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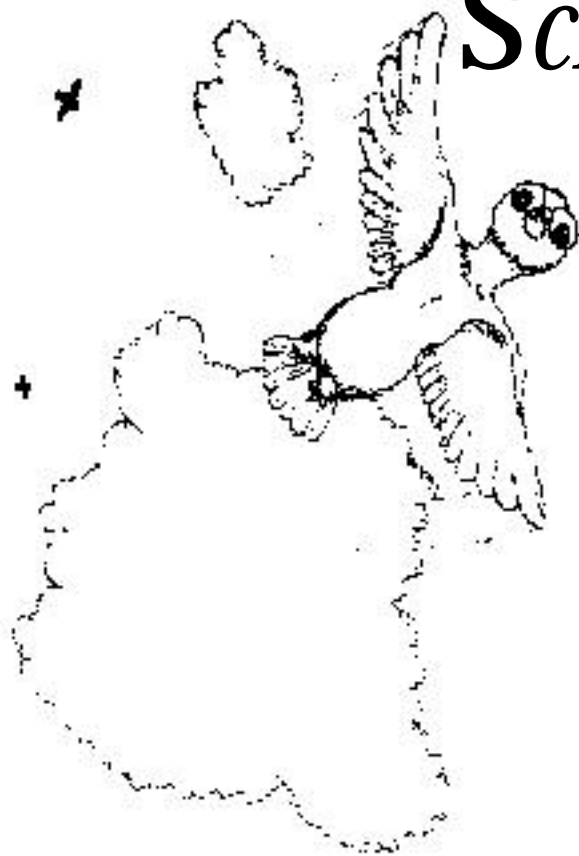
An Eagle,

Stop

Scratching

The

Ground



A Hands-On Guide to Teaching American Christian Education

By Jean S. Smithies

Special Section by John Michael Smithies

First edition, 1997

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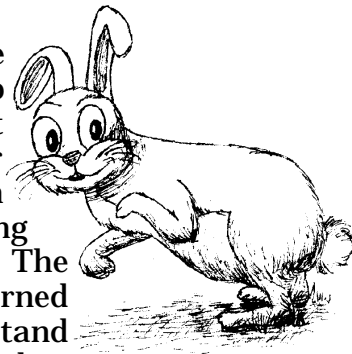
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*This book is dedicated to you,
the parents and teachers,
who are developing the
character of tomorrow's leaders.
May God bless your efforts.*

Introduction — The Legend of the Eagle

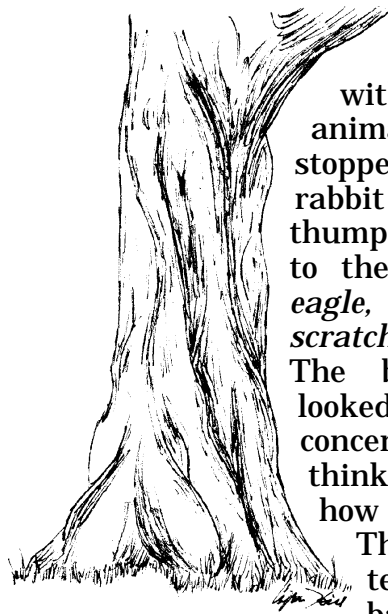
There is a legend that is told of a baby eagle. Its nest lay high above the forest floor on the side of a rocky outcropping. From the nest the mother eagle could watch and know all the goings on in the world below. The baby eagle lay in the core of its egg. It worked all day to break out of its shell, but its mother grew tired of waiting so she set off to hunt for food. While she was away, the baby eagle broke completely through the shell and took its first breath of clean fresh air, but the mother was not there to keep it safe. Since it was the only baby eagle to break out of its shell, it began to explore its new world. Surely it could find its mother if it looked hard enough. But soon the baby eagle was hovering on the edge of the nest looking down. The forest floor below looked so strange. It could see almost everything that was happening. It was so fascinating that the baby eagle forgot to be careful. Before it could think another thought, it was on the ground, having fallen from the nest. The mother eagle returned and did not understand what had happened to her baby.



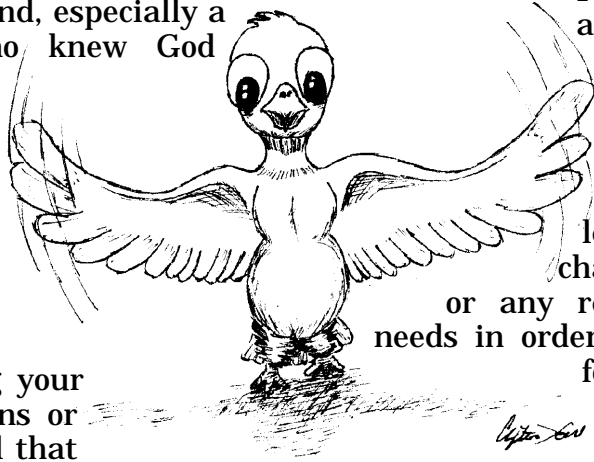
Down on the ground, the baby eagle was befriended by a group of guinea-hens.

They made lots of noise, but were eager to teach the baby eagle to scratch at the ground to find its dinner. Weeks passed and the baby eagle learned many things. But often during the day it would rest its head on the ground and look up at the sky. It could see these creatures flying up there and it marveled at how they could fly. Finally, the baby eagle could stand it no longer and went to the wisest of all the guinea-hens and asked what kind of creatures were they in the sky that seemed to float on the clouds. The wise old guinea-hen said, *“Those, my dear are eagles. They are the bravest and strongest of all birds. They have a mighty heritage and God has designed them to be the keepers of the skies.”* The baby eagle was excited to learn about the eagles, but went away sad that it could not be like one.

As the baby eagle grew, it tried to make friends with all the other animals. It wondered though why the other animals were always frightened when it introduced itself. One day while it was trying to play with the other animals, a rabbit stopped to watch. The rabbit twitched its nose, thumped its tail, and say to the baby, *“You’re an eagle, why are you scratching the ground?”* The baby eagle’s face looked surprised and concerned. It did not think it was an eagle so how could it be one? The rabbit began to teach and to help the baby eagle learn all it could about flying and being an eagle. Then one spring morning, the baby eagle knew it was time.



It spread its wings and flapped them hard as it ran and jumped. To the surprise of all the guinea-hens, the baby eagle began to fly. Soon it was flying with the rest of its family. But it never forgot all its friends on the ground, especially a very special rabbit who knew God created it special and for a reason. The baby eagle was able to be the best it could because it knew its heritage and thus, knew its purpose.



As a parent and / or a teacher, are you training your children to be guinea-hens or to reach the full potential that God has designed for them so that they may soar with the eagles??? This book is designed to help you teach your children to stop scratching the ground and to soar like an eagle.

You are reading this because you want to make a difference with your children, family, students, and ultimately the world. This book comes from the heart. It's a story of how one family has learned to take responsibility for the character and education of its children. It's written not from the view point of the professional educator, but with the lovingly concern of a parent.

As a parent / educator, you can take classes on the theory of learning and on teaching methods, but with this book, prepare yourself for a hands-on experience which will lead you through the basic steps of teaching principles and godly

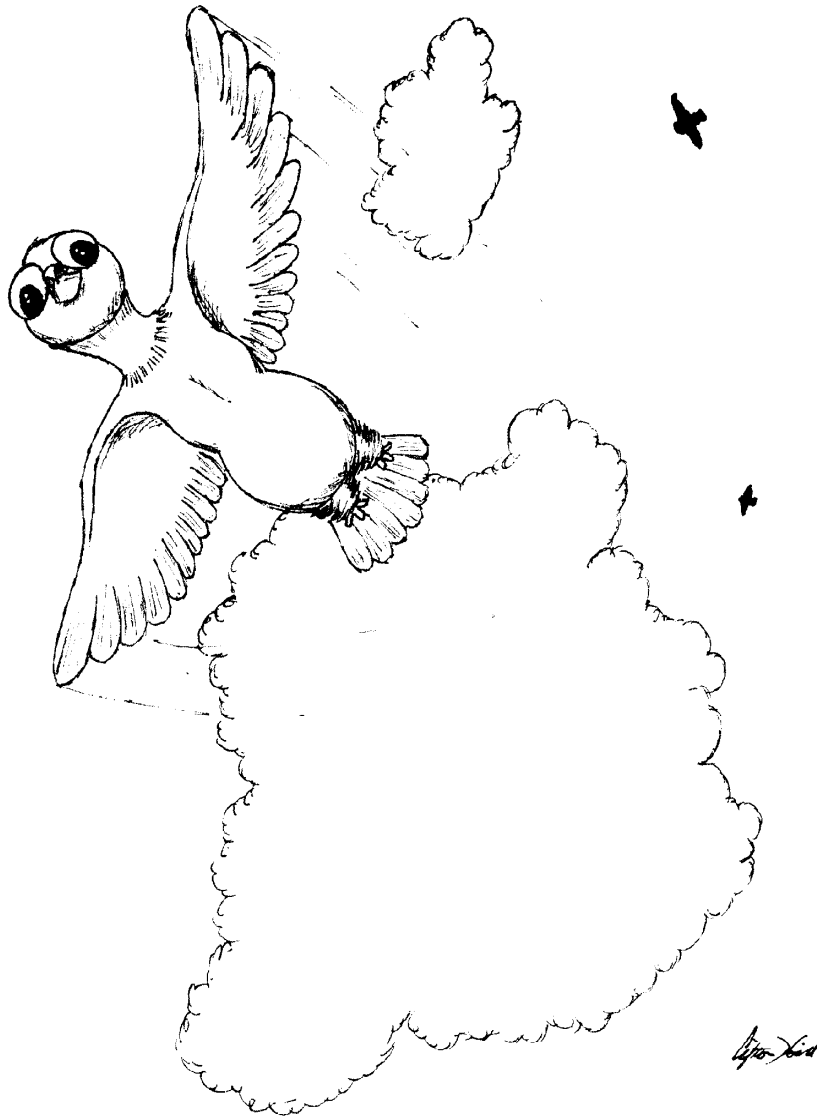
character to our youth. You are about to enter a new learning experience. One which is centuries old in this nation of ours. One which has forged the national character of its leaders and Founding Fathers. The method you are about to learn was forgotten with the advent of progressive education. But progressive education has not forged the leadership skills or moral character that this nation, or any republic for that matter, needs in order to sustain its Christian form of government.

Did I hear a sudden huh? A Christian form of government? How can I say that when we have such diversity in our country? It is true, we are a nation of many religions and a vast diversity, but we are governed by a form of government which is Christian in form and substance. This fact was confirmed in 1892, when the Supreme Court of the United States of America declared, "*We are a Christian Nation.*" (see Appendix A for more information)

Our educational system should build the moral character and fiber of its citizens and instill the skills necessary to maintain the form of government we have. In spite of all its ills, our nation is still the freest country in the world. Our nation has been founded upon certain principles and documents which many of its citizens today either have never read or heard of. The goal of Intrepid Books is to aid in correcting this situation via educating the teacher as well as the student.

"A child is a person who is going to carry on what you have started. He is going to sit where you are sitting, and when you are gone, attend to those things which you think are important. You may adopt all the policies you please, but how they are carried out depends on him. He will assume control of your cities, states, and nations. He is going to move in and take over your churches, schools, universities, and corporations...the fate of humanity is in his hands."

— Abraham Lincoln



*“But they that wait upon the Lord,
shall renew their strength;
they shall lift up their wings as the eagles;
they shall run, and not be weary,
and they shall walk and not faint.”*

— Isaiah 40:31 (The Geneva Bible)

A Personal Witness — The Story of Intrepid Books

So who am I and why do I think I can write a book like this???? In June of 1980, I stood at Riverside National Cemetery and watched with my two sons as the United States Army paid its honor and last respects to my husband and my children's father. Called home in his prime, he had left me with a three and five year old facing the world which at that moment looked cold and frightening.

The years passed and the boys grew, but an increasing awareness grew also that they were different from other children. They didn't learn as others did. Learning was not turning out as the teacher manuals, which I had studied in college, said it would. There were constant teacher's conferences and feeling like I was in a battle with the school district. Then when my youngest son was barely in the first grade, a major medical center tested him and declared that he was so learning disabled that he would never read or write beyond the second grade level.

The old adage says, "*When the going gets tough, the tough get going.*" After regrouping from the shock, I realized that the public schools are often times ill-equipped to handle the problems of our disabled students. After years of fighting, I realized that the boys had fallen through the proverbial cracks in the educational system. Within a six month period, God providentially brought us out of the public school system and into home schooling. Thus began a new age of learning for me. I began to learn about all the different curriculums that were out there. I especially looked at the history books.

