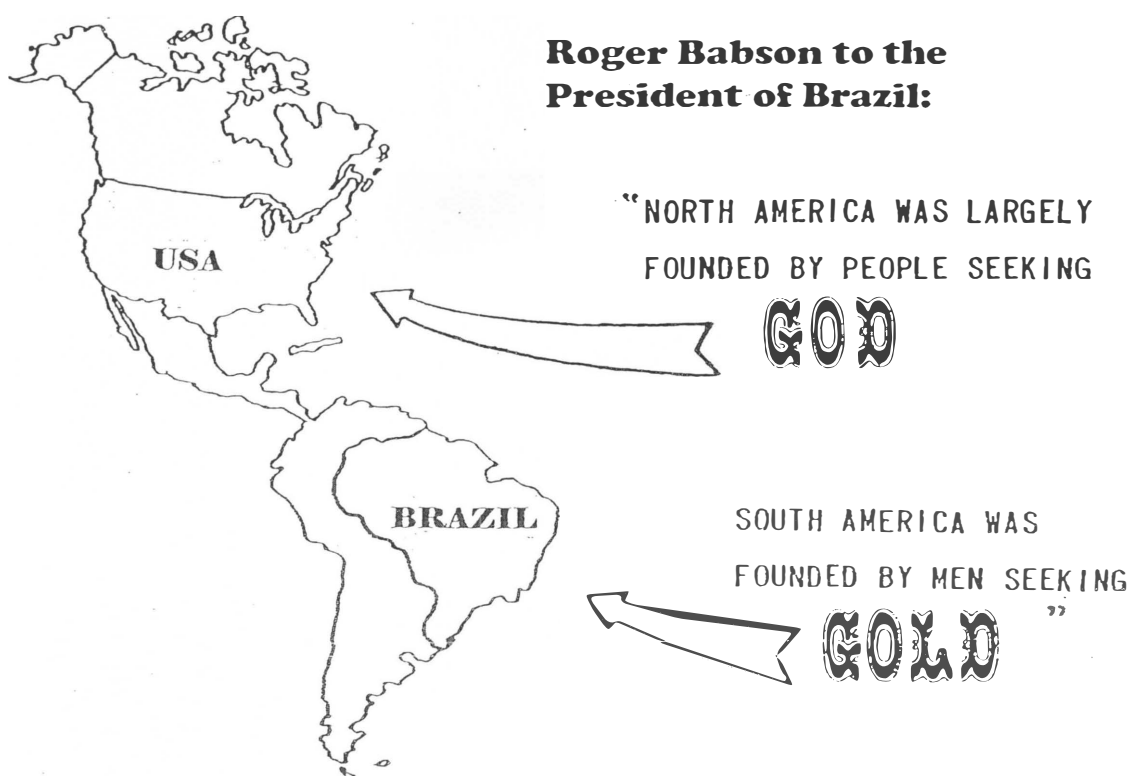
Thus reads de Tocqueville's conclusion in his classic study. His objective observations are worth noting. Two hundred years after the landing of the Pilgrim Fathers, their biblical faith and fervency were witnessed in churches all across America. To this de Tocqueville attributed America's greatness. While today's spiritual climate in America is vastly different, it should be noted that there are some 17,000 fundamental churches still shining as bright beacons of the gospel in America's villages, towns and cities.

CONCLUSION:

Some decades ago the president of Brazil and American ambassador Roger Babson were engaged in a conversation about their respective countries. The president of Brazil wondered why their two nations, colonized by Europeans about the same time, similar in size and equally rich in raw materials, were so dissimilar. Brazil, said its president, is still one of the most impoverished nations on earth, and yet the United States is the most prosperous and prominent nation on earth. Wherein lies this difference?

Roger Babson put the matter most succinctly. Brazil, he said, was founded by men seeking gold. The United States was founded by men seeking God.

That is the secret of America's greatness.

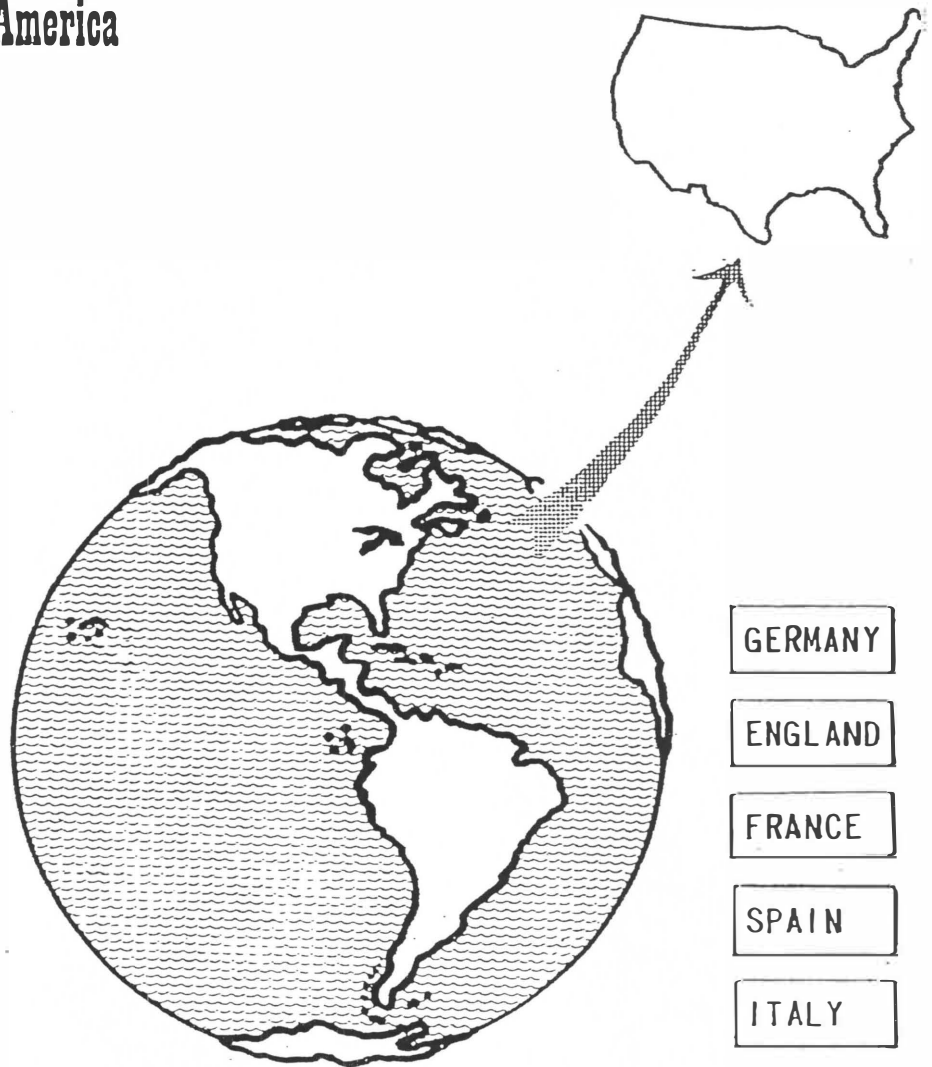


Why God Has Blessed America

UNIQUE

UNUSUAL

UNPARALLELED



God has ordained three institutions for the benefit of man: the home, the church, and civil government. As there are biblical principles explaining what makes a godly family and a growing church, there are principles explaining what makes a great nation. If a nation follows divine directives, it can expect God to **promote** it, **protect** it, and **preserve** it. Our nation has been graciously blessed by God more than any other nation because certain things are true in our country's background that are not true at all or only partially so of other nations.

We would like to consider four inspired passages and draw from them four important principles that explain why God has uniquely blessed the United States. From each passage we will glean a major premise, from our nation's heritage we will derive a minor premise, resulting in a hopefully cogent conclusion.

Because the effects of these principles continue, God's blessings on America will also continue. God stands by His Word. Predictions concerning our country's demise are premature. Certain things are true of America which are not true of other nations. The following discussion will bear out some of the unique features of the United States.

1A. THE GENUINE PIETY OF OUR FOUNDING FATHERS:

Exodus 20:5,6: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 and shewing mercy unto thousands of them that love me, and keep my commandments.

1b. The Major Premise:

As the twelve tribes of Israel were camped at the foot of Mount Sinai, they were about to be fused into a nation. Incorporated in the Ten Commandments, which are directed exclusively to Israel, is a timeless principle which applies to any nation. If a nation is begun by an ungodly, idolatrous nucleus, God will mete out punishment to the third and fourth generation (Ex. 20:5). However, if a nation is initiated by a group of godly founding fathers, God will bless that nation to a thousand generations. (See Deut. 7:9, where the word generations is used.) The premise of Exodus 20:6 then is: **God will bless even the remote descendents of a godly people.**

2b. The Minor Premise:

Although denied by many, **our nation more than any other nation, was established by a group of godly men for God's glory.** Though rejected by revisionist historians, this truth can be demonstrated from early American documents. The Mayflower Compact, framed in 1620 by the first permanent English settlers in the North American wilderness, gives three reasons for their settlement: "having undertaken for the glory of God, the advancement of the Christian faith and the honor of King and country...." They loved God and loved the Gospel.