You see, history for me was always a real challenge. I had hated it in school. The scene replays in my memory of flash cards with names, dates, and places; then

a frantic rush to memorize their correct sequence for an exam; and then the mental release of forgetting all that "*unimportant stuff*". I had to find a way to make history interesting and make it come alive or I'd never be able to teach it. As I began to look around for a method to teach character, government, history and our Christian heritage to my sons, I attended a seminar on America's Christian heritage. Through the seminar, I encountered the Foundation for American Christian Education. Founded by Verna Hall and Rosalie Slater, the foundation had documented much of the Christian history of our nation. Seven principles had further been identified during their research as being Biblical and historical. As I began to rediscover how our Founding Fathers had been taught, I found that they had learned precept upon precept until the whole mind and spirit mastered the subject. I set out to use this research as the starting point to build a curriculum for my family. In an effort to teach my sons, I developed the curriculum we now market.

In my own childhood, I had been truly blessed. I grew up in a loving Christian home with both parents present who were deeply devoted to each other. I'd seen God work in many ways in my life, that of my family, and my church, but I had not found God in my books and stories at school, especially college. That world had been stripped clean of all mention of God, faith, integrity, and moral courage. That seminar really opened my eyes to realize that all those things I'd not found were really there. I just had to learn where to look. Well, I began looking, and I haven't stopped yet. What I found was that when God was put back into the history books, where He has always belonged, history became alive and exciting. I could see that God used every day people like you and me to accomplish great things for this nation and the world.

Stop and consider for a moment all the problems we have faced growing up. All the times we thought we were the only

ones who felt lonely, tired, weak, lost, of no value, and so many other emotions. By studying history through the people who made it and tracing God's hand, the boys and I came to realize that we have so much in common with the great and small leaders of the world. History really came alive for us. We were constantly faced with: What would I do if I lived at that time. To make a long story short (I know....too late.) We all fell in love with history.

To help teach what I was learning and discovering in my research to my sons, I wrote the series, America's Christian History, for grades first through eighth. But the real miracle was yet to come. God seemed to be giving us back all our Christian heritage, but He didn't stop there. My sons fell in love with history and God's providence in it. As our understanding of God's providence grew, one problem still remained for my youngest son — history was locked up in all the books which now lined the walls of our home. John had fallen in love with history, and he wanted to learn even more than I could teach. There was only one thing for him to do. God providentially led us step by step until not only did John read, but he wrote too.

The three of us started Intrepid Books in October of 1987, as a vehicle to share the basic curriculum which my family had found to be life changing. From the moment I encountered the principle approach and our national Christian history, our lives have not been the same. We have traveled the nation sharing our thoughts, ideas and research. My sons have been my key note speakers for many years now. God has truly given them a unique childhood. It's years later. I have never worried about drugs or alcohol or immoral behavior with my sons. Their

character has been so molded by the principles we studied that they are in the fore front of today's leaders.

Today, my oldest, Bill and his young wife, Lisa, are proudly serving our nation via the United States Army. He has attained a position of trust and leadership based on his integrity and honor. They are becoming active leaders in their church community. For those that know them, their moral character is astounding.

John, my youngest, has a surprise for the doctors at the university hospital. Not only did he author his first book at the age of only 18, but he is currently enrolled at Multnomah Bible College and Seminary in Portland, Oregon. He is majoring in Greek and Biblical studies, is involved with student government, and is an honor student. He plans to add an additional major to his studies next year. You guessed it, History. He dares to dream the unthinkable because he and God have already accomplished a miracle.

All of this because of the principle approach to learning. This is why we share our books, our lectures, our hearts with people the world over. This approach has changed our lives...it can change your classroom and family too. Our family ministry continues to research, write, and publish. We share our findings through books, tapes, and seminars.

What I am going to be sharing with you in the rest of this book is not the only way you can teach, but what worked for us. It is our prayer that you will be inspired to climb your own mountain and help to shape the leaders of tomorrow.

May God bless your efforts as you study, learn, and share with your family and students.

What is the Principle Approach and How is it Different?

OK! What is the principle approach? Every teaching method used has through necessity of communication been given a name. As we went to school, we undoubtedly ran into “phonics” which is just an example of a teaching method being given a name.

So it is with the principle approach. It is a teaching method that empowers the student and teacher with the ability to research, reason, relate and record the answers to life’s questions from a Biblical perspective. It is a method which can be used to teach any of the subjects taught in a normal classroom. The principles you learn as we relate this method to history can be transferred to all other subjects you will be teaching. But, let’s not overload the brain with worrying about other subjects. In this book we will be dealing only with history, specifically American history. The principle approach is demanding in that the student and teacher are required to think. There is very little of the rote memory which progressive education uses. The lesson may be composed of a situation which must be researched, and the correct decision and desired action must be reasoned out. Often there is not an absolutely correct answer, but a definite division of right and wrong is learned. This approach ultimately seeks the individual to honor God and His creation. The student needs to be taught to honor God internally with his mind and prayers as well as externally with the way the student acts and talks. These are definitely goals which the public school system ignores.

To assist in the teaching of the subject (history in our case), seven principles which can be seen throughout history are taught. Through these seven Biblical principles, the student and teacher are guided through each lesson until researching and reasoning become second nature.

This method is also a lesson in character building. As the student and teacher work through the principles, they will begin to internalize the principles. As you and the student look at history, you will be looking at why people took a position on an issue. The ideas for which they were willing to lay down their lives will be examined. Ultimately you and the student will have to decide how the principle affects us today. By the time the student completes the course work, the foundation will be laid for a “*Founding Father*” moral character. This is a morally sound foundation which will enable each person to decipher life’s puzzles and be able to willingly seek God’s will in each one’s life.

*“Hear, O Israel,
The Lord our God is
Lord only. And thou
shalt love the Lord
thy God with all thine
heart, and with all
thy soul, and with all
thy might.”*

Deuteronomy 6:4
The Geneva Bible, 1599

The Sir Isaac Newton’s Second Law of Motion says that for every action there is an equal and opposite reaction. This is true more so spiritually than physically. The principle approach teaches that in learning something, there is an internal cause and an external effect. Each principle can be identified internally and externally. An example is that internal self-government or discipline leads to more freedom externally. In daily life this could mean that the more a child is self-governed, the less the parent/teacher must “oversee” the child. The child earns the right to do things without being supervised by earning trust and knowing that he/she can always ask for help. It also teaches responsibility at every level of our society.

When my oldest son turned twelve, I took him and his brother to the movies. Now we had not been to a movie in years, but we'd found one that seemed to have a special meaning. As we were standing in line, my eyes drifted to the price chart. Children under 12 were \$3.50 while 12-18 were \$6.50. As it was between paydays and we had to be frugal, I whispered to my son, "*For one more day, be twelve.*" To my surprise, my son stepped out of line, put his hands on his hips, and proceeded to tell me about how he could not let me lie as it would violate his conscience. I knew our lessons had become internalized and paid the full price for admission. I left the theater that day slightly embarrassed, but pleased to think the boys were beginning to change.

My younger son used to love the building blocks that lock together. One year the company came out with a logo on a castle set which resembled a demonic symbol. The average child might have ignored it. Others might have stopped buying the product, but that's all. My son, even though he could barely write, sent a letter to the manufacturer explaining his disappointment in the new product. The company replied to him that no demonic intention was intended, and the next season, the crest on the toy was changed. Both boys were taking their lessons and internalizing the principles to the point where their external actions were showing the results of the internal changes.

Webster's 1824 Dictionary defined character as, "*A mark made by cutting or engraving, as on stone, metal or other hard material...The peculiar qualities, impressed by nature or habit on a person, which distinguish him from others.*" Each time I read that definition, I am reminded of how hard a child's mind is to instruct, especially when he/she has no internal controls.

This approach ultimately develops the type of individual who is prepared to stand up for what they believe in...no matter what the cost. Before Christianity, it was unheard of to stand up for a principle. It was a lot like today with people concerned only with "*what's in it for me.*" When the Romans began to persecute the Christians, they could not comprehend the idea of someone giving up their lives for an idea. This ability to understand and be willing to die for a principle, idea, or goal is what made this nation unique in all the world. All other governments had been forged by force and violence. Our nation came into existence over a few principles and ideas.

This method of teaching creates a type of person who has the moral Christian character and scholarship required to maintain and protect our religious and civil liberties.

3 R's

Reading, Writing, and Arithmetic

Versus

4 R's

*Researching, Reasoning, Relating,
and Recording*

Most of us learned the 3 R's in school. We learned to read, write, and to do arithmetic, but we were never taught the skills necessary to accomplish the 4 R's. The 3 R's allow us to live in the world easier than if we did not learn them, but they do not teach the skills necessary to be able to figure out life's problems, situations, and choices. At the center of the principle approach are: Researching, Reasoning, Relating, and Recording.

Researching:

According to Webster's 1828 Dictionary, research means, "*(n) Diligent inquiry or examination in seeking facts or principles; laborious or continued search after truth... (v) To search or examine with continued care; to seek diligently for the truth.*" The student/teacher will be asked to research God's Word, the Bible, for basic principles upon which to reason. A dictionary and concordance will become the student's best friend. Our Founding Fathers believed that the first thing they did when confronted with a new idea or situation, was to search God's Word to see what it said. The student will be researching the Word of God for principles upon which to live life.

Reasoning:

According to Webster's 1828 Dictionary, reason means, "*(n) The cause, ground, principle or motive of anything said or done; that which supports or justifies a determination, plan or measure... (v) To exercise the faculty of reason; to deduce inferences justly from premises... To argue; to infer conclusions from premises, or to*

deduce new or unknown propositions from previous propositions which are known or evident. To reason justly is to infer from propositions which are known, admitted or evident, the conclusions which are natural, or which necessarily result from them." The student will be reasoning from the Biblical principles he/she will discover or affirm. The student will be asked to exercise the "gray matter" —as one man put it...to think!

Relating:

According to Webster's 1828 Dictionary, relate means, "*(v) To tell; to recite; to narrate the particulars of an event; as, to relate the story of Priam; to relate the adventures of Don Quixote.*" The student will be relating to themselves and others the lessons studied and the conclusions made. They will also be relating the lessons back to their own lives so that the principles are internalized and become part of the child.

Recording:

According to Webster's 1828 Dictionary, record means, "*(v) To call to mind, to remember...to register; to enroll; to write or enter in a book or on parchment, for the purpose of preserving authentic or correct evidence of a thing; as, to record the proceedings of a court; to record a deed or lease; to record historical events... (n) A register; an authentic or official copy of any writing, or account of any facts and proceedings, entered in a book for preservations.*" The student will be asked to record many different things in a notebook that becomes their personal history of all they have learned.

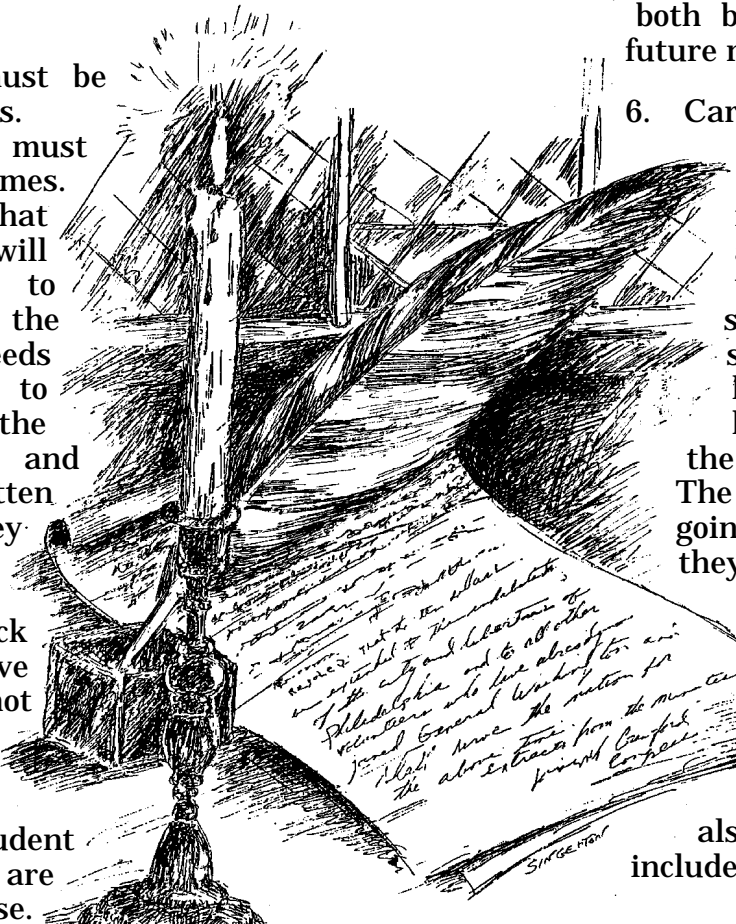
This then is the core of the principle approach. Through these steps, the student is led and taught Biblical reasoning. Through Biblical reasoning, the student can take a contemporary issue, research that issue Biblically, governmentally, historically, and based upon his findings, come to the right and proper decisions.

Wait a minute...I Remember Hearing Something About Notebooks?

As the student progresses through the series, America's Christian History, questions will be posed; research will be necessary. At each step, the student will be asked to write these things down in his/her personal notebook. As the notebooks are designed to be kept for many years, there must be ground rules for the formation of them. The following are suggestions which I have found work very well as guidelines to assist the student to form an orderly, well thought out notebook, one which will be cherished for years to come. (Younger students who are not able to write, are encouraged to still create a notebook of pictures and possibly simple sentences.)

Notebook Rules:

1. Sentences must be complete thoughts. Proper grammar must be used at all times. The idea is that these notebooks will be something to refer back to in the future. Care needs to be taken to ensure that the whole thought and meaning is written down so that key ideas are not lost. Have you ever looked back on notes you've taken and not known what they meant? I have, and the lessons the student will be learning are too valuable to lose.



2. Titles of each section and dates completed should be recorded. This will help the student to stay organized, and it will also help in the future when looking for key ideas.

3. The notebook should reflect not only what is being learned, but the skills of thinking and reasoning. The student should detail why he believes a certain way. Encourage the student to write down as much as possible so that the lesson will make sense when reread. It has been said that if someone teaches a subject, he/she will learn it twice as good. By taking the time for the student to reflect upon what he/she has learned, the principle will quickly become internalized.

4. All notebooks should be kept tidy and neat. They should reflect the individuality of the student. They should reflect the importance of the subject and lessons learned.

5. Always write in ink using a clear, careful handwriting or a typewriter. This will allow for easier reading both by the teacher and any future readers.

6. Care should be given in the appearance and arrangement of the notebook. It should be an object of pride which the student is willing to share with others. If a student is allowed to keep a trashy notebook, he/she will not believe the lessons are important. The lessons learned are going to be like no others they will have experienced. The uniqueness and importance should always be pointed out.

7. When extra activities are done, include them in the notebook also. Have the student include graphs, pictures of

projects, and how they relate to the principles learned. These activities will reinforce the principles learned.

8. Daily recordings may be made in pencil with the correction of spelling and grammar errors corrected. A final rewriting in ink should then be preserved in the notebook.

9. Encourage the notebook to be a reflection of the personality of each student. They are not meant to all look exactly the same. The notebook is a window to the student's integrity, attentiveness, inventiveness, and neatness. Encourage a careful neat job. Remember each student is individual and thus his/her notebook will be unique.

10. As each principle is studied, devote at least a page to the discussion of the principle and what it means to the student before the study. Then reflect on it after the principle has been studied. Have the student reflect on what he/she has learned.

OK, we've discussed the ideas behind the principle approach and the formation of student notebooks, soooooo....let's begin.



Why Study History?

For hundreds of years, our nation's children were raised with the knowledge of God's providence in the history of the world. For the last one hundred fifty years, these important elements have been forgotten. In the zeal for information and wisdom, we have forgotten the source of all knowledge and wisdom...God! A slight twist occurred on Romans 1:22, professing to be wise, we, God's church, became fools. The end result of this lack of remembering is that our children have no national heroes, and no great men and women to pattern their lives after. We have lost the very virtues of courage, compassion, faith, and steadfastness that helped to make our people and our nation the greatest on the earth. Alex Detouqueville in 1833, said, *"America is great because her people are good, and when her people cease to be good, American will cease to be great."*

Throughout the books of Deuteronomy and Acts, we are repeatedly told to remember the great deeds of God. We are commanded because remembering begins the repentance process of rebuilding the nation.

A very dear lady once said, *"America from the days of creation has been for God's glory and for His people and if His people will be willing to learn what He has done for them in the days past, repent, and ask God's forgiveness for forgetting what He has done in bringing America into being, God will deal with her enemies within and without."*

If we do not remember our history, then mistakes tend to repeat itself. An example of this is the separation of church and state which has become one of the most controversial topics in the Supreme Court today. What we have forgotten is that when the Constitution was being created, eight of the thirteen colonies had state religions. The people did not want

one religion to gain all the power and be forced on the rest as the National Church of England had been. They wrote the first amendment not to protect the state from religion as we have been told, but to protect religion from interference from the state. George Washington was to write:

“If I could have entertained the slightest apprehension, that the constitution framed in the convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and, if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution — For you doubtless remember, that I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.”

—Excerpt from a letter to the United Baptist Churches of Virginia
May 10, 1789

Many people, even historians will tell you that this country was founded by deists, unruly adventurers, and religious outcasts. Our research, however; has found that our Founding Fathers had a deep abiding faith in God and believed that God's providence ruled their lives. We have found countless records of God's miracles in forming this nation. There is a whole new world of Christian heritage just waiting to be learned. If we as adults do not learn this heritage and teach it to our children, then it will die and be forgotten and as Alex Detouqueville foresaw, American will cease to be great.

A few years before we began our study, when my family realized how bad our



nation was becoming, I asked my two sons what we should do. Their answer was to move to another country. After studying our American Christian history now for many years, the same question brings a different answer. They both without hesitation will tell you that this country was founded by God and has been maintained by God. This means that they want to take an active part to change America back to its greatness. They are willing to give their lives, their fortunes, and their sacred honor to bring America back to God. I recently had someone tell me that I had raised up two Founding Fathers. It's my prayer that that's exactly what I have done, but what's more important, you can too.

History used to be just names, dates, and places, but when you study America's Christian history, you realize that *“His Story”* is actually about people who sacrificed and died for what they believed in to allow us to be able to have the freedom we exercise each day.

It's Samuel Adams who at the Battle of Lexington, while the patriots were speeding him away to safety, stopped as he crossed a field. In the distance he could hear the gun fire and knew his friends were dying, but he also reflected on the

dawning of a new age for his beloved country and declared, "O what a glorious morning this is!"



It's Robert Morris who was one of the richest men in America, but gave everything he had to General Washington to use for his army. Just before the Battle of Trenton, Washington came to Morris and told him that his soldiers had not been paid for six months, but if he had just \$10,000 he could win the next battle. Morris cried because he'd given everything he had and could give no more. As Morris later that day walked down the streets of New York City, he met a Quaker friend. The friend seeing his great distress, inquired as to the problem. Morris explained that his general needed \$10,000 to win the next battle and he didn't have the money. His friend said, "Morris, I know you are an honest man and will work until you pay me back." He gave Robert Morris the money on the spot. George Washington was able to go on and win the Battle of Trenton on Christmas morning.

It's a Pennsylvania Quaker who took a walk in the middle of the winter and came upon a man kneeling in the forest praying to God for guidance and the salvation of his country. He was to return home and write in his diary that the country would make it and would become great because he had not only seen, but heard George Washington pray.

It's about the French king who in 1746, resolved to lay waste to the entire eastern seacoast from Nova Scotia to Georgia. Seventy ships-of-the-line set sail from France. They were supposed to leave in May, but high winds and seas prevented them from leaving until June 22nd. A fleet of British ships went after them, seven times, but each time was repeatedly blown back and couldn't catch the French fleet. Four French ships-of-the-line were waiting in America for the main fleet to arrive from France, but they did not know of the delay in France. Fog, winds, and storms finally confused them and they returned to France passing the main fleet in the fog. The main French fleet had been blown further south than planned. This lengthened their voyage to three months and caused a mortal sickness to affect the men. Thirteen hundred men died at sea and the rest were severely weakened. When news of the fleet had reached the colonies, the people were filled with fear. Men began to march for the sea ports to defend them. But then they remembered the faith of their fathers and fasted and prayed. As the main French fleet approached Halifax Harbor, a great gale arose. The fleet became distressed with many ships sinking. After that, a dense fog enveloped the fleet for days. When the French Admiral finally made it into the harbor, he found he had only four ships left. He died four days later from disgrace. The Vice-Admiral seeing the loss of the fleet and the deaths of the men took his own life. What remained of the fleet landed, but within days eleven hundred thirty more men were to die of a strange disease. Another storm encountered them as they tried to leave. Then on October 16, 1746, a great storm arose, the worst of any thus far and the reports talked about how the darkness was unbelievable. It should be noted that the 16th. of October had been declared as a day of fasting and prayer throughout the colonies. Well, two ships finally were to make it back to France. The captain of one of them basically told the King not to deal with America when she kneels and prays. Thus New England stood still and saw the Salvation of the Lord.

Can you imagine what this nation would be like if the virtues and values of old were reinstalled in our people? What difference would it make each day as each person awoke knowing that he/she was important and that his/her actions during the day could make a difference in the nation and the world. During one of our studies on World War I, the boys and I were able to outline the seven principles leading up to the start of "*the war to end all wars*", but we discovered a strange situation. Every cause we could find was literally a godly principle turned upside down and made wrong. Because no one remembered the lessons of the past, or about God's providence, no one saw the danger ahead.

For hundred of years in America, the education of our youth was held as a sacred duty of the parents. Parents believed and accepted the responsibility for insuring the proper education of their children. The education was therefore, done in the home or in a school run by the local church. The entire education system was God-centered not man-centered as it is today.

Why in American should we have American Christian Home Schools and American Christian Schools? Just how important is it to have our schools American-Christian in structure? By studying about America's Christian history, the student learns about the qualities and characteristics of God. The student learns how to live, and which values are worth cultivating. The student learns about him/herself and who they are. By studying history, the student learns of the mistakes of history and can learn how not to repeat them. The student also learns that the Bible states that everything that can happen has already happen.....only the names and dates change. By studying American Christian history, the student learns about the three divine institutions created by God: Home, Church, and civil government. Within these divine institutions, there are two spheres within which government can operate: the internal and

the external. By studying American Christian history, the student learns that the sphere of government which is the most sacred is that which is within, the one you do not see. If you are a good steward of the unseen, then you will be a good steward of the seen. Each of the seven principles that you will be teaching with reflect these seen and unseen characteristics.

In order to maintain our Christian Nation, it is not necessary that all its citizens are Christians, but a majority of its citizens need to be. America's Christian history is the story of God's plan for America.

Where Do I Start?

The core period which we studied was comprised of the period from the reformation in Europe to the signing of the United States Constitution. It was during this period that the national character of our nation was forged.

What I did not know as we set off on our adventure into history was that the lessons learned in this foundational period would be translated effortlessly into other periods of history and even other subjects. I'll never forget the day my youngest son came excitedly up to me. He'd been studying on his own and had a marvelous discovery to share. He'd been pondering the reason for fighting the civil war. He'd studied the people, the leaders, and all the reasons historians usually give. His conclusion was that if the war had not been fought, then our nation would not have stopped Hitler during World War II. He then proceeded to give me a detailed listing of why he believed this. Now, I want you to realize that I had not taught the civil war period nor World War II. The studying was all on his own and the pride of reasoning it out caused such a warm glow on his excited little face. My point is that the skills you and your students will be developing will easily transfer to other periods of history and other subjects as well.

What is Your Philosophy of Government?

In order to begin teaching, you must first understand a few basic vocabulary words, concepts, and definitions. To begin with, you must understand your philosophy of education. That is what you desire to be the end product of the schooling. But you must also understand that your philosophy of education will rest entirely on your philosophy of government.

So.....what is government? To many people, government is “big brother.” To others, it’s something to fear. According to Webster’s 1928 Dictionary, which was the last Christian dictionary published in America, and the reason we use it, government is defined as:

Government — “1. Direction; regulation. These precepts will serve for the



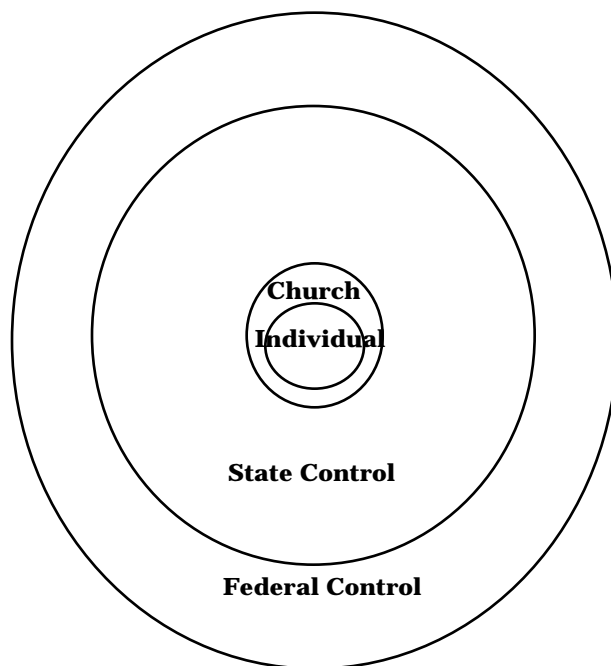
government of our conduct. 2. Control; restraint. Men are apt to neglect the government of their temper and passions. 3. The exercise of authority; direction and restraint exercised over the actions of men in communities, societies or states; the administration of public affairs, according to established constitution, laws and usages, or by arbitrary edicts. ”

Another way to say it is that government is the flow of power and control. Another concept you must understand is liberty. Most people believe that liberty is being able to do whatever you want to do. Another popular definition is the right to do anything that does not infringe on the rights of another. But, what does Webster say???