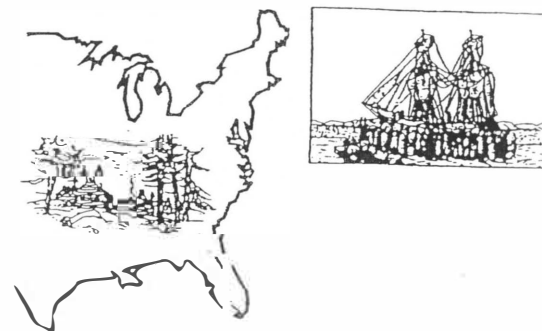
Even in Jamestown, founded in 1607 as a strictly economic venture, a strong Christian nucleus left its imprint on the colony. Their Charter of Virginia of 1606 expressed their desires. They came for the purpose of "propagating of Christian Religion to such People as yet live in darkness and miserable Ignorance of the true Knowledge and Worship of God...."

Not every colonist in those formative years was a Christian, but on those early vessels there came not just sailors, soldiers, servants, and scoundrels, but saints. These individuals helped lay the foundation of each colony. Their Christian piety influenced the colonial politics. They had one overriding passion, to share the Gospel both with their neighboring settlers as well as the noble savages. It is they who qualify for the promise of Exodus 20:6.

3b. Conclusion:

Our country today is blessed not because of what we are now, but because of what we were in those early days when a band of believers framed the foundation of a cluster of colonies with one overriding purpose: for the **worship of God and the witness of the Christian Gospel.** God promised blessings to thousands of generations. Since the Mayflower landed in 1620 we have exhausted only 15 of these generations. And His blessings will continue.

THE GODLY CHARACTER OF OUR FOUNDING FATHERS



2A. THE GRACIOUS PROMOTION OF THE JEWS:

Gen. 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

1b. The Major Premise:

The principle of Genesis 12:3 is clear: **God will deal with nations in accordance with how they treat the nation of Israel.** Those who **promote** and **protect** Israel will experience the blessing of God. Those who **persecute** Israel will be cursed by Him. As God avowed in Jeremiah 30:20: "I will punish all that oppress them." History is replete with illustrations of nations that persecuted Israel and the God of Israel in turn punished them. Where are the mighty Assyrians and the militaristic Babylonians? Their empires crumbled. Their races vanished. Why did they disappear? There is one major reason for the demise of these peoples. They touched God's people. Israel is God's special treasure. Even when Israel is in unbelief, He calls His people "the apple of his eye." (Zechariah 2:8; cf. Deut. 32:8)

2b. The Minor Premise:

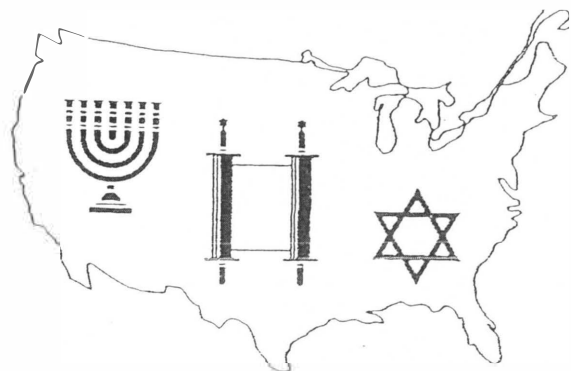
The United States holds a unique place among the world's nations in relation to the Jews. Unlike other nations, we have never once had a governmentally instigated persecution of the Jewish people. The first refuge in history with full freedom for persecuted Jews was called Rhode Island where Roger Williams encouraged all persecuted individuals, especially Jews, to settle. With his blessing the Touro Synagogue, the first synagogue in America, was established by the Jews of Newport, Rhode Island, in 1656. **Our nation's history demonstrates that we have never been guilty of persecuting the Jews but have helped them more than any other nation.**

In modern history it was the political pressure exerted by the United States that brought about a homeland for the Jews in 1948. It is the United States that guarantees the continuous existence of the State of Israel through economic and military aid at the rate of \$1.2 billion annually. When attacked by its intractable Arab enemies, Israel has just one friend it can count on and that is the United States. Former President Jimmy Carter echoed the sentiments of the United States Government toward Israel in his congratulatory comments upon Israel's thirtieth anniversary as a nation: "As the President of the United States I can say without hesitation that we will support Israel, not for just another thirty years, but forever."

3b. Conclusion:

In Genesis 12:3 God promised continuous blessings upon those who bless Israel. Our nation has had many differences with Israel but it has never failed to promote and protect Israel. Because of our gracious promotion of Israel, God has greatly blessed us as a nation.

OUR GRACIOUS TREATMENT OF THE CHOSEN PEOPLE



3A. THE GREAT PREPONDERANCE OF CHRISTIANS:

Genesis 18:23-26 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? ²⁴ Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? ²⁵ That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? ²⁶ And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

1b. The Major Premise:

Before God destroyed the cities of Sodom and Gomorrah because of their "very grievous" sin (18:20), He disclosed to Abraham His purpose in the impending judgment. Abraham, true to his Jewish nature, started to dicker with God and asks whether a righteous God would destroy the righteous with the wicked. God's justice seems to preclude an indiscriminate judgment of the godly with the ungodly. The Lord graciously affirms in response to Abraham's annoying questioning that, indeed, He would not destroy these two abominably wicked cities until the righteous have been delivered, whether they number fifty, forty-five, forty, thirty, twenty, or ten. The main point of the passage is clear: **God is very reluctant to destroy a wicked place with many righteous people in it.** God will normally not destroy the wicked without first delivering the godly.

2b. The Minor Premise:

God always judges sin. He has not forgotten the sins of America and will settle the score someday, but the Just Judge will not allow the righteous to perish with the wicked. The Lord was very reluctant to destroy the world without first delivering Noah and his family. He would not destroy the corrupt cities without first rescuing that one pious person, Lot (2 Pet. 2:7,8). And God is not about to destroy our wicked nation until and unless the believers are removed into the presence of the Lord through the Rapture, then the **well-deserved and long-delayed judgment will come.** Some say that if God does not judge America, He owes Sodom and Gomorrah an apology. This statement ignores the debauchery of these cities where every male individual was a homosexual (Gen. 19:4). Certainly the United States with all its problems has not sunk to their level of degeneracy. Indeed, **we in the United States have the world's preponderance of Christians.** By some estimate we have 88% of the world's believers in the United States. Many thousands of fundamental churches and institutions make America unique in the world. When church attendance in Europe has declined to 2%-3% of the population, some 43% of the people in the United States attend church regularly. America alone has a fundamentalist movement that still influences our nation, represented by 17,000 godly churches.

THE GREAT NUMBER OF AMERICAN CHRISTIANS

3b. Conclusion:

God, the righteous Judge, is very reluctant to punish a place until first delivering the righteous. Our nation has been uniquely blessed by God with the world's majority of believers. It is because of their righteousness that God has exalted our nation (Prov. 14:34). When these believers are removed in the Rapture, the postponed punishment upon America's sins will come, but not before.



4A. THE GRAND PURPOSE FOR AMERICA:

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

1b. The Major Premise:

Paul, speaking to the Athenians on Mars Hill, makes an important point: God has determined the course of each nation, including the time a nation begins and ends as well as the geographical boundaries where it is located. While men establish countries and through conquest and treaties fix borders, it is God's sovereign superintendence that determines the existence and extension of nations. God has a purpose for every person, every family, congregation, indeed for every one of His creatures. He works all things after the counsel of His own will to accomplish His purpose (Eph. 1:11). This is especially true of nations whom the Lord raises or removes (Dan. 4:35). Thus we conclude: **The Lord has a special purpose for each country.**

2b. The Minor Premise:

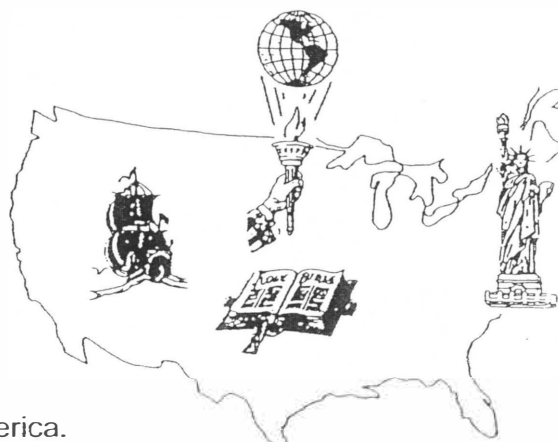
The United States is not specifically mentioned in Scripture; therefore, we cannot point to a passage of Scripture and extrapolate from it God's purpose for our nation. The silence of Scripture is compensated for by the frequent observations by our Founding Fathers concerning the divine design for America.

The First Charter of Virginia of 1606 speaks of the main purpose of the first English settlement as that of "propagating of Christian religion to such people as yet live in darkness." Plymouth, the first permanent English settlement in North America, was established, according to the Mayflower Compact, "for the glory of God and the advancement of the Christian faith." Most American charters spell out the main reason for these settlements: to proclaim the Gospel. America, as our Founding Fathers saw it, was to be a lighthouse for the unsaved. More than that, it was to be a land for the oppressed. God appeared to have at least a two-fold purpose for our country. **He ordained it to be a hope for the world's unsaved and a home for the world's oppressed.** We send out missionaries to all countries and absorb immigrants from all nations. People hated and hounded elsewhere have found a home here. The motto "E pluribus unum" ("Out of many, one") suggests our national destiny. As our founders saw it, this was something totally new, a *novus ordo seclorum*, a new order of the ages. They were establishing a nation where everyone would be welcome and a nation which would bear a witness to the world.

3b. Conclusion:

America, however imperfectly, has been true to its destiny. We have been a lighthouse of the Gospel. Of the world's approximately 50,000 evangelical missionaries, 45,000 come from the United States. We are the land of refugees and immigrants. The boat people from Vietnam as well as the captives of Castro's Cuba all are welcome here. The rejected, the refugees and the refuse of other nations find a refuge in the United States. God has blessed us because we are fulfilling His destiny for our country. As long as we are faithful to that destiny, God will be faithful to America.

GOD'S GRAND PURPOSE FOR THE AMERICAN NATION



6A / THE DES MOINES REGISTER ■ Wed., May 1, 1985

WORLD NEWS

U.S. eyes \$1.5 billion more for Israel

By BERNARD GWERTZMAN

© 1985 New York Times

WASHINGTON, D.C. — The Reagan administration, in response to a pressing request from Prime Minister Shimon Peres, has decided in principle to grant Israel \$1.5 billion more in economic aid, administration officials said Tuesday.

The aid will sharply increase the amount of assistance the United States provides to Israel's hard-hit economy.

The officials also said Egypt will re-

ceive \$500 million more in aid and that the formal announcement of the decisions might come in a couple of days.

The administration granted Israel \$1.2 billion in economic aid and \$1.4 billion in military aid in the 1985 fiscal year, which ends Sept. 30. It has already agreed to give Israel \$1.8 billion in military aid and \$1.2 billion in economic aid for 1986. The \$1.5 billion mentioned Tuesday will be divided

between the 1985 and 1986 fiscal years, making a total of \$7.1 billion for all aid for those two years.

The military aid is in the form of credits that do not have to be repaid; the economic aid is direct money.

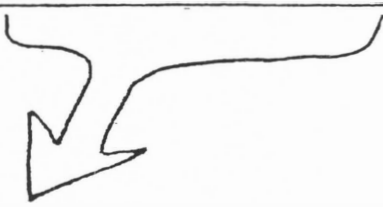
The \$500 million for Egypt is due to be spread over this year and next. Cairo officials had pressed Washington for an increase over the \$1 billion in economic aid Egypt has received in recent years.

Israel, which has suffered from inflation that soared to an annual rate above 1,000 percent a year in 1984, has begun some fiscal changes at the urging of the United States. The administration had said it would not agree to more aid until Israel started a substantial austerity program.

Last week, Peres sent a letter to Secretary of State George Shultz outlining additional steps that would be taken. U.S. officials said Tuesday the letter had convinced the administration that Washington could now send more money to Israel.

The timing of the decision has also been dictated by a hearing due scheduled for today by the House Appropriations foreign operations subcommittee, which is to take up supplemental legislation. And the House is to consider this week the foreign aid authorization bill, which includes the \$1.5 billion in new assistance for Israel already approved by the House Foreign Affairs Committee. The committee had not wanted to wait for the administration to act.

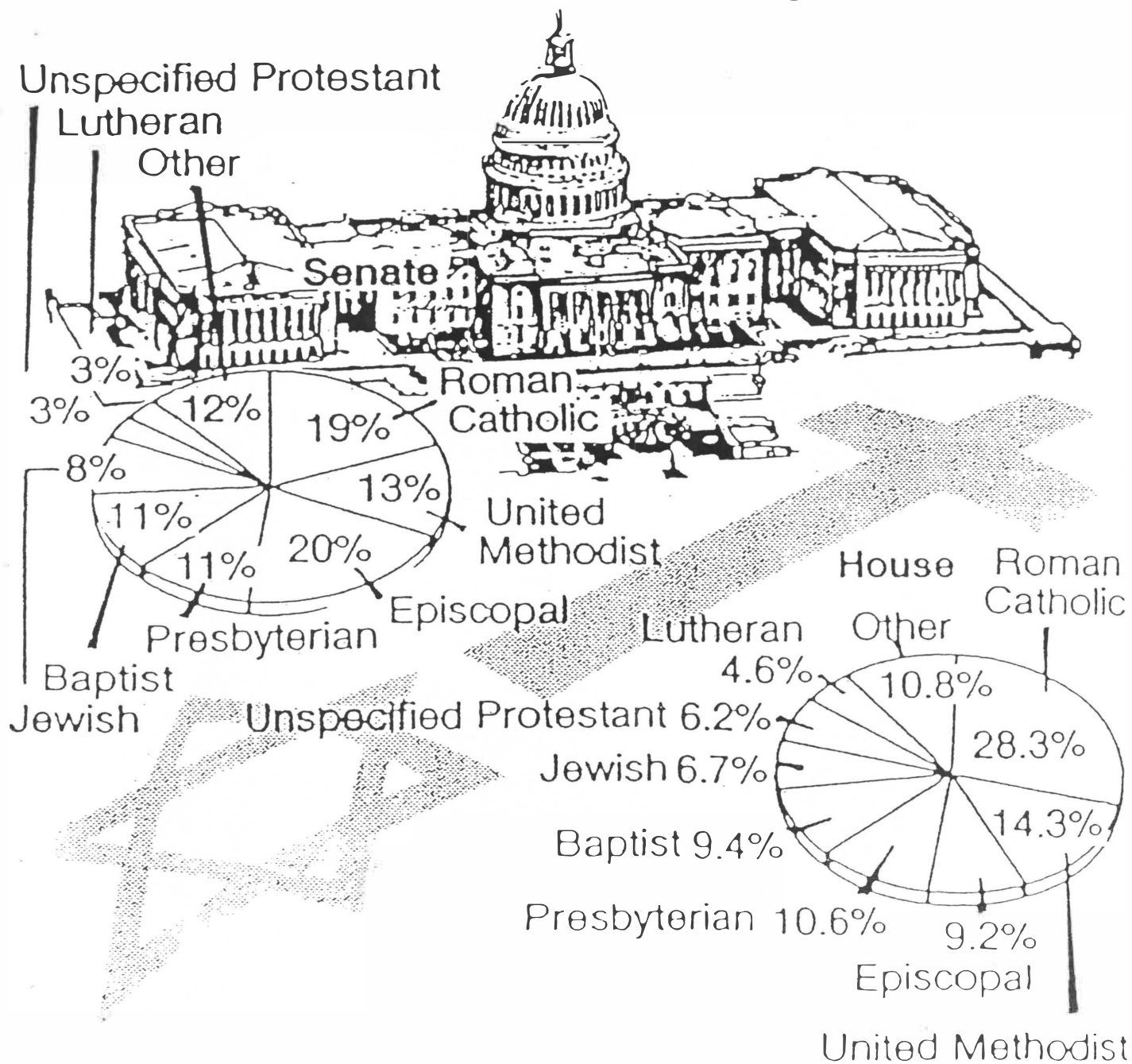
Reagan administration officials said the decision had nothing to do with the timing of President Reagan's visit to the West German military cemetery at Bitburg, which has caused a storm of protest from American Jewish organizations.



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Top religions for members of Congress



AMERICA'S DESTINY

1A. Scriptural Principles in America's Foundation:

1b. The Genuine Piety of Our Founding Fathers: Ex. 20:5-6

2b. The Gracious Promotion of the Jews: Gen. 12:3; Deut. 30:20

3b. The Great Preponderance of Christians: Gen. 18

4b. The Grand Purpose for America: Acts 17:26

2A. Special Providence in America's Function:

UNITED STATES

1b. America is a Hope for the World's Unsaved

2b. America is a Home for the World's Oppressed

3b. America is a Protector of the World's Jews

4b. America is a Promoter of World Order



THE FIRST BOATLOAD OF PILGRIMS LEAVES THE "MAYFLOWER" AND LANDS AT PLYMOUTH ROCK



THE MAYFLOWER COMPACT

In the name of God, Amen. We whose names are under-written, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France, and Ireland King, Defender of the Faith, etc.