Liberty — “1. Freedom from restraint, in a general sense, and applicable to the body, or to the will or mind.....2. Natural liberty, consists in the power of acting as one thinks fit, without any restraint or control, except from the laws of nature. It is a state of exemption from the control of others, and from positive laws and the institutions of social life. This liberty is abridged by the establishment of government. 3. Civil liberty, is the liberty of men in a state of society, or natural liberty, so far only abridged and restrained, as is necessary and expedient for the safety and interest of the society, state or nation. A restraint of natural liberty, not necessary or expedient for the public, is tyranny or oppression. Civil liberty is an exemption from the arbitrary will of others, which exemption is secured by established laws, which restrain every man from injuring or controlling another. Hence the restraints of law are essential to civil liberty. {The liberty of one depends not, so much on the removal of all restraint from him, as on the due restraint upon the liberty of others.—Ames} 4. Political liberty, is sometimes used as synonymous with civil liberty. But it more properly designates the liberty of a nation, the freedom of a nation or state from all unjust abridgment of its rights and independence by another nation. Hence we often speak of

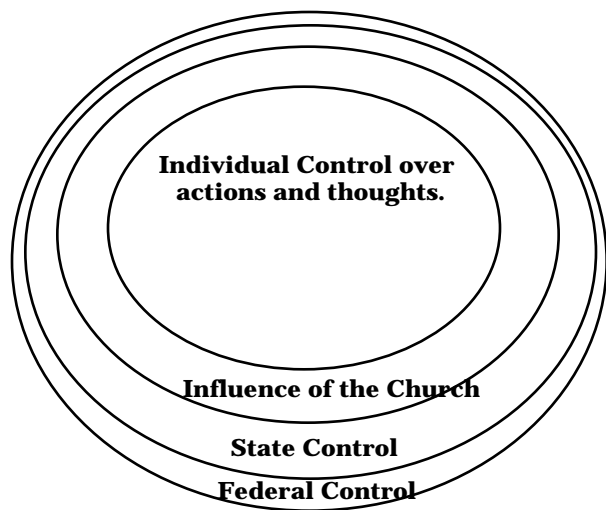
the political liberties of Europe, or the nations of Europe. 5. Religious liberty, is the free right of adopting and enjoying opinions on religious subjects, and of worshipping the Supreme Being according to the dictates of conscience, without external control.....Liberty of the press, is freedom from any restriction on the power to publish books; the free power of publishing what one pleases, subject only to punishment for abusing the privilege, or publishing what is mischievous to the public or injurious to individuals."

Liberty obviously carries with it an individual responsibility. Liberty without responsibility is anarchy. We will be looking into these ideas in greater detail later on. For the moment think back to the time of 1776. If you could see all the power and control in our nation, you might see something like this:



*"The Christian is the freest of all,
slave to none."*

— Martin Luther



From this drawing, you can see that the individual exercised a great amount of control over his/her actions. The influences on the individual then are followed by the church, local communities, the colonial and a national influence. This ability to control one's own life, thoughts, actions, and deeds is called self-government. By contrast, think about the way our lives are now. A form of government rules just about everything we do from driving our cars to teaching our children. The same diagram today might look similar to this:

I would like to suggest that this decline in the individual liberty is not from the over empowerment of our Federal and State governments, but more from the submission of that power by the American Christian. No one has come in and forced us to have a corrupt and immoral government in our capitals. What has happened is that the American Christian has allowed evil men and their purposes to come into power. By not keeping an eye on our representatives and elected officers, we have allowed them to do wrong without worry of repercussions.

The Virginia delegation to the convention once reminded our leaders that the eagle is our national emblem because it has keen eye sight, and we must keep an eagle eye on our representatives to be sure they are doing right.

It's time we as adults began to develop the skills and teach our children the skills necessary to stop the evil and wrongs in our nation.

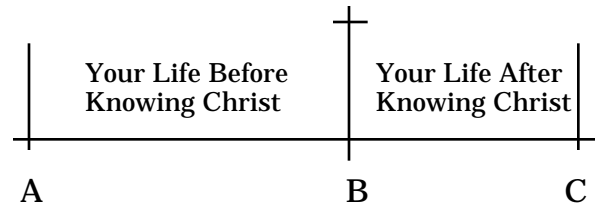
So why study history and government? What happens to you “within” when you share your personal history and/or witness with someone? Are you uplifted? Are you encouraged to persevere? Do you find yourself praising God? Do you get excited? What about the person you are sharing with? Are they encouraged and uplifted too? Are you both looking forward to God’s working in your lives? What do you think would happen if you never shared your “story” with others and no else did either? Would you be discouraged, fearful, despondent? Would you fall away from God and His principles?

I’d like to suggest that this is what has happened to our nation. We have forgotten the mighty miracles of God during the history of our nation. We have thus become discouraged and have fallen away from God nor do we as a nation value that which God helped to create.

By studying history, you will be learning and teaching the Biblical principles of government, how to do Biblical reasoning, the Christian history of our land and the hand of God in history. After all, isn’t history just “His story”. You will move from internal purpose to the resulting external power. We need to study America’s Christian history because we are the recipients of the greatest blessings of liberty in the history of the world. But we can lose these blessings of liberty if we do not start learning and remembering the mighty works of God.

If you look at a time line of your life as a Christian, you will find a period of time

when you did not know God. Then there was a time when you met Him and turned over your life and soul. You are now in a period of time when God’s laws rule supreme in your heart. God’s laws will always be far superior to any laws made by man. Jesus reminded us of this when he shared the Sermon on the Mount.



Now, reason for a moment. Did you have more freedom internally at point A or C (before knowing God or after meeting Him?)

“All that is necessary for the triumph of evil is for good men to do nothing.”

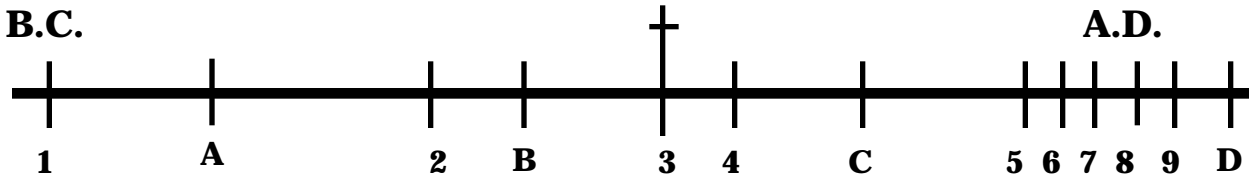
— Edmund Burke

If you look at the history of the world you would find a period of time before Christ when men were ruled by power and fear. The strongest man was the ruler. There was no way that man could be rejoined with God. Then Christ came, died, and rose again to give us life. We are in a time after Christ.

As you study the Christian history of our country, you will see a similar progression. As you look at some of the major events of history in the chart on the next page, was there more freedom and individual liberty at point A or B...what about point B or C....what about point C or D....?

The Chain of Christianity Time Line

Nine Major Links



Links

- 1 — Creation**
- 2 — The Law**
- 3 — Christ**
- 4 — Paul/Gospel to Gentiles**
- 5 — Bible into English**
- 6 — Columbus**
- 7 — The Pilgrims**
- 8 — The Constitution**
- 9 — Pioneer Period/Missionaries**

As you and your students study God's hand in history, you will come to be able to answer the following questions.

1. What characteristics does a person need to nurture and develop to take possession of the subject studied?
2. What characteristics does one need to nurture and develop to take the responsibility to reclaim our civil government?

As these answers form, it will quicken a love of God. It will quicken a love of one's country. It will quicken the desire to right the wrongs in our nation. It will quicken the appreciation of the cost of our Christian and civil liberties. It will quicken the appreciation that we are bought with a price. In the end, you and your students will know how to lead in the advance of others and how to influence society. It will inspire hope for all future generations.

OK, so what about a philosophy of government. There are three points to consider when you consider your philosophy of government.

1. What is man?

The Pagan idea of man says that man is the product of evolution. Man has a temporary existence. Man is made to serve the state. According to Richard Frothingham's, *The Rise of the Republic of the United States, 1890*, "The individual was regarded as of value only as he formed a part of the political fabric, and was able to contribute to its uses, as though it were the end of his being to aggrandize the State. This was the pagan idea of man."

The Christian idea of man says that man was uniquely created by God for a purpose. Man is the most important of all creation. Richard Frothingham, again, said, *“Christianity then appeared with its central doctrine, that man was created in the Divine image, and destined for immortality; pronouncing, that, in the eye of God, all men are equal. This asserted for the individual an independent value. It occasioned the great inference, that man is superior to the State, which ought to be fashioned for his use. This was the advent of a new spirit and new power in the world.”*

2. How is man governed?

Man will be governed. One way or another — either by external forces or by internal control — man will be governed. According to the pagan idea of man, man can be governed only by external environmental conditioning or by animal-like instincts like selfishness.

The Christian idea of man says that man can be and was designed to be governed internally by Christ. This is why in the Book of Proverbs we find so many references to internal control of one's self.

3. What form of civil government is best suited for man in society?

The pagan idea of man says that external laws should rule all aspects of man's life. The central source of power should be outside the individual. It says that coercion should be used to create a union with conformity. We see this form of government in countries such as Libya, Russia,

and Bosnia. Fear becomes the greatest force keeping the people in line.

The Christian idea of man says that there exists a system of internal laws which protect the rights of the individual. That by the power of Christ, man is able to govern him/herself internally without extensive external laws. This creates Christian cooperation and unity with diversity.

Jedidiah Morse wrote concerning the reaction of the colonies on hearing about the closing of Boston Harbor:

“The colonies had grown up under constitutions of government so different, there was so great a variety of religions, they were composed of so many different nations, their customs, manners and habits had so little resemblance, and their intercourse had been so rare, and their knowledge of each other so imperfect, that to unite them in the same principles in theory, and the same system of action, was certainly a very difficult enterprise. The complete accomplishment of it, in so short a time and by such simple means, was, perhaps a singular example in the history of mankind—Thirteen clocks were made to strike together; a perfection of mechanism which no artist had ever before effected.”

Rosalie Slater continued the thought, *“Within the space of two months, for the first time in Christian history, three million people achieved Biblical Christian Unity. As the support flowed in to the town of Boston, the colonies found themselves united both in the cause of Liberty and in the ‘unity of spirit’...”* (Teaching and Learning America's Christian History, p.263)

Take a moment and begin forming your philosophy of government. Create your first notebook page. Give it a title of *“My Philosophy of Government.”* Using the dictionary provided at the end of the book,

read the definitions of the following words, then write the definition of the word as you perceive it to mean:

pagan
internal
power
coercion
cooperation
diversity
aggrandize

government
external
causative
visible
unity
environmental

Now in your words, write down how you would answer the three questions just talked about in this section.

1. What is man?
2. How is man governed?
3. What form of civil government is best suited for man in society?

Now in a sentence, summarize your philosophy of government.



What is Your Philosophy of Education

National character is responsible for the form of government a nation has, but national character is determined by the education in the home and school. Let's look at your philosophy of Education. There are three parts of the philosophy of education, the content of the education which refers to teaching the student what they are and who they are in relation to the world; the method of education which is how you teach; and the end results which are the goals you want out of the education process. . . what do you want the student to know.

1. Content — Telling the student what and who they are.

The pagan idea of man says that God is nonexistent. It takes God out of all subjects. It does not teach a society to be good or moral, but does teach that strong civil government is needed to control society. In most public schools today, this takes the form of humanism.

The Christian idea of man says that all subjects which can be studied originated with God. It teaches that God governs all things, and that He is also providential. John Locke, referring to the instruction of children, wrote, "*As the Foundation of this, there ought very early to be imprinted on his Mind a true Notion of God, as of the independent Supreme Being, Author and Maker of all Things, from whom we receive all our Good, who loves us, and gives us all Things.*" (Christian History of the Constitution, p.401)

2. Method — How do you teach a subject.

The pagan idea of man says that to teach you must appeal to the carnal nature. You must entertain, shock the student, teach him/her to do what he/she likes to do, and use all sorts of stimulation, because without strong external forces, the student will not learn.