Having undertaken, for the glory of God, and advancement of the Christian faith, and honor of our King and Country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually, in the presence of God, and one of another, covenant and combine our selves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cape Cod, the eleventh of November [New Style, November 21], in the year of the reign of our sovereign lord, King James, of England, France, and Ireland, the eighteenth, and of Scotland the fifty-fourth. Anno Dom. 1620.

Signing the Mayflower Compact by Edward Percy Moran



John Carver
William Bradford
Edward Winslow
William Brewster
Isaac Allerton
Miles Standish
John Alden
Samuel Fuller
Christopher Martin
William Mullins

William White
James Chilton
John Craxton
John Billington
Richard Warren
John Howland
Steven Hopkins
Edward Tilly
John Tilly
Francis Cook

Thomas Rogers
Thomas Tinker
John Rigdale
Edward Fuller
John Turner
Francis Eaton
Moses Fletcher
Digery Priest
Thomas Williams
Gilbert Winslow

Edmond Margeson
Peter Brown
Richard Bitteridge
Richard Clark
Richard Gardiner
John Allerton
Thomas English
Edward Doten
Edward Liester
John Goodman
George Soule

Lexington & Concord . . .



"Stand your ground . . . if they mean to have a war, let it begin here!"

- Captain John Parker, Lexington Militia

The winter of 1774-75 was mild for New England, however the affairs of men met no tempering influences. The Committee of Safety set up by the Provincial Congress of Massachusetts (it was given the power to call out the entire militia of the colony), voted that "all kinds of warlike stores be purchased sufficient for an army of 15,000 men," and selected the village of Concord as a suitable depot, far from the reach of British Major General Thomas Gage's raids.

Meanwhile, England decided to show that the civil "arm" of Parliament was as active as the military, and decided to mandate a new Act, called "The Fisheries Bill," which forbid not merely Massachusetts, but *all* the New England colonies to trade anywhere except in England or the British West Indies. Worse, the entire New England fishing fleet was barred from the North Atlantic fisheries.

The curtains were beginning to open on the American stage of the Revolution.

While the Provincial Congress discreetly shifted to Concord in order to be out of Gage's reach, more military problems would have to be considered. An entire brigade (4,000 troops) had been led out of

Boston by Lord Percy on a practice march that swung through Watertown and Cambridge. The Congress at Concord had already resolved that whenever "troops to the Number of Five Hundred shall march out of Boston . . . it ought to be deemed a design to carry into execution by Force the late acts of Parliament . . . and therefore the Military Forces of the Province ought to be assembled and an Army of Observation immediately formed, to act *solely on the defensive* so long as it can be justified on the Principles of Reason and Self-Preservation and *no longer*."



British General Thomas Gage was in an increasingly awkward position. He had his mission -- enforcement of the Acts of Parliament and pacification of Massachusetts. If, in Parliamentary minds, he had ample military means to carry out what was ordered, each proposed course

of action must have brought into Gage's mind the increasingly swift massing of armed militia which had followed every show of force. Yet something had to be done or awkward questions would be asked in London.

On April 15th, 1775, Major General Thomas Gage decided to send a column of seven hundred troops (two hundred over the magic number that the Concord Congress had set) to Concord under the command of Lt. Col. Francis Smith and his second, Major John Pitcairn. Gage had no intention of tolerating anything approaching a repetition of the action at Fort William and Mary. Learning that the depot in Concord held a growing store of gunpowder and arms, he sent these soldiers twenty miles from Boston to seize the military supplies. On the evening of the 18th, Dr. Joseph Warren, President of the Provincial Congress of Massachusetts, sent Paul Revere and other messengers to Lexington to warn patriots there.

When Colonel Smith moved into the countryside to collect these arms and munitions gathered by the patriot militia, hostilities erupted at Lexington and Concord on April 19, 1775. Soon afterward, militia contingents from places throughout New England took up positions outside Boston, putting the city under siege.

Paul Revere did not make it to his destination when sent to warn his countrymen that the British were coming.

Captured and briefly detained, he was forced to walk home as the Redcoats retained his horse for His Majesty's service when they detained him.

LEXINGTON



Commanding the British troops was Major John Pitcairn (left) who marched his soldiers all night, arriving at Lexington at dawn. There he found a line of minute men drawn up on the village green commanded by Captain John Parker. The British halted and the Major shouted, "Disperse, ye rebels, disperse!"

For the men of the Lexington militia, the first muster of the morning had come just after Paul Revere's midnight warning. Captain John Parker had taken command of the few score who had turned out on Lexington Green and waited with them during the night. Parker and his men had decided that they would let the soldiers pass through Lexington. Most of the stores of munitions and gunpowder that were formerly hidden in Concord had now been dispersed to other sites and hidden away. Let the British regulars come and march around all they liked.

As daylight approached, a scout with the militia by the name of Thaddeus Bowman had come

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The poem below is a parody to Longfellow's "[The Midnight Ride of Paul Revere.](#)" It was written by Helen F. Moore, and published in the Century Magazine in 1896.

The Midnight Ride of William Dawes

I am a wandering, bitter shade,
Never of me was a hero made;
Poets have never sung my praise,
Nobody crowned my brow with bays;
And if you ask me the fatal cause,
I answer only, "My name was Dawes"

'Tis all very well for the children to hear
Of the midnight ride of Paul Revere;
But why should my name be quite forgot,
Who rode as boldly and well, God wot?
Why should I ask? The reason is clear --
My name was Dawes and his Revere.

When the lights from the old North Church flashed out,
Paul Revere was waiting about,
But I was already on my way.
The shadows of night fell cold and gray
As I rode, with never a break or a pause;
But what was the use, when my name was Dawes!

History rings with his silvery name;
Closed to me are the portals of fame.
Had he been Dawes and I Revere,
No one had heard of him, I fear.
No one has heard of me because
He was Revere and I was Dawes.

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THE STAND AT CONCORD BRIDGE

The "embattled farmers" defeat a detachment of English troops sent to destroy supplies at Concord, and their victory inspires the thirteen Colonies to patriotic fervor.

A HANDFUL of farmers they were, more at home with the flail and the plow than with muskets. "Minute Men," who had been training just a short time, in order to be ready if the need should arise. These were the soldiers summoned by Paul Revere and other messengers throughout the night of April 18, 1775, with the cry: "The Regulars are out!"

After their brief passage at arms with the Patriots on Lexington Common, on the morning of April 19, the British troops marched on to Concord. And there those eight hundred soldiers under Major Pitcairn were amazed to find a small number of Minute Men guarding the bridges, while awaiting reinforcements of militia who were hurrying in from every direction.

Most of the ammunition for which General Gage had sent forth the Redcoats was already secreted by the Colonists, so that the British troops gained very little after their wearying all-night march. Leaving about two hundred Regulars to control the old North Bridge, the Redcoats made an effort to demolish what military supplies they could. But suddenly, just as the British left behind started to destroy the North Bridge, they were confronted by four hundred Minute Men, who took swift possession of Concord. The Regulars, retreating, soon were forced to flee in a desperate rout, with the Patriots pressing them hard all the way to Boston, in spite of British reinforcements that tried in vain to halt that torrent of flame from Colonial muskets, behind walls, trees, and ditches.

The far-reaching result of the Battle of Concord was the patriotic outpouring of all the Colonies in a united spirit that would not be denied.

Cotton Mather

From Wikipedia, the free encyclopedia

Cotton Mather (February 12, 1663 – February 13, 1728). B.A. 1678 (Harvard College), M.A. 1681; honorary doctorate 1710 (University of Glasgow), was a socially and politically influential Puritan minister, prolific author, and pamphleteer. Cotton Mather was the son of influential minister Increase Mather. He is often remembered for his persecution of witches.

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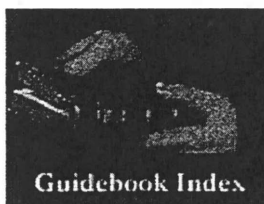
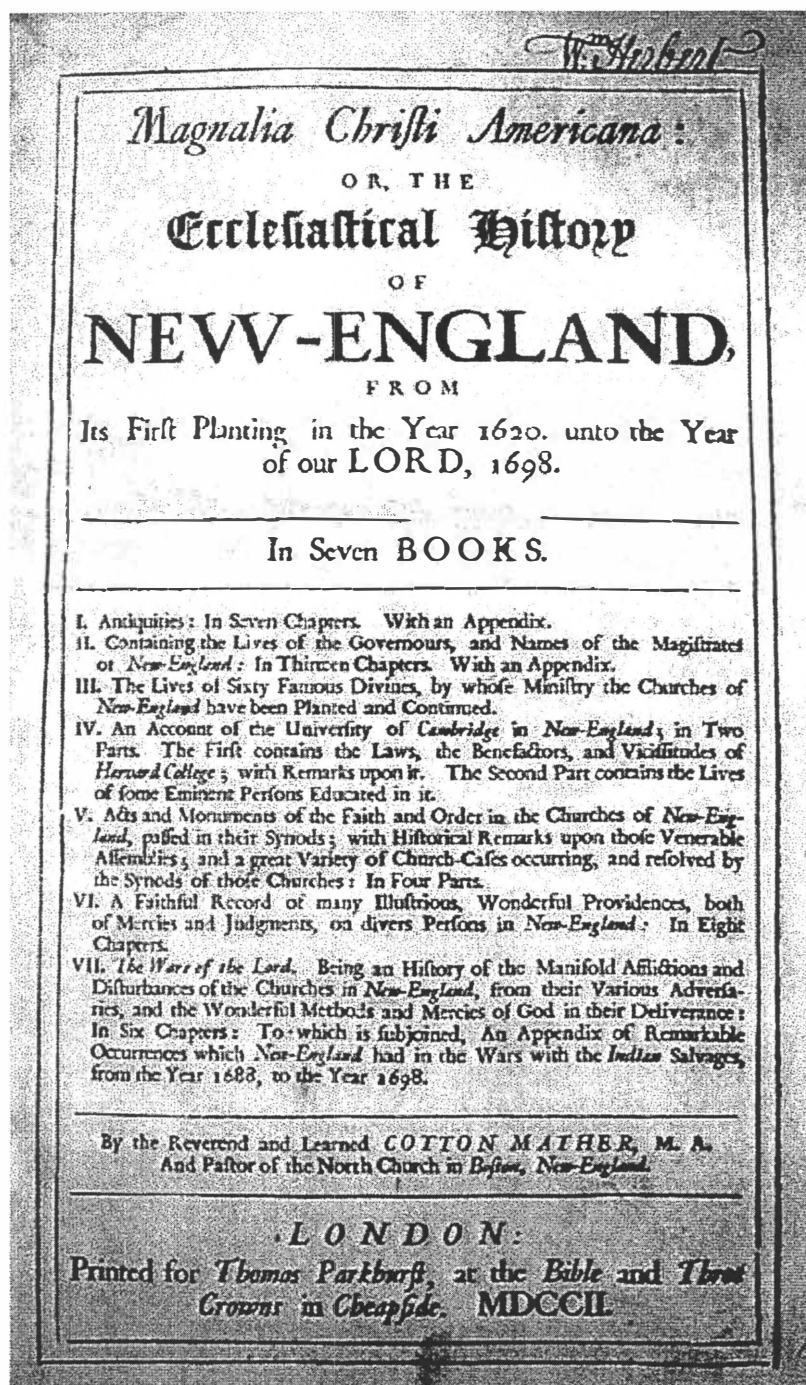
Background

Mather was likely named after his grandfather, John Cotton. He attended Boston Latin School, and graduated from Harvard in 1678, at only 15 years of age. After completing his post-graduate work, he joined his father as assistant Pastor of Boston's original North Church (not to be confused with the Anglican/Episcopal Old North Church). It was not until his father's death, in 1723 that Mather assumed full responsibilities as Pastor at the Church.

Author of more than 450 books and pamphlets, Cotton Mather's ubiquitous literary works made him one of the most influential religious leaders in America. Mather set the nation's "moral tone," and sounded the call for second and third generation Puritans, whose parents had left England for the New England colonies of North America to return to the theological roots of Puritanism.

The most important of these, *Magnalia Christi Americana* (1702) is composed of 7 distinct books, many of which depict biographical and historical narratives which later American writers such as Nathaniel Hawthorne, Elizabeth Drew Stoddard, and Harriet Beecher Stowe would look to in describing the cultural significance of New England for later generations following the American Revolution. Mather's text thus was one of the more important documents in American history because it reflects a particular tradition of seeing and understanding the significance of place. Mather, as a Puritan thinker and social conservative, drew on the figurative language of the Bible to speak to present-day audiences. In particular, Mather's review of the American experiment sought to explain signs of his time and the types of individuals drawn to the colonies as predicting the success of the venture. From his religious training, Mather viewed the importance of texts for elaborating meaning and for bridging different moments of history (for instance, linking the biblical stories of Noah and Abraham with the arrival of eminent leaders such as John Eliot, John Winthrop, and his own father Increase Mather).

The struggles of first, second and third-generation Puritans, both intellectual and physical, thus became elevated in the American way of thinking about its appointed place among other nations. The unease and self-deception that characterized that period of colonial history would be revisited in many forms at political and social moments of crisis (such as the Salem witch trials which coincided with frontier warfare and economic competition among Indians, French and other European settlers) and during lengthy periods of cultural definition (e.g. the American Renaissance of the late 18th and early 19th century literary, visual and architectural movements which sought to capitalize on unique American identities).



SITES IN SOUTHERN NEW ENGLAND
ILLUSTRATING THE AMERICAN CHRISTIAN HERITAGE
WITH A SPECIAL EMPHASIS ON BAPTISTS

Providence, RI, Area

1. Brown University, Providence; especially University Hall, pictures in Sayles Hall, John Hay Library, and John Carter Brown Library
2. First Baptist Church in America, organized 1639; building, 1775; No. Main at Waterman St., Providence; self-guided tour
3. Roger Williams National Memorial & Spring, N. Main and Smith Sts., Providence, original Providence settlement, 1636
4. Roger Williams Landing Place Monument, Gano St., Providence
5. John Clarke Grave, Governors' Graveyard, W. Broadway at Callender Terrace, near Equality Park, Newport, RI
6. Union Baptist Church, organized 1638; this building, 1846, Spring St. and Hozier St., Newport, RI ; behind Old Colony House (It cannot be documented as espousing Baptist principles until 1644.)
7. Quaker Meetinghouse, building, 1699, Marlborough at Farewell St., Newport, RI
8. Touro Synagogue, building, 1763, 85 Touro St. at Division St., Newport, RI
[The last two entries are significant because they illustrate the unprecedented religious freedom in the Colony of Rhode Island.]
9. Baptist Church, Warren, RI; site of the beginning of Brown University and the Warren Baptist Association
10. Baptist Church and Tablet, established 1663, Swansea, MA (First Baptist Church in MA); now, Barrington, RI
11. First Baptist Church, Backus Memorial Church, North Middleboro, MA; Route 28 at Plymouth Road
12. Isaac Backus Monument, Titicum Parish Cemetery, North Middleboro, MA; west on Plymouth Road at North Congregational Church
13. Plymouth, MA, Plimouth Plantation and various monuments
14. Adoniram Judson Memorial, Burial Hill, Plymouth, MA; missionary to Burma; graves of his father and relatives

Connecticut

1. Fanny Crosby grave, Mountain Grove Cemetery, North Ave. (Rt. 1) at Dewey St., plot near corner of Section 8; general vicinity of graves of P. T. Barnum and Tom Thumb, Bridgeport
2. Baptist Church, 14 Granville Ave., Danbury, CT; 200 years of Baptist history; Pres. Thomas Jefferson wrote to this church about "the wall of separation" giving churches religious liberty.
3. Wightman Family Memorial, Rev. Valentine Wightman (first preacher to establish a Baptist church in CT), Rt. 23, north of New London, across from Quaker Hill Mini-Mall, before Uncasville

4. Grave of Rev. Valentine Wightman and site of First Baptist Church in Connecticut, Rt. 184, between Old Mystic and Center Groton

Great Awakening

1. First Churches, Northampton, MA, gathered in 1661; this building, 1878; (5th building on the site where President Edwards preached; small plaque on front steps; large bas-relief inside); First Baptist Church, organized, 1826, has united with the Congregational Church.
2. Bridge Street Cemetery, Northampton, MA; graves of Eleazar Mather, Solomon Stoddard, Jerusha Edwards, David Brainerd; Monuments to the families of Jonathan Edwards and Timothy Dwight; John Hooker, Solomon Williams, and Phebe Barlett Parsons
3. Congregational Church, Hadley, MA; classic colonial structure; one of many sites of the preaching of George Whitefield; present church, built in 1808, retains weathercock from the second meeting house of 1714 where Whitefield preached in 1740; the church was moved from West St. to Middle St. in 1841.
4. Ashfield, MA, March Road, Graves of New Light Congregationalists from Hadley who became Baptists; led by Chileab Smith; persecuted; grievance recorded by I. Backus; also Mary Lyon family; marker of site of Baptist Church in pine grove across road at lower end of cemetery
5. Enfield, CT; U.S. 5 (Enfield St.) at Post Office Road, boulder with marker commemorating the preaching of "Sinners in the Hands of an Angry God," 1741
6. East Windsor Hill, CT; Main St., Old Burying Ground, graves of Timothy and Esther Edwards, Jonathan's parents; his birthplace was nearby. [Turn west at the intersection of U.S. 5 and Rt. 194 (Sullivan Ave.)]