The Christian idea of man says that you must minister to the student. You must rebuke, correct, train, and challenge the student. You must meet the student where they are and raise them up to where you want them to be. You teach the student to reason and use real life situations to drive the lessons home. You use principles and teach to restrain the passions and instill religious freedom. You teach the students to clean up their language and preserve Biblical terms. You teach the individuality of the student and the subject.

3. End Results — What do you really want them to learn?

The pagan idea of man says that an individual who is lawful will need and want a strong external master. It produces consumers, but irresponsible citizens who will not accept the responsibility of their actions, but blame others. Think of all the court cases where the blame for the crime is placed outside the accused.

The Christian idea of man says that an individual should love walking in liberty and will want to

know how to be free from sin's bondage. They will desire to walk with God. They will have godly moral characteristics and will be capable of leading others. They will be well equipped with the skills and knowledge needed.

Using the dictionary in back of the book, write the definitions of the following words in your notebooks.

- | | |
|-----------|------------|
| character | restrain |
| passions | freedom |
| preserve | moral |
| education | foundation |
| carnal | rebuke |
| train | challenge |
| correct | |

Consider what the Bible has to say about the character of man. In your notebooks write the following Bible verses. Look them up in your favorite Bible.

- | | |
|---------------------|---------------|
| Proverbs 4:23 | Proverbs 23:7 |
| Matthew 15:18 | Luke 6:45 |
| Romans 10:10 | Esp. 3:16 |
| Hebrews 8:10 | I Samuel 16:7 |
| II Corinthians. 3:3 | |

Now consider and ponder for a moment then record your philosophy of education. What do you want to be the end result of your teaching. What internal characteristics do you want the student to learn. What external characteristics do you want the student to learn.

You have developed your philosophy of government and education. Let's take a look at the principles you will be teaching.

Principle One — Individuality

Statement of Principle: “Everything in God’s universe is revelational of God’s infinity, God’s diversity, God’s individuality. God creates distinct individualities. God maintains the identity and individuality of everything He created.”

— Rosalie Slater, Teaching &
Learning America’s Christian History

Vocabulary List: Depending on the level of the student, he/she may be asked to look up and write down the following words. As a teacher, you should be able to define each one. In your notebook, write down in your own words, the key ideas for these vocabulary words.

principle	foundation
individuality	integrity
unique	revelational
infinity	diversity
federal	constitutional
republic	Christian

Leading Ideas: This principle teaches that everything in God’s universe helps us to discover what God is like. We can discover that He is endless, has many characteristics, and is unique. It teaches that God not only creates, but he protects and maintains that which He creates. This teaches that everything in nature, including you and me, has been created distinct and for a purpose. We are not just a piece of sand in a box that is shaken and thrown upon the shore.

Teaching Sequence: To teach this principle, you will first teach the general ideas behind it as mentioned in the previous paragraph. The student will be asked to look up the definitions of words and write them in their notebooks. Dictionaries are provided in the back of each book. Depending upon which level the student is working in, he/she may be asked to

research Biblical evidence of the principle. This is a process which takes the main words associated with the principle, looks them up in a Concordance, and then researches the suggested Biblical passages for ones which relate to the principle. Suggested Biblical references are given in the front of each chapter.

The student will then learn about the governmental and historical evidence of the principle. After which, the student will be asked questions to consider and ponder to reflect the principle back to his/her own life.

Background of the Principle: Now there are some key ideas which need to be understood as the teacher begins the lesson.

- Everything that God creates is unique and for a purpose.

Internal evidence for this is that every person has feelings, emotions, dreams, goals, ideas, and thoughts that are uniquely his/hers.

The external evidence for this is that each person looks different. Even twins are different if you look carefully. It’s like the snow flake. Everyone is different to look at.

Everything in creation was created for a purpose. The continents for example are each unique and designed for a purpose. The higher levels of our series go into this theme in greater detail.

- God is not an absent landlord. What He creates, He provides for and protects. And when necessary, God is willing to step into events to forward His will and plans. The Founding Fathers deeply believed this as the following account testifies:

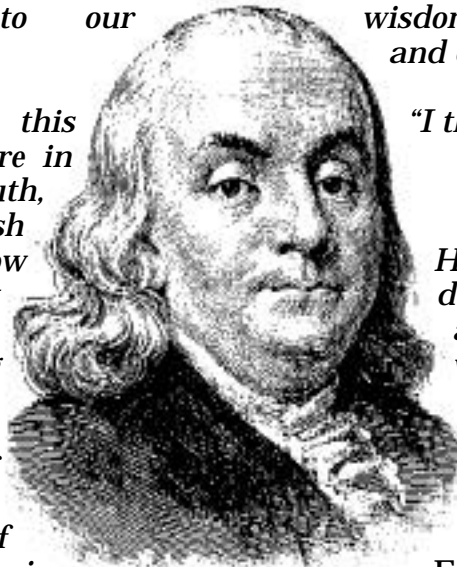
During the Constitutional Convention shortly after our nation had won its independence from Great Britain, they were many debates. At one point, the tempers were flaring and the convention

seemed on the point of dissolving. But then Benjamin Franklin asked to address the floor and said:

“Mr. President,

“The small progress we have made, after four or five weeks’ close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many Noes as Ayes, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all around Europe, but find none of their constitutions suitable to our circumstances.

“In this situation of this assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection. Our prayers, Sir, were heard; — and they were graciously answered. All of us, who were engaged in the struggle, must have observed frequent instances of a super-intending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the



means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need its assistance? I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without His aid? We have been assured, Sir, in the Sacred Writings, that ‘except the Lord build the house, they labor in vain that build it.’ I firmly believe this; and I also believe, that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest.

“I there fore beg leave to move,

“That henceforth prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service.”

Footnote: From that day to this present day, our national congress opens each session with prayers. One man remembered that God intercedes for our nation and the convention was set back on its proper course.

Biblical Evidence: The following are just a few of the Bible verses which you can use to illustrate that this principle is Biblical in nature.

Psalms 104:1-20	John 1:3
I Corinthians 12:4-11	Ephesians 4:6
Deuteronomy 4:39	Psalms 139:7-8
Jeremiah 23:24	I Kings 8:27
Psalms 147:5	I Corinthians 4:7
I Corinthians 15:41	Isaiah 46:9
Jeremiah 10:6	Romans 11:36
Colossians 1:16-19	I Corinthians 12:4-6

Governmental Evidence: If a person is self-centered, he/she believes that they do not need anyone; they do not need laws; and they can do anything they want to. This leads to rebellion, anarchy, humanism, and slavery.

If a person is in a society ruled by one person, whether that person be a king, dictator, or even a small group of dictators, he/she is subject to the wants and demands of the individual(s) in power. This leads to tyranny, socialism, communism, and slavery.

If a person is Christ centered, he/she has self-government with voluntary union. They have liberty with law. They form a government with the consent of those governed. They have individual responsibility. They have a Christian Constitutional Federal Republic, which is the true name of the form of government this nation has.

Throughout history, we can see that anarchy leads to tyranny which leads in time leads again to anarchy. The only way to stop this circle is the outside influence of Christ on the internal nature of the individual.

Goals for Teaching this Unit: The student should learn about his/her importance. The student should be able to list his/her qualities which make him/her uniquely designed by God and be able to use this list to determine the direction for his/her

life. The student should be able to list internal and external examples of individuality. The student should be able to recognize how an individual can make a difference — in the family — in the church — in the community — in the state — and in the nation. The student should understand the difference between the pagan idea of man and be able to contrast it to the Christian idea of man.

Activity Suggestions: Every time that you reinforce this principle, you will be one step closer to the student internalizing it and making it part of his/her life. The following activities have been used to reinforce the principle. Feel free to choose the ones best suited to the age and nature of the student(s) involved. The activities can be handled in many ways. If a concept is not being understood, find an activity which illustrates it and substitute it for the next regular lesson. Remember that often times a student will become interested in an event, person, or document. Encourage and allow time for this extra research. It's part of what makes this study fun and exciting. The more reinforcing of the principles that is done or studied results in a quicker internalizing of the principles.

LEVEL A

- Memorize the poem on Christian Individuality.
- Make a time-line of the child's life using colored pictures the child draws. Point out the times that God's hand can be seen in the child's life.
- Make a wall chart which shows how the child is growing. Keep track of the height, weight, age, color of hair, eyes, and have the child write his/her name after each entry. Share how unique the child is.
- Take a nature walk and study how God's creation is unique.
- Make thumb-print drawings. Use finger paint—have the child make a picture by using his/her thumb-print.

- Make hand prints and compare the differences.
- Make a body outline of the child on a large piece of paper. Have the child color in the outline. Make a back outline too. Cut the outlines out, staple the sides together and stuff with crushed paper. The life-size paper-child can stand in the child's room or classroom to remind them of how unique they are.
- Make a chart to show how the child takes care of his/her personal belongings.
- Make a chart to show how well the child takes care of his/her personal care. List things such as showers, combing hair, clean clothes, and being able to limit the amount of TV they watch. Talk about how important it is to take care of God's greatest possession—YOU!

LEVEL B

- Have students memorize the poem, "God Made Me Special"
- Have students bring in picture of themselves and design a poster showing how unique each is.
- Make a poster with each student's printing or handwriting to show the individuality of each person.
- Have students make or design something. Then have them do it again. Discuss the differences between the two. Is each unique? Is this an example of how God works...are we not created in His image?
- Make a time-line of the child's line. Have the child find pictures of the important events. Talk about how God's hand can be seen in the time-line.
- Make a chart of responsibilities which the child has at school and home. Have the child keep track of whether or not they did these things on their own or did they have to be reminded.
- Read the story of King David from the Old Testament. Have the child create a time-line and trace the hand of God through David's life.

LEVEL C

- Memorize the poem on individuality.
- Make a list of the things the child does well. Talk about how God gives gifts to each person. It is our responsibility to God to use His gifts wisely.
- Make leaf drawings. Place a leaf under a sheet of drawing paper. Rub a crayon or pencil over the paper. The leaf outline will be reproduced on the paper. Talk about how each leaf is unique.
- Study several animals in nature. Learn and discuss how each one is uniquely designed by God for a purpose. Character Sketches from Institutes for Basic Youth Conflicts is an excellent resource.
- Study the types of cannons which men have designed over the years. Each one is uniquely made for a specific purpose. Talk about how when God designed things it was the same way.
- Study the different uniforms which were used during our American Revolution. Each one was uniquely designed to reflect the character of the people who wore them. The book, Paper Soldiers of the American Revolution is an excellent resource.

LEVEL D

- Have student(s) make a clay map of your home state. Study how it is unique.
- Have student(s) make a clay map of your home town. Study its history. Write a report on God's hand in your town.
- Study the local plants and animals. Have student(s) write a report on how these make your area unique.
- "T" the principle to show how each person is individual by showing the internal and external things which make a person unique. When you "T" a principle you create a chart which lists the internal properties on one side and the external properties on the other. For example:

What Makes Me Unique?

Internal Characteristics	External Characteristics
thoughts dreams beliefs	hair color shape of my head the way I act

- Study the weather in your area. Have student(s) create a weather map and discuss how your area is unique.

LEVEL E

- Study your local area in terms of how it is unique. Study the plants, land forms, climate, and other areas of interest.
- Study map making and how it was important to the early explorers.
- Study how to make a map and then make one of your local area.
- Study the geography of your state.
- Study the type of food, clothes, shelter used by the early settlers of your state.
- Interview an older person who has lived in your area for many years. Write how God's hand is clear in that person's life.

LEVEL F

- Study the physical geography of North America. Have student(s) explain why America was laid out the way it is by God. Do certain land types lend itself more to farming or exploration than others? What type of natural barriers does our country have? Are some greater barriers than others? How would this have affected our history?
- Study the life of George Washington using the book, George Washington The Christian by William Johnson.
- Study the life of Benjamin Franklin. Have student(s) write an essay on God's hand in his life.
- Have student(s) write an essay on how God is using him/her.

LEVEL G

- Read the book, John Calvin by T.H.L. Parker.
- Study the geography of the Holy Land. Discuss why it was created as it was.
- Read selected parts of the book, Conversions by Hug T. Kerr and John Mulder.
- Study current events. Lead a discussion on how the layout of the continents affect what is happening today.

LEVEL H

- Read the book, Great Voices of the Reformation by Harry Emerson Fosdick.
- Study the geography of Jerusalem. Discuss the part it played in history.
- Read selected parts of the book, Conversions by Hug T. Kerr and John Mulder.
- Study current events. Lead a discussion on how the layout of the continents affect what is happening today.