South Hadley, MA

1. Grave of Mary Lyon, Mt. Holyoke College, Rt. 116, main entrance, Christian educator

Boston, MA and North Shore

1. Boston Common, site of the whipping of Obadiah Holmes
2. Holton's Shoe Store, marker about conversion of D. L. Moody
3. Park St. Church, Cemetery, Tremont St.; graves of Dr. Samuel Stillman and Dr. Thomas Baldwin
4. Salem, MA, Maritime Museum, marker on pier about the sailing of the Adoniram Judsons and the Samuel Newells on the "Caravan," 1812
5. Andover, MA, Phillips Academy; site of Andover Theological Seminary; Cemetery with graves of Justin Edwards, Leonard Woods, Moses Stuart, etc.; Rabbit Pond and "Missionary Woods," monument to student missionary prayer meetings: Judson, Nott, Mills, Newell, Hall, Richards and Rice.

- 1. Newburyport, MA; Old South Presbyterian Church, Federal St., building, 1756; grave of George Whitefield under the pulpit; cenotaph in the auditorium
- 2. Pulpit Rock, Ellsworth Road near Wilson Pond, Rowley; another site where George Whitefield preached to thousands

Northfield, MA

- 1. Moody Birthplace and Museum, Moody St.
- 2. Moody Graves, Round Top; behind birthplace
- 3. Northfield-Mount Hermon School Campuses; west of Connecticut River was the Mount Hermon School for boys; in East Northfield was Northfield Seminary for Girls
- 4. Camp Northfield, Route 10, used in connection with summer Bible conferences, College of Colleges, and Student Volunteer Movement

Williamstown, MA

- 1. Monument to Haystack Prayer Meeting, 1806, Williams College, Whitman St. at Mission Park, north of large colonial chapel on Rt. 2 east of intersection with U. S. 7
- 2. Williams College, President Mark Hopkins, 1836-1872

Windsor, MA

- 1. First Baptist Church [1789], Rt. 8 at Church St.
- 2. Rev. John Leland spent the last years of his life here.
- 3. John Leland grave, West Mountain Road, opposite the church; lower cemetery on south side of road; marble obelisk with bronze plaque in the center of section with circular drive
- 4. Unusual monument to John Leland in the shape of a cheese press with bronze plaque; Church St. at School St.; across from USPS

Worthington Center, MA

- 1. Russell H. Conwell School, Rt. 112, public school, memorial to the town's most famous son

North Worthington, MA

- 1. Birthplace of Russell Conwell, Conwell Road, private residence, not open to the public
- 2. Methodist Church, Chesterfield Road, where Conwell often preached; annual service, third Sunday in August
- 3. Large frame building across the road was the Conwell Academy, opened in 1894 for secondary education

Stockbridge, MA

- 1. Rev. John Sargeant Mission House, Main St., Indian Mission
- 2. Marker to Jonathan Edwards at the Riggs Center, Main St.
- 3. His Desk, Stockbridge Library, Main St.
- 4. Birthplace of Mark Hopkins, 1802-1887

- 1661 Gathering of church at Northampton, Massachusetts under Eleazar Mather, brother of Increase Mather of Boston. Eleazar was only twenty-five.
- 1669 Death of Eleazar Mather. He was succeeded by Solomon Stoddard (1662 Harvard graduate), who at twenty-six married Eleazar's widow, left with three young children. Solomon remained in Northampton till his death in 1729.
- 1690 Stoddard began the practice that he had been advocating for some years permitting those not yet admitted to the church to receive the Lord's Supper provided they had a good conscience.
- 1701 Founding of Yale, intended to preserve orthodoxy in the face of Harvard's growing liberalism in religion.
- 1703 Jonathan Edwards born at East Windsor, Connecticut. His father was Timothy Edwards, the town minister since 1694; his mother was Esther Stoddard, daughter of the Solomon Stoddards of Northampton.
- 1716 Jonathan Edwards entered Yale, a college at New Haven, its tutors having recently been located at Saybrook, Wethersfield, and New Haven, but soon he and his classmates moved to Wethersfield. Only in 1718 was the college permanently settled at New Haven.
- 1720 Edwards was graduated from Yale.
- 1722 He completed theological studies at Yale and began nine months of service to a Presbyterian church in New York City. Was a Calvinist.
- 1724 Taught for a time at Yale.
- 1726 Became colleague of his grandfather, Solomon Stoddard, at Northampton.
- 1731 Delivered sermon "God Glorified in Man's Dependence" in Boston, where the work was published.
- 1733 A religious revival began in Northampton.
- 1735 End of religious revival. Before its end Joseph Hawley, Edwards' uncle, had committed suicide by cutting his own throat. "Narrative of Suprising Conversions" sent by Edwards to Benjamin Colman of Boston, who published it the next year. An expanded and more formal report was written by Edwards in 1736 and published the following year in London. These works created a model for religious revivals.
- 1746 A Treatise Concerning Religious Affections delivered by Edwards admitted the excesses of religious frenzy that accompanied the great revival while at the same time reaffirmed his faith in the religion of the heart.
- 1751 Edwards moved to Stockbridge, Massachusetts.
- 1757 Edwards called to Princeton, New Jersey to become the President of Princeton College.
- 1758 Publication of Edwards' treatise on Original Sin. Edwards died.

APPENDIX III

Inscription on the Tombstone of Jonathan Edwards at Princeton, N. J. Translated by Paul Coleman-Norton, Associate Professor of Classics at Princeton University

SACRED TO THE DEPARTED SPIRIT
OF THE VERY REVEREND MAN
JONATHAN EDWARDS, MASTER OF ARTS,
PRESIDENT OF THE COLLEGE OF NEW JERSEY.
BORN AT WINDSOR, CONNECTICUT,
5 OCTOBER,
A. D. 1703, OLD STYLE.
SPRUNG FROM (HIS) FATHER THE REVEREND TIMOTHY EDWARDS;
EDUCATED AT YALE COLLEGE;
AT NORTHAMPTON ORDAINED INTO THE MINISTRY, 15 FEBRUARY,
1726/7.
THENCE (HE WAS) DISMISSED 22 JUNE, 1750,
AND THE DUTY OF TEACHING SAVAGES HE ACCEPTED.
(HE WAS) MADE PRESIDENT OF NASSAU HALL 16 FEBRUARY,
1758.
(HE) DIED IN THIS VILLAGE 22 MARCH FOLLOWING, NEW STYLE.
(HE WAS) OF THE AGE OF 55, (AN AGE) ALAS TOO BRIEF!
HERE LIES (HIS) MORTAL PART.
WHAT SORT OF PERSON (WAS HE), DO YOU ASK, WAYFARER?
A MAN WITH A BODY TALL, BUT SLENDER, (AND WITH A BODY)
BY VERY INTENT STUDIES, BY ABSTINENCE, AND BY SEDULITY
ATTENUATED.
IN SHREWDNESS OF INTELLIGENCE, IN KEEN JUDGEMENT, AND IN PRUDENCE
SECOND TO NONE OF MORTALS.
FOR KNOWLEDGE OF LIBERAL ARTS AND SCIENCES NOTEWORTHY,
OF CRITICS OF SACRED THINGS THE BEST, A DISTINGUISHED THEOLOGIAN,
AS (WAS) SCARCELY ANOTHER CONTEMPORARY; AN HONEST DISPUTANT;
OF THE CHRISTIAN FAITH A DOUGHTY AND UNCONQUERED CHAMPION;
A WEIGHTY, EARNEST, DISCRIMINATING HARANGUER OF THE PEOPLE,
AND, GOD SPEEDING (HIM), IN (HIS) SUCCESS
MOST FORTUNATE.
IN PIETY REMARKABLE, IN HIS CHARACTER STRICT,
BUT TO OTHERS FAIR AND KIND.
HE LIVED BELOVED, RESPECTED—
BUT, ALAS! WORTHY OF BEING MOURNED
HE DIED.
HOW MANY GROANS DID HE DEPARTING CAUSE!
ALAS SO GREAT WISDOM! ALAS LEARNING AND RELIGION!
THE COLLEGE LAMENTS HIM LOST (TO IT), AND THE CHURCH LAMENTS
(HIM LOST TO HER):
BUT, AT HIS RECEPTION, REJOICES
HEAVEN.
DEPART, WAYFARER, AND FOLLOW (HIS) PIOUS FOOTSTEPS.

385

Jonathan Edwards, ed., The Life
and Diary of David Brainerd,
Chicago: Moody Press, 1949,
p. 385

THE WORKS OF PRESIDENT EDWARDS

1. Published by Himself

1. God Glorified in the Work of Redemption by the Greatness of Man's Dependence upon Him in the Whole of It; a Sermon on I Corinthians 1:29-31. Boston, 1731.
2. A Divine and Supernatural Light, Immediately Imparted to the Soul by the Spirit of God, Shown to be both a Scriptural, and Rational Doctrine; a Sermon on Matthew 16:17. Boston, 1734.
3. Curse Ye Meroz; a Sermon on Judges 5:23. Boston, 1735.
4. A Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls in Northampton, and the Neighboring Towns and Villages. London, 1736. Boston, 1738.
5. Five Discourses, prefixed to the first American edition of the preceding work.
6. Sinners in the Hands of an Angry God; a Sermon on Deuteronomy 32:35. Boston, 1741.
7. Sorrows of the Bereaved Spread Before Jesus; a Sermon at the Funeral of the Rev. William Williams, on Matthew 14:12. Boston, 1741.
8. The Distinguishing Marks of a Work of the Spirit of God; a Sermon on I John 4:1, preached at New Haven, September 10th, 1741. Boston, 1741.
9. Thoughts on the Revival of Religion in New England, in 1740. Boston, 1741.
10. The Watchman's Duty and Account; a Sermon on Hebrews 13:17, preached at the Ordination of the Rev. Jonathan Judd. Boston, 1743.
11. The True Excellency of a Gospel Minister; a Sermon on John 5:35, preached at the Ordination of the Rev. Robert Abercrombie. Boston, 1744.
12. A Treatise Concerning Religious Affections. Boston, 1746.
13. An Humble Attempt to Promote Explicit Agreement and Visible Union among God's People, in Extraordinary Prayer for the Revival of Religion. Boston, 1746.
14. True Saints, When Absent from the Body, Present with the Lord; a Sermon on II Corinthians 5:8, preached at the Funeral of the Rev. David Brainerd. Boston, 1747.
15. God's Awful Judgments in Breaking the Strong Rods of the Community; a Sermon on the Death of Colonel John Stoddard. Boston, 1748.
16. Life and Diary of the Rev. David Brainerd. Boston, 1749.
17. Christ the Example of Gospel Ministers; a Sermon on John 13:15, preached at the Ordination of the Rev. Job Strong. Boston, 1749.
18. An Humble Inquiry into the Rules of the Word of God, concerning the Qualifications Requisite to a Complete Standing and Full Communion with the Visible Christian Church. Boston, 1749.
19. Farewell Sermon to the People of Northampton. Boston, 1750.

20. Misrepresentation Corrected, and Truth Vindicated, in a Reply to the Rev. Mr. Solomon Williams' Book on Qualifications for Communion. To which is added a Letter from Mr. Edwards to his late Flock at Northampton. Boston, 1752.
21. True Faith Distinguished from the Experience of Devils; a Sermon from James 2:19, preached before the Synod of New York, at Newark, September, 1752. New York, 1752.
22. A Careful and Strict Enquiry into the Modern Prevailing Notions of that Freedom of Will which is supposed to be Essential to Moral Agency, Vertue and Vice, Reward and Punishment, Praise and Blame. Boston, 1754.
23. The Great Christian Doctrine of Original Sin Defended; Boston, 1758.

2. Posthumous

24. Eighteen Sermons, annexed to the Life of Edwards, by Dr. Dr. Hopkins. Boston, 1765.
25. The History of Redemption. Edinburgh, 1777.
26. Nature of True Virtue. Boston, 1788.
27. God's Last End in the Creation. Boston, 1788.
28. Practical Sermons. Edinburgh, 1788.
29. Twenty Sermons. Edinburgh, 1789.
30. Miscellaneous Observations on Important Theological Subjects. Edinburgh, 1793.
31. Remarks on Important Theological Controversies. Edinburgh, 1796.
32. Types of the Messiah. 1829.
33. Notes on the Bible. 1829.

Copied from Jonathan Edwards, ed., The Life and Diary of David Brainerd, Newly edited, and with a biographical sketch of President Edwards by Philip E. Howard, Jr. Chicago: Moody Press, 1949, pp. 41-42; Compared with Clarence H. Faust and Thomas H. Johnson, Jonathan Edwards, Representative Selections, with Introduction, Bibliography, and Notes. New York: Hill and Wang, 1962, pp. cxvi-cxvii.

Compiled by Rev. P. W. Gustine

1837



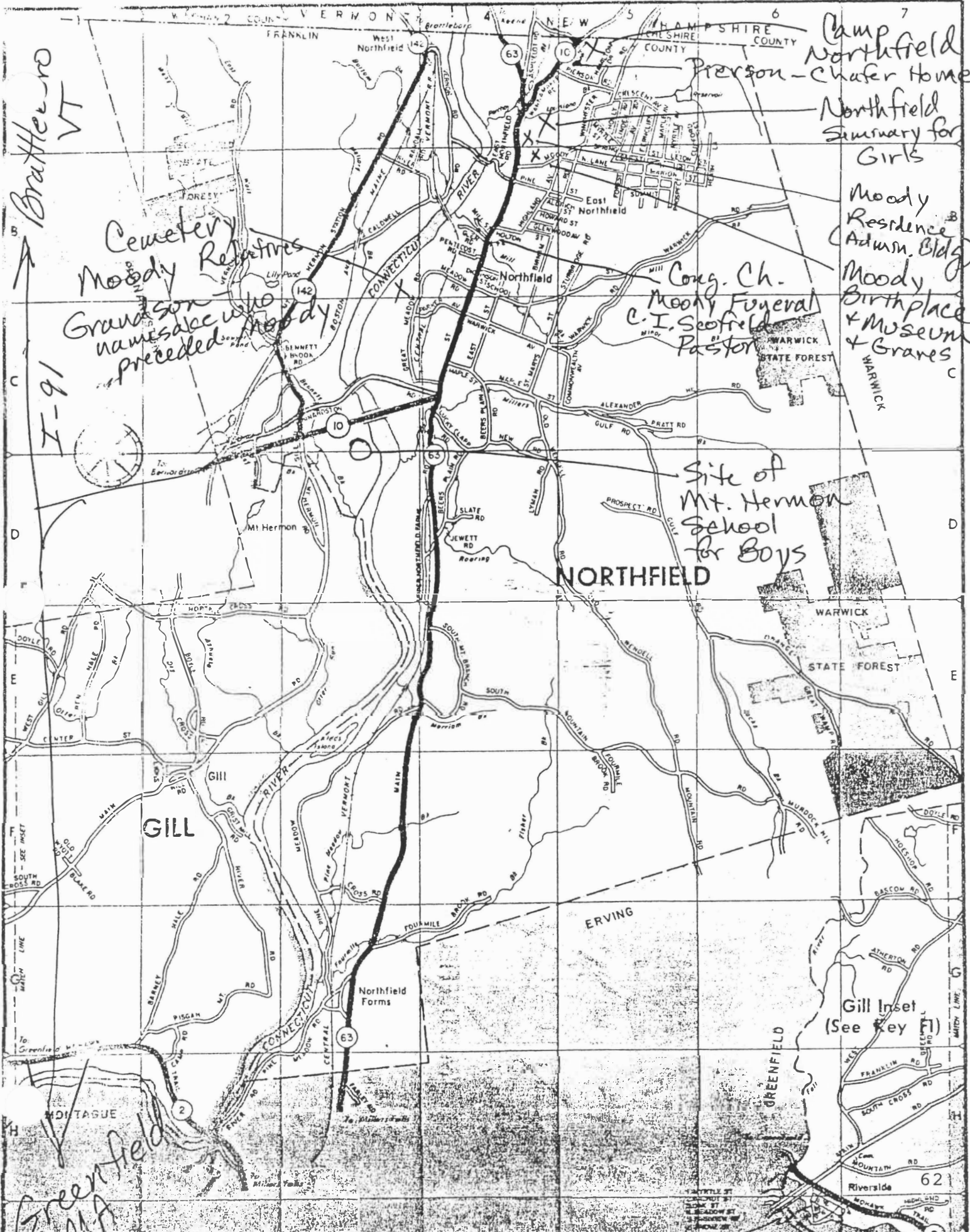
1899

The Autobiography of
DWIGHT L. MOODY

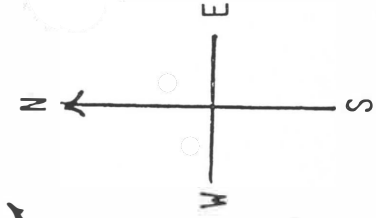
SOME day you will read in the papers that D. L. Moody, of East Northfield, is dead.