My Mother's Bible

By George P. Morris

This book is all that's left me now,—
Tears will unbidden start,—
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My Mother's hands this Bible clasped,
She, dying, gave it me.

Ah! Well do I remember those
Whose names these records bear;
Who round the hearthstone used to close
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!

My father read his holy book
To brothers, sisters, dear;
How calm was my poor mother's look
Who loved God's word to hear!
Her angel face — I see it yet!
What thronging memories come!
Again that little group is met
Within the hall of home!

Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counselor and guide.
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die!



Principle Two — Christian Self-Government

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

— George Washington

Statement of Principle: "He knows not how to rule a kingdom, that cannot manage a Province; nor can he wield a Province, that cannot order a City; nor he order a City, that knows not how to regulate a Village; nor he a Village, that cannot guide a Family; nor can that man govern well a Family that know not how to Govern himself; neither can any Govern himself unless his reason be Lord, Will, and Appetite her Vassals; nor can Reason rule unless herself be ruled by God, and (wholly) be obedient to Him."

— Hugo Grotius, 1654

Vocabulary List: Depending on the level of the student, he/she may be asked to look up and write down the following words. As a teacher, you should be able to define each one. In your notebook, write down in your own words, the key ideas for these vocabulary words.

kingdom	manage
province	wield
rule	order
city	regulate
village	guide
govern	reason
obedient	principle
temperance	self

Leading Ideas: No man is able to rule any type of government externally unless he is able to rule his own nature internally. Thus a man cannot rule our country unless he can manage a state, but a man cannot manage a state unless he can lead a

county, but a man cannot lead a county, unless he can head a city, but a man cannot head a city, unless he can guide a family, but a man cannot guide a family, unless he can govern himself, but a man cannot govern himself, unless he has reason, but a man cannot have reason, unless he is ruled by and obedient to God. Each person shows his own individual responsibility to God by learning to be self-governed based on God's word. When is a person properly governed...when that person is governed by God! The best way to understand and develop what is right or wrong is to start with the Ten Commandments and the Golden Rule. All other laws ever made by man are covered by these few. Self-government begins with the youngest child who knows to make its bed in the morning without being told, and extends to the adult who knows how to keep an eagle eye on the elected representatives at all levels of government. Self-government builds integrity which is sadly missing in the leadership of our nation. It was interesting during the last presidential election when the newspapers told the public that a candidate's private life and moral values have nothing to do with his ability to govern this nation. Nothing could be further from the truth.

Teaching Sequence: To teach this principle, you will first teach the general ideas behind it as mentioned in the previous paragraph. The student will be asked to look up the definitions of words and write them in their notebooks. Dictionaries are provided in the back of each book. Depending upon which level the student is working in, he/she may be asked to research Biblical evidence of the principle. This is a process which takes the main words associated with the principle, looks them up in a Concordance, and then researches the suggested Biblical passages for ones which relate to the principle. Suggested Biblical references are given in the front of each chapter.

Background of the Principle: The first level of government which the student will meet is that of the family. The family unit has been the back bone of our nation since its inception. The following excerpts were written in 1878 and reflects the traditional ideas of family and home government. They carry with them ideas to reflect upon for the school classroom as well.

Home Government — What is it?

"It is not to watch children with a suspicious eye, to frown at the merry outburst of innocent hilarity, to suppress their joyous laughter, and to mold them into melancholy little models of octogenarian gravity. And when they have been in fault, it is not simply to punish them on account of the personal injury that you have chanced to suffer in consequence of their fault, while disobedience, unattended by inconvenience to yourself, passes without rebuke.

"Nor is it to overwhelm the little culprit with angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of tenfold enormity; or to declare, with passionate vehemence, that he is the worst child in the world and destined for the gallows.

"But it is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to repress the first beginnings of rebellion against rightful authority; to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and the laws of the great Ruler and Father in heaven.

“It is to punish a fault because it is a fault, because it is sinful, and contrary to the command of God, without reference to whether it may or may not have been productive of immediate injury to the parent or others.

“It is to reprove with calmness and composure, and not with angry irritation, — in a few words fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and to threaten only when you intend and can remember to perform; to say what you mean, and infallibly do as you say.

“It is to govern your family as in the sight of Him who gave you authority, and who will reward your strict fidelity with such blessings as He bestowed on Abraham, or punish your criminal neglect with such curses as He visited on Eli.”

— Mother’s Treasury, 1887

Home Government — Its Importance.

“The importance of sacredly guarding the family relation can not well be overestimated. It is the foundation-stone of all that is good and pure both in civilization and religion. Take this away, and the whole fabric must topple and fall. The first government on earth was patriarchal, and in it was contained the inception of all civil authority; and, indeed, all rightful civil government to the present day is only an enlarged form of family government in a representative form, taking into consideration the wants and necessities of each family within its jurisdiction. The unity and perpetuity of the family tie in purity and peace is the only safeguard to national perpetuity, peace, and honor. Demoralize the family and you thereby destroy both domestic and national happiness, and undermine completely the temple of virtue and hope, and prepare the way of moral and civil desolation. The first impulse of patriotism

and morality is germinated, nurtured, and largely if not entirely developed in the family circle. It is here that the first fruits of everything which is good and pure are brought forth. Hence the nations that disregard the sacredness of this relation have no permanent forms of government, and anything like common morality is nowhere to be found among them. And it is also worthy of careful note that just so far as any people depart from the true form of the family tie, just in that same ratio do they give evidence of it in their civility and morality. It is therefore within the family circle that the star of hope, of religion and civil rights is to be seen, and let it go down and all would be turned into the dismal darkness of midnight without moon or star to guide the weary pilgrim on his way. This spot is to be guarded as the tree of life, with the flaming sword turning either way, perpetually guarantying thus the most sacred bond of union and strength and the only remaining institution of man’s primeval state. There may be, and doubtless are, numerous abuses of the marriage state; but that does not argue against its importance, neither does it detract from its absolute value and necessity.

“The family circle may be — ought to be — the most charming and delightful place on earth, the center of the purest affections and most desirable associations as well as the most attractive and exalted beauties to be found this side of paradise. Nothing can exceed in beauty and sublimity the quietude, peace, harmony, affection, and happiness of a well-ordered family, where virtue is nurtured and every good principle fostered and sustained.

“From the well-ordered homes in this great, broad land of religious and civil liberty not only are great and good statesmen to come, and eminently pious and intelligent divines; but what is equally important, from these homes must come the more common populace of the land, upon whose intelligence, patriotism, and purity depends the continuance of the rich blessings which are now common to all. If

freedom is kept and sanctified by the people; if the true spirit of Christianity is to be continued, in all its sacred purity, on to our children's children, even to the latest generations of men, they must be kept inviolate in our families and impressed in our homes. They are both dependent upon the family circle and the training and order administered therein. Then they who would dissolve the marriage rite, with all its hallowed and binding influences, would overthrow everything that is worth living for, and turn society into a bedlam of confusion and moral degradation; for it is the chain that binds the entire network of human society together, in all its highest prospects, both for time and eternity. There is no civilization equal to it; in fact; there is none without it to the Christian, and there is no Christian civilization without the marriage ceremony, in all its binding and uniting force. In fact, domestic happiness is wholly dependent upon the sanctity of the marriage relation; is an exclusive trait of Christianity; and the Christianity is the only system in the world calculated to advance the interest of common humanity, and insure to all equal rights, earthly bliss, and a sweet home forever beyond the narrow limits of the quiet tomb.

“What was said concerning Abraham may be said of every true Christian father: ‘For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.’ Happy is that nation whose children are brought up in families like this. There purity, virtue, and true manhood in every principle of justice and mercy will be permanently secured. What an important place, therefore, does the family occupy in the social, moral, and political worlds! Take this away, and the bond of sacred union is forever dissolved, and the most distressing and deplorable results must follow. Break asunder these centers of holy affections of truth, honor, and purity, and you will fill the land with

every enormity, and desolation, the most far-reaching and dreadful, will fill its entire breadth. It is highly important and necessary not only to continue the validity of the marriage rite, upon which the true idea of the family is based, but great care should be exercised to make these homes all that they can and should be made,—the most delightful and enticing places on earth, where everything that is good is encouraged, and everything evil pointed out and discountenanced; for as children leave the parental home they are, to a large extent, molded for life. Manners and correct morals should here be taught and enforced. Then ‘all thy children shall be taught of the Lord, and great shall be the peace of thy children.’”

—Rev. B.F. Booth, 1878

Home Instruction

“Above all things, teach children what their life is. It is not breathing, moving, playing, sleeping, simply. Life is a battle. All thoughtful people see it so. A battle between good and evil from childhood. Good influences, drawing us up toward the divine; bad influences, drawing us down to the brute. Midway we stand, between the divine and the brute. How to cultivate the good side of the nature is the greatest lesson of life to teach. Teach children that they lead these two lives; the life without, and the life within; and that the inside must be pure in the sight of God, as well as the outside in the sight of men.

“There are five means of learning, These are: Observation, reading, conversation, memory, reflection.

“Educators sometimes, in their anxiety to secure a wide range of studies, do not sufficiently impress upon their scholars the value of memory. Now, our memory is one of the most wonderful gifts God has bestowed upon us; and one of the most mysterious. Take a tumbler and pour water into it; by-and-by you can pour no more; it is full. It is not so with the mind. You cannot fill it full of knowledge in a

whole life-time. Pour in all you please, and it still thirsts for more.

“Remember this:

“Knowledge is not what you learn, but what you remember. It is not what you eat, but what you digest, that makes you grow. It is not the money that you handle, but that you keep, that make you rich. It is not what you study, but what you remember and reflect upon, that makes you learned.

“One more suggestion:

“Above all things else, strive to fit the children in your charge to be useful men and women; men and women you may be proud of in after-life. While they are young, teach them that far above physical courage, which will lead them to face the cannon’s mouth — above wealth, which would give them farms and houses, and bank stocks and gold, is moral courage. That courage by which they will stand fearlessly, frankly, firmly, for the right. Every man or woman who dares to stand for the right when evil has its legions, is the true moral victor in this life, and in the land beyond the stars.”

— Hon. Schuyler Colfax, 1888.

“I think the first virtue is to restrain the tongue; he approaches nearest to the gods who know how to be silent, even though he is in the right.”

— Cato

Leading Ideas:

On teaching a student manners:

“It has been said, that a ‘man’s manners form his fortune.’ Whether this be really so or not, it is certain that his manners form his reputation — stamp upon him, as it were, his current worth in the circles where he moves. If his manners are the products of a kind heart, they will please, though they be destitute of graceful polish. There is scarcely anything of more importance to a child of either sex, than good breeding. If parents and teachers perform their duties to the young faithfully, there will be comparatively few destitute of good manners.

“Visit a family where the parents are civil and courteous toward all within their household, whether as dwellers or as guests, and your children will learn good manners, just as they learn to talk from imitation. But reverse the order of things concerning parents and the children learn ill manners, just as in the former case they learn good manners, by imitation.

“Train children to behave at home as you would have them act abroad. It is almost certain, that they, while children, conduct themselves abroad as they would have been in the habit of doing under like circumstances when at home. ‘Be courteous,’ is an apostolic injunction, which all should ever remember and obey.

“Finally, ‘Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.’ I Peter, iii.8.”

—Anonymous, 1887

Teaching Sequence: To teach this principle, you will first teach the general ideas behind it as mentioned in the previous paragraph. The student will be asked to look up the definitions of words and write them in their notebooks. Dictionaries are provided in the back of each book. Depending upon which level the student is working in, he/she may be asked to research Biblical evidence of the principle. This is a process which takes the main words associated with the principle, looks them up in a Concordance, and then researches the suggested Biblical passages for ones which related to the principle. Suggested Biblical references are given in the front of each chapter.

“No man can possibly improve in any company, for which he has not respect enough to be under some degree of restraint.”

— Lord Chesterfield, 1887

The Christian idea of man says that the source of all authority, law and government can be found in God and defined in His word. Man was created to be governed by God’s laws internally. When God’s word becomes the basis for law, authority, and government in the heart internally, then externally that person becomes self-governed.

God has ordained three forms of Government. Each of the three levels need certain laws and regulations not because man cannot govern himself, but because of man’s evil nature.

- The family — Deuteronomy 4:9 — the purpose is to train and educate the children.

Biblical Evidence:

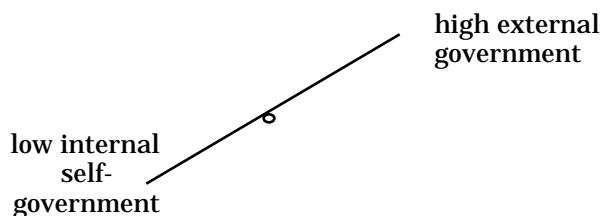
- | | |
|----------------|---------------|
| Proverbs 16:32 | I Timothy 3:5 |
| Acts 24:25 | Gal. 5:23 |
| II Peter 1:6 | I Timothy 3:2 |
| Titus 1:8 | Titus 2:2 |
| I Peter 3:4 | |

- The Church — Acts 20:28 — the purpose is to provide for members in need both materially and spiritually.

- State/Civil Government — Romans 13:1-7 — the purpose is to protect the church, protect the family, and protect the individual.

Governmental Evidence: Consider how a man is governed. The pagan idea of man says that man can only be governed by external environmental conditions, animal instincts (selfishness), and by conditioned reflexes. Judges 17:6 says *“In those days there was no king in Israel, but every man did that which was right in his own eyes.”* Isaiah 53:6 says *“All we like sheep have gone astray; we have turned every one to his own way;...”* Psalm 10:4 says *“The wicked through the pride of his countenance, will not seek after God: God is not in all his thoughts.”* Jeremiah 9:5 says, *“And they will deceive every one his neighbor, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity.”* Isaiah 47:8 says, *“Therefore hear now this, those that art given to pleasure, that dwellest carelessly, that say in thine heart, I am, and none else besides me: . . .”*

The idea of self-government is easy to understand if you think about a teeter-totter. If you have high internal self-government, then you need low external government. But if you have a low level of internal self-government, then you need a great deed of external government.



At the family level, if you think there are too many family rules then you need to raise up, internally (with Christ’s help), your own individual level of self-government.

The same thing happens at the church level. The way to eliminate the need for many external rules and policies is to raise up (with Christ's help) the internal self-government of the individual families.

At the civil government level, if you want fewer rules and laws externally, then you need to raise up the internal level of self-government of the individuals and the churches.

Ultimately, the only way to lower the need for governmental laws is by raising the self-government of each individual person, which can be done only with God's help. Each person must start with him/herself, not with one's neighbor.

Man will be governed. Each individual may determine whether to be governed internally by Jesus Christ or externally by man-made laws which control every aspect of life.

In your notebook, record the ways you can be more self-governed.

Goals for Teaching this Unit: The student should be able to internally recognize the need to be self-governed. The student should internalize the need for self-discipline and individual responsibility at each level of government, from the family to the church to civil government. Record in your notebook ways that your students can show they are self-governed. What can you do to encourage the development of this skill?

Activity Suggestions: Every time that you reinforce this principle, you will be one step closer to the student internalizing it and making it part of his/her life. The following activities have been used to reinforce the principle. Feel free to choose the ones best suited to the age and nature of the student(s) involved. The activities can be handled in many ways. If a concept is not being understood, find an activity which illustrates it and substitute it for the next regular lesson. Remember that often times a student will become

interested in an event, person, or document. Encourage and allow time for this extra research. It's part of what makes this study fun and exciting. The more reinforcing of the principles that is done or studied results in a quicker internalizing of the principles.

LEVEL A

- Talk about what type of a person it takes to be a leader. How would they like their classroom or family leaders to act.
 - Talk about how important it is to follow instructions.
 - Make a chart which shows how well the child follows instructions.
 - Make a chart which shows how well the child governs his/her own actions. Give each student a star each time they decide to self-govern.
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LEVEL B

- God's World Book Club offers a number of simple books on the great reformers. Choose one or two and read them to the child. Help the child to understand why it was important that the Bible be translated into English.
 - Read from a book written in a foreign language to help illustrate how hard it was to learn about God when you did not understand what was being said.
 - Do a lesson on maps so that the child can understand the areas in Europe where the reformers lived.
 - Assign special duties to students elected by the class. Have the class evaluate and decide if the student did a good job. Discuss how the student feels and how the class feels.
 - Make a chart for the students to take home showing the responsibilities each should have at home; making the bed, hanging up clothes; taking care of toys, etc. Have parents mark the chart and return to school. Reward each student with an appropriate reward.
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LEVEL C

- Memorize the statement of principle on page 23 of Level C.

- Design a chart of ways that the child can use to show he/she is self-governed. Keep track of whether or not the child does it.
- Talk about ways that the child can show he/she is a good steward.
- Talk about ways to save money. Discuss how we must use even our money to the glory of God.
- Read about the life of John Knox and how he used his Christian self-government. The book John Knox by Dorothy Martin is excellent.
- Read about the life of Oliver Cromwell and how he used his Christian self-government. The book Oliver Cromwell by L. Du Garde Peach is excellent.

LEVEL D

- Study the colony of Carolina. Lead a discussion on how self-government was handled. Is it closer to the self-government of the Virginia or Plymouth Colony?
- Study your local church government. Have student(s) write a report on how it is run.
- Have student(s) write up family rules. Do these rules help the student to be more or less self-governed?
- Study the leaders of the Georgia Colony. Have student(s) decide if they had Christian self-government.

LEVEL E

- Study how your local government is set up. Who has the most power? How is the power shared? How does the form of government compare to the original form laid out by the first settlers of your area? How important is the individual in your local government? How would you go about changing something like a local zoning law? How important is individual self-government in relation to your local government?
 - “T” the principle showing the internal and external sides of the principle.
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LEVEL F

- Have student(s) find a Bible story which illustrates this principle. Have the student(s) write an essay on what happens when that person either used his/her self-government or did not.
 - Contrast the Christian self-government of the leaders of the Plymouth Colony with the leaders of your current county government.
 - Have student(s) write an essay on ways to be self-governed in the classroom.
 - Have student(s) write an essay on ways to be self-governed in the home.
 - Have student(s) write an essay on ways to be self-governed in public places.
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LEVEL G

- Study about military discipline. Discuss how it differs from Christian self-government.
 - Discuss the school’s honor code. If it doesn’t have one—have student(s) help to write one.
 - Find an article in a newspaper or magazine which illustrates self-government.
 - Have student(s) write a play for younger children illustrating Christian self-government.
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LEVEL H

- Discuss how average teenagers act. Discuss if it shows Christian self-government.
 - Have student(s) write an essay on how teenagers should act in today’s world.
 - Find an article in a newspaper or magazine which illustrates self-government.
 - Study the life of Henry VIII. Discuss how Christian self-government or the lack of it is shown in his life.
 - Study the life of Anne Boleyn. It was she who witnessed to Henry VIII and ultimately helped him see the need to place an English Bible in every church in England.
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Principle Three — America’s Heritage of Christian Character

“Behold, our God whom we
serve is able to deliver us.”

— Daniel 3:17

Statement of Principle: “This divine power of the gospel revealed itself to the heathen in the lives of Christians, which showed forth the virtues of Him who had called them out of darkness into His marvelous light, and enabled them to walk as children of God, in the midst of a perverse generation, among whom they shone as lights in the world! . . . The whole life of the Christian, from the beginning to the end, is a conflict with the world and the powers of darkness, a conflict within and without. . .

— Neander, 1852.

Vocabulary List: Depending on the level of the student, he/she may be asked to look up and write down the following words. As a teacher, you should be able to define each one. In your notebook, write down in your own words, the key ideas for these vocabulary words.

heritage
character
power
reveal
virtues
enable
generation

Christian
divine
gospel
heathen
marvelous
perverse
conflict

Leading Ideas: We need to teach our children that we are warriors in a battle for God. We are in constant conflict with Satan in our everyday lives. By knowing and remembering what God has done for our families and our country, we can learn to recognize what God is doing in our own lives. Once we recognize the hand of God in history, our lives, and in the lives of our families, we have discovered wisdom.

As a teacher, we need to share our own personal witness with our students, children, and families. By sharing it, we and others are encouraged, enlightened, reminded of God’s steadfastness, and our faith in future help is renewed.

Teaching Sequence: To teach this principle, you will first teach the general ideas behind it as mentioned in the previous paragraph. The student will be asked to look up the definitions of words and write them in their notebooks. Dictionaries are provided in the back of each book. Depending upon which level the student is working in, he/she may be asked to research Biblical evidence of the principle. This is a process which takes the main words associated with the principle, looks them up in a Concordance, and then researches the suggested Biblical passages for ones which relate to the principle. Suggested Biblical references are given in the front of each chapter.

Background of the Principle: This principle tells us that faith in God enables us to walk as a child of God and be a light to the world. Biblically we look at the character of the apostles and the beginning church. Throughout their lives, God gave them the strength and courage to be different, to walk in God’s path, and to be a light to the world. Historically, we can look at the Pilgrims. They suffered hardships and unbelievable persecution for what they believed. They believed they could live godly lives immediately without tarrying for others through the strength given them by God. They were lights to the world and can read of the impact their faith and on others and the world. It was through this unique group of individuals that God created the only nation on earth based on God’s word. Through this principle we can how when men began to follow God’s examples as laid out in the Bible that they realized that the king was not law, and thus supreme. but that God’s laws were supreme. The idea of government coming into existence to protect the people and with their consent began.

Biblical Evidence:

I Peter 5:6-11	John 1:5
II Timothy 3:16-17	Psalm 119:11
Psalm 139:23	Psalm 119:105
Matthew 22:36-40	Acts 5:29
Romans 6:16-18	I Peter 2:9
John 1:17	

Governmental Evidence: Our form of government is definitely Christian in character, as will be learned with Principle 5. It is the internal Christian character of the people of our nation, which gives rise to the internal Christian character of our government.

Goals for Teaching this Unit: The student should be able to give the Christian heritage of his/her life and be able to identify the hand of God in the life of his/her family. The student should understand the individuality and uniqueness of the Christian heritage of the individual family and that of the nation. The spirit of this principle is to develop a love of God, love of God's laws, and a love of God's guiding hand in individual lives, events, and documents. The student should be able to identify the hand of God in current events and realize that God is not afraid to intervene if necessary to forward His plans.

Record the events of your life. Create your own time-line so you can understand the progression of your Christian liberty. Record your personal witness...the events which brought you to the foot of the cross. Then record how sharing this in words makes you feel. Remember this as your students share their own stories.

If this principle is not understood, then the student will learn to deny God's power to govern us; the mighty deeds of God will be forgotten, and the skills necessary to maintain our Christian republic will become undeveloped.

Psalms 50:22-23 reminds us of what happens when we recall the mighty deeds of God,

"Oh consider this ye that forget God, least I tear you in pieces, and there be none that can deliver you. He that offereth prayer, shall glorify me; and to him that disposeth his way aright, will I show the salvation of God."

Activity Suggestions: Every time that you reinforce this principle, you will be one step closer to the student internalizing it and making it part of his/her life. The following activities have been used to reinforce the principle. Feel free to choose the ones best suited to the age and nature of the student(s) involved. The activities can be handled in many ways. If a concept is not being understood, find an activity which illustrates it and substitute it for the next regular lesson. Remember that often times a student will become interested in an event, person, or document. Encourage and allow time for this extra research. It's part of what makes this study fun and exciting. The more reinforcing of the principles that is done or studied results in a quicker internalizing of the principles.

LEVEL A

- Make a map that the child can use to trace the steps the Pilgrims took on their trip to America.
- Act out the Thanksgiving story as told in Level A.
- Serve a meal with just five kernels of corn, which is what the Pilgrims ate during the height of the famine. Talk about how important the rain was to end the famine. Then bring on your full meal with a true thanksgiving.

LEVEL B

- Have the child use the information from their time-lines to create a special book about the child. Staple or glue pictures to the pages. Create the book, "My Life in Pictures".
- Talk about why it is important to remember what God has done for us.
- Have an older person talk to the child about growing up. Have the child share where he/she saw God's hand.

- As the Pilgrim story is read, have the students create their own book on the Pilgrims. Place a large star in the corner of any page that shows how God helped them over-come their trials.

LEVEL C

- Read about the story of how the Bible came to be as we know it. The book, The Bible That Wouldn't Burn by Louise Ulmer is excellent.
- Have student write a finger play about the Pilgrim story and put it on for others.
- Discuss events in the child's life where they have been steadfast and faithful to God.
- Share with the student the story of your Christian heritage.

LEVEL D

- Have student(s) write a poem about the Pilgrims.
- Have student(s) write a poem about your local history.
- Have student(s) write a poem about his/her favorite hero.
- Interview an elder in your church. Have the student(s) write a story based on his/her story.
- Have student(s) develop a time-line of his/her life. Include the hand of God as the student has seen it.
- Have student(s) write a poem or story about his/her walk with God.

LEVEL E

- Study the history of your local area. Write a report showing God's hand.
- Make a time line of your local history. Share it with younger students.
- Conduct a tour of your local area for younger students.

LEVEL F

- Study the different ways nations are made.
 - a. Study how the Mongols conquered.
 - b. Study how the Romans conquered.
 - c. Study how the German tribes conquered.

- Study how the current nations of Africa have been set-up. How many are under a dictatorship, a constitutions, etc.
- Study how the government of China was set-up. Which type of conquest was it?
- Study how the government of Canada was set-up. Which type of conquest was it?

LEVEL G

- Study the life of the Puritan leader, John Winthrop. Discuss how he was used by God.
- Study how communism is set-up in Red China. Have student(s) write an essay on why it will not work for long.
- "T" the principle — suggestions are:

Internal	External
God's grace godly thoughts	stewardship godly actions

- Study the Christian church in Korea. Discuss how they behave under persecution.
- List the qualities that the students think a leader should have. Have them give their reasons including Biblical references.

LEVEL H

- Contrast the internal and external qualities of Christian character to those of a pagan character. (Christian character has: an attentiveness to Christ, blameless, bold, devout, faithful, God-fearing, godly, guileless, holy, honest, humble, etc. — Pagan character has: abomination, alienation from God, blasphemous, blinded, boastful, conspiring, corrupt, covetous, deceitful, disobedient) Discuss the findings of the students.
- Study the life of the Puritan leader, John Cotton. Discuss how he was used by God.
- Study why communism did not work in Eastern Europe. What lessons should they have learned from the Pilgrims?

Remember:

God's providence will never place you where His grace cannot keep you.

Conscience is the Most Sacred of All Property

Statement of Principle: "For men being the Workmanship of One Omnipotent, and infinitely wise Maker, All the Servants of one Sovereign Master, sent into the World by His Order, and about His Business, they are His Property, whose Workmanship they are, made to last during His, not one another's Pleasure."
— John Locke, 1689.

"History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline. There has been either a spiritual awakening to overcome the moral lapse, or a progressive deterioration leading to ultimate national disaster."

— General Douglas MacArthur

Vocabulary List: Depending on the level of the student, he/she may be asked to look up and write down the following words. As a teacher, you should be able to define each one. In your notebook, write down in your own words, the key ideas for these vocabulary words.

workmanship	omnipotent
infinitely	wise
servant	sovereign
master	order
business	property
pleasure	sacred
conscience	

Leading Ideas: We all need to be more aware of our conscience and more sensitive to it. We all need to study God's word and laws so our conscience is renewed. James Madison said, "Conscience is the most sacred of all property." It is the conscience that determines how external property is used.

With the dominion mandate, man was given the ability to use the earth for his life and comfort, but for something to be of value to a man it must be able to be exclusively his. Thus the need for private property. When nature is in its natural state it belongs to everyone, but if a person's labor is added to something, it becomes the property of that person. Thus a person can have property in an item.

Consider the internal and external property which each individual person owns such as:

Internally: As God's property, Individuals have a God-given right to the most sacred of all property — Liberty of Conscience and Liberty of Consent

Externally: This is expressed in conscientiousness, stewardship of private property, and the realization that the individual is protected by justly written laws established by the consent of the governed.

If your students were to "T" this principle, they could consider the following:

Internal	External
thoughts	rights
attitudes	land
ideas	clothes
imagination	possessions
thinking process	labor of your hands
choice of how to act	manners
knowledge	actions

Teaching Sequence: To teach this principle, you will first teach the general ideas behind it as mentioned in the previous

paragraph. The student will be asked to look up the definitions of words and write them in their notebooks. Dictionaries are provided in the back of each book. Depending upon which level the student is working in, he/she may be asked to research Biblical evidence of the principle. This is a process which takes the main words associated with the principle, looks them up in a Concordance, and then researches the suggested Biblical passages for ones which relate to the principle. Suggested Biblical references are given in the front of each chapter.

Background of the Principle: This principle teaches us that we are all God's property. Everything in creation belongs to God. Biblically we find the dominion mandate in Genesis where God gave the earth and all that is in it to man for his use and comfort. We can trace the idea of property to the fact that when a man removes something from its natural state and adds his labor then that item becomes his property. We also find that as individuals we must govern our property as good stewards since it really belongs to God who gave it to us for our use. This extends especially to our conscience which is the most sacred of all property. This is because it is an internal quality. We must use our consent very wisely and not give our tacit consent without thought to the results. The internal development of the conscience leads to the external actions such as manners and morals.

"Manners easily and rapidly mature into morals. As childhood advances to manhood, the transition from bad manners to bad morals is almost imperceptible. Vulgar and obscene objects before the mind, engender impure images in the imagination and make unlawful desire prurient. From the prevalent state of the mind, actions proceed as water rises from a foundation. Hence what was originally only a word or phrase becomes a thought, is meretriciously embellished by the imagination, is inflamed into a vicious desire, gains strength and boldness by always being welcome, until at last, under

some urgent temptation, it dares, for once to put on the visible form of action; it is then ventured upon again and again, more frequently and less warily, until repetition forgets the chains of habit; and then language, imagination, desire and habit bind their victim to the prison-house of sin. In this way profane language wears away the reverence for things sacred and holy; and a child who has been allowed to follow and mock and hoot at an intemperate man in the streets is far more likely to become intemperate himself than if he has been accustomed to regard him with pity, as a fallen brother, and with sacred abhorrence, as one self-brutified or demonized. So, on the other hand, purity and chasteness of language tend to preserve purity and chasteness of thought and of taste; they repel licentious imagining; they delight in the unsullied and the untainted, and all their tendencies are on the side of virtue."

— Horace Mann

"A man should never be ashamed to own that he has been in the wrong, which is but saying in other words, that he is wiser today than he was yesterday."

— Alexander Pope

Biblical Evidence:

Genesis 1:1	Isaiah 43:7
Ephesians 2:10	Revelation 4:11
I Chronicles 29:1	Psalms 24:1
Psalms 50:10	Haggai 2:8
Deuteronomy 32:6	Ezekiel 18:4
I Corinthians 6:20	I Corinthians 3:23
Ephesians 2:10	Genesis 1:26
Exodus 20:15	Exodus 22:12
Deuteronomy 19:14	Matthew 20:15
Acts 5:4	Ephesians 4:28

Governmental Evidence: God governs the individual through his/her conscience. In the Bible, we are instructed to be good stewards of what God gives us. Our stewardship is displayed in our consent. We can give our consent in two different ways. You can give your consent by expressing an approval by an action. This approval can be shown by words or deeds.

But there is another way we give our consent. If you see a wrong, but do nothing to stop that wrong, you are giving what is called your Tacit Consent. According to Webster's tacit means to be silent. Your tacit consent is an approval to a wrong by not doing anything to stop it.

To our Founding Fathers, the question of conscience was very clear. The consent to their conscience was viewed as their title or proof of ownership. They guarded it well. Their conscience became so important that they were willing to die for what was right rather than give consent to do that which was wrong.

When considering governments, the Founding Fathers believed that one of the purposes of governments was to protect the rights and property of its citizens. If a government did not protect these things, then it should be changed so that it does. This is even stated in our Declaration of Independence.

Goals for Teaching this Unit: The students should be able to determine right from wrong by researching God's word. They should be able to stand for what they believe in, no matter what the cost. In the old days, a person was said to have planted their standard when they had decided on a right action and were willing to stand for what they believed in. The students need to know God wants them to research His word, determine

*A quiet conscience
sleeps in thunder,
but rest and guilt
live far asunder.*

— Benjamin Franklin

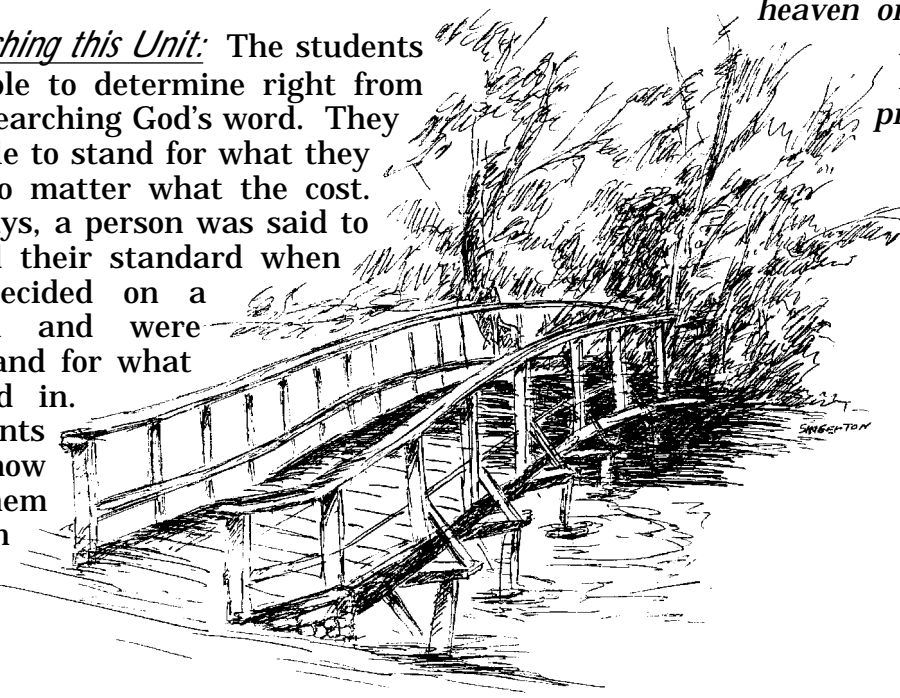
what is right, and then plant their standards for the whole world to see. The students need to remember that as a warrior for God, they need to equip themselves and their consciences with the world of God.

Record the ways you can teach manners and conscience to your students. Can you think of ways to reflect these ideas back to the lives of your students? What do you think is the most important thing to remember about this principle? What characteristics can you teach which will reinforce the conscience? For one of our Founding Fathers, the answer was very simple:

"The general is sorry to be informed that the foolish and wicked practice of profane swearing, a vice hitherto little known in th American army, is growing into fashion; he hopes the officers will by example as well as influence endeavor to check it and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and profanity."

— George Washington

August 3, 1776
Orderly Book



The Warrior's Psalm

Psalm 91

Who so dwelleth in the secret of the Most High, shall abide in the shadow of the Almighty.

I will say unto the Lord, O my hope, and my fortress: He is my God, in Him will I trust.

Surely He will deliver thee from the snare of the hunter and from the noisome pestilence.

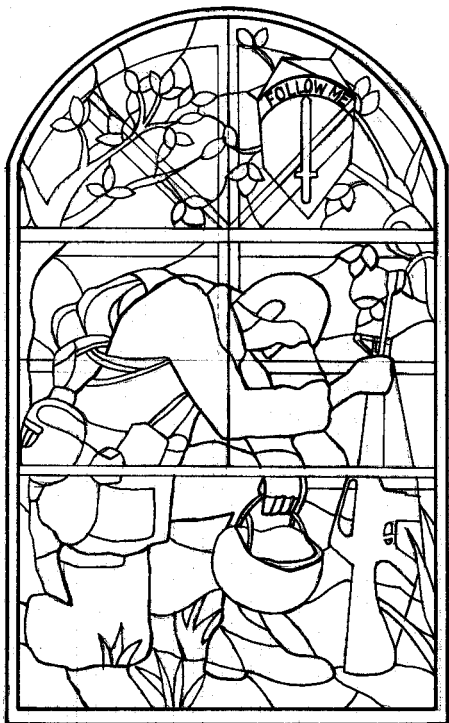
He will cover thee under His wings, and thou shalt be sure under His feathers: His truth shall be thy shield and buckler.

Thou shalt not be afraid of the fear of the night: nor of the arrow that flieth by day:

Nor of the pestilence that walketh in the darkness: nor of the plague that destroyeth at noon day.

A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come near thee.

Doubtless with thine eyes shall thou behold and see the reward of the wicked.



For thou hast said, The Lord is mine hope: thou hast set the most High for thy refuge.

There shall none evil come unto thee, neither shall any plague come near thy tabernacle.

For He shall give his Angels charge over thee to keep thee in all thy ways.

They shall bear thee in their hands, that thou hurt not thy foot against a stone.

Thou shalt walk upon the lion and adder: the young lion, and the dragon shall thou tread under foot.

Because he hath loved me, therefore will I deliver him: I will exalt him because he hath known my Name.

He shall call upon me, and I will hear him: I will be with him in trouble: I will deliver him, and glorify him.

With long life will I satisfy him, and show him My salvation.

— The Geneva Bible, 1599

Activity Suggestions: Every time that you reinforce this principle, you will be one step closer to the student internalizing it and making it part of his/her life. The following activities have been used to reinforce the principle. Feel free to choose the ones best suited to the age and nature of the student(s) involved. The activities can be handled in many ways. If a concept is not being understood, find an activity which illustrates it and substitute it for the next regular lesson. Remember that often times a student will become interested in an event, person, or document. Encourage and allow time for this extra research. It's part of what makes this study fun and exciting. The more reinforcing of the principles