Don't you believe a word of it! At that moment I shall be more alive than I am now, I shall have gone up higher, that is all; out of this old clay tenement into a house that is immortal—a body that death cannot touch; that sin cannot taint; a body fashioned like unto His glorious body.

I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever.



Rev. Gordon Hall
(1823-1879)
Rev. Gordon Hall
(1784-1826)



Sm knoll

Site #2

Three-Raised Tablets
Rev. Solomon Stoddard
Mrs. Esther Stoddard
Col. John Stoddard

Site #1 Rev. Eleazer Mather, small white obelisk

- * Rev. David Brainard
- * Jerusha Edwards
- * Rev. Jonathan Edwards & Rev. Thomas Chalmers

* Rev. Solomon Williams
(1752-1834)
W. Mary Hooker
(1756-1842)

- * Rev. John Hooker (1729-1777)
- W. Sarah Worthington (1732-1817)

Parsons
Street

* Gov. Caleb Strong
(1744-1819)
W. Sarah Hooker
(1757-1817)

Large
Maple
Tree

Rhododendron Bush

Bates
Mausoleum

- * Phebe (Bartlett) Parsons
- * Noah Parsons, Jr.

Site #4

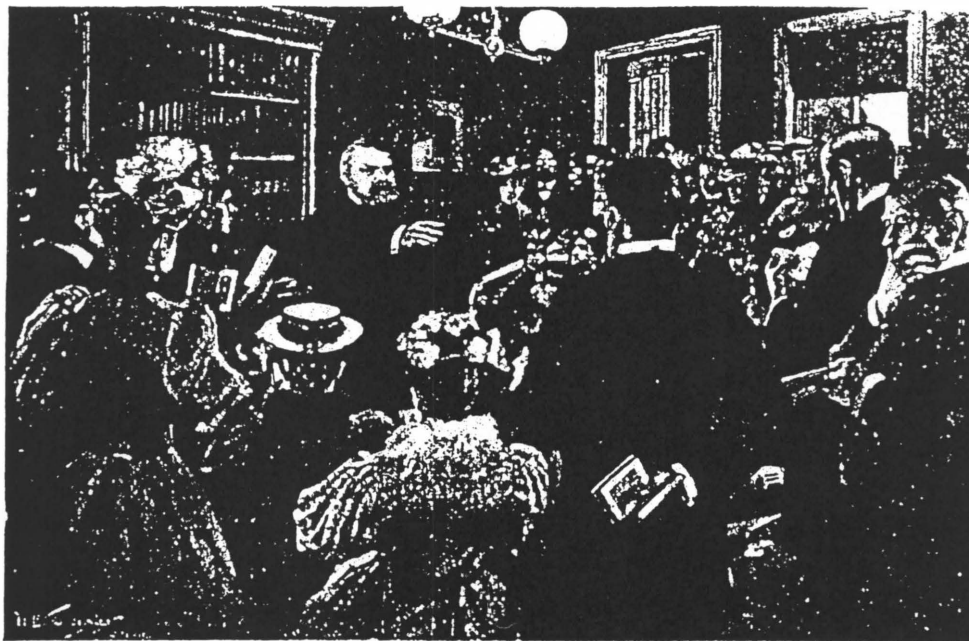
Memorial Obelisks

Jonathan and Sarah Edwards & Children
Timothy and Mary Dwight & Children
including Rev. Timothy Dwight

Bridge Street
School

DIAGRAM OF THE
BRIDGE STREET CEMETERY
NORTHAMPTON, MA
NOT TO SCALE

Bridge Street



Mr. Moody to Lead A Great National Bible Class

The famous Northfield evangelist begins in the November LADIES' HOME JOURNAL a series of popular Bible studies in the form of a great National Bible Class, destined to prove the most helpful religious department ever sustained by a magazine.

It will be known as

MR. MOODY'S BIBLE CLASS

and will be written and personally conducted by Dwight L. Moody, bringing the influences of Northfield into every home.

ONE DOLLAR FOR ONE YEAR

The Curtis Publishing Company, Philadelphia

(x1)



EDWIN MOODY. SAMUEL MOODY. DWIGHT L. MOODY. LUTHER H. MOODY.
 CORNELIA MOODY WALKER. LIZZIE MOODY WASHBURN. WARREN L. MOODY.
 ISALAH MOODY. BETSEY HOLTON MOODY. GEORGE F. MOODY.
 MRS. MOODY AND HER FAMILY IN 1862.

PASTORS OF THE CHURCH OF CHRIST
IN NORTHAMPTON, MASSACHUSETTS

1. REV. ELEAZER MATHER

b. 1637, Dorchester, MA; d. 1669, Northampton, MA

Served: 1661-1669

Church gathered: June 18, 1661

2. REV. SOLOMON STODDARD

b. 1643, Boston, MA; d. 1729, Northampton, MA

Served: 1669-1729 (60 years)

3. REV. JONATHAN EDWARDS

b. 1703, East Windsor, CT; d. 1758, Princeton, NJ

Served: 1727-1750

4. REV. JOHN HOOKER

b. 1729, Kensington, CT (now, Berlin); d. 1777,
Northampton, MA

Served: 1753-1777

5. REV. SOLOMON WILLIAMS

b. 1752, East Hartford, CT; d. 1834, Northampton, MA

Served: 1778-1834

Disestablishment: Vote, November 11, 1833

Rev. P. W. Gustine
25 FEB 97

THE BIRTH OF "OLD GLORY"

The "Stars and Stripes," according to tradition, are adopted as the national flag in 1777, and flown for the first time at the Battle of Saratoga.

THAT the flag of the United States be thirteen stripes, alternate red and white; the union be thirteen stars, white in a blue field, presenting a new constellation."

This was the resolution adopted by the Continental Congress on June 14, 1777, a week or two after George Washington, heading a committee of Patriots, had given the design to Mrs. Elizabeth Ross, of Philadelphia, Pennsylvania, because of her ability as an upholsterer and designer. Mrs. Ross, whose husband was a Colonial soldier, was also noted for her intense patriotism.

Taking, it is said, a soldier's white shirt for the stars and white stripes, a petticoat of bright red flannel for the red, and the blue coat of an army uniform for the field of blue, Betsy Ross stitched the new flag overnight. Its adoption seemed to put new courage into the tired Colonial troops, who won their first victory under its glowing colors at Saratoga, on October 17, 1777.

Before the adoption of the Stars and Stripes, the troops of the different states had carried various flags into battle, one of the most famous of all being the "Great Union," a banner of thirteen red and white bars like those of Old Glory, but displaying, instead of the stars, the cross of the British flag.

Betsy Ross has always been honored for making her country's first flag,

GLIMPSES OF AMERICAN HISTORY



BETSY ROSS SUBMITS HER HANDIWORK TO THE COMMANDER-IN-CHIEF

PENN FOUNDS HAVEN FOR QUAKERS

In 1682, William Penn, a Quaker, founds the Colony of Pennsylvania, as a refuge of the oppressed, and lays out the city of Philadelphia.

WILLIAM PENN was a noble young Englishman who, having become a Quaker, sought to find a haven for that persecuted sect. Since King Charles II had owed his father, Admiral Penn, the sum of \$80,000 for some years, young Penn asked that the debt be paid in the form of a grant of land in the New World.

The King willingly signed a charter on March 14, 1681, granting the region lying west of the Delaware river and north of Maryland "as far as plantable," providing the territory be called Pennsylvania.

William Penn left England on September 1, 1682. The Colonists who had preceded him to Pennsylvania, Quaker or otherwise, greeted him happily, knowing him to be a man who loved all mankind and hated warfare.

Beneath a great elm on the shores of the Delaware, on June 23, 1683, the Indians met him in council, making a treaty with him which is known as the "only treaty never sworn to, and the only one never broken." This was due to the fact that Penn and his people were just in all their dealings with the red men.

So well did the Colony prosper that, in 1683, Penn mapped out the land between the Delaware and Schuylkill rivers, to become a "faire and green country towne," which he named Philadelphia, or the City of Brotherly Love. Within two years the population of this city grew to over two thousand inhabitants, where education was well provided for and every religion tolerated.

Thus Quakers of Pennsylvania, like the Catholics of Maryland, the Pilgrims of Massachusetts, the persecuted poor for whom James Oglethorpe founded a colony in Georgia in 1733, and many others, came to look upon the New World as a refuge from oppression.

GLIMPSES OF AMERICAN HISTORY



WM. PENN BUYS "PENN'S WOODS" AND FOUNDS THE "CITY OF BROTHERLY LOVE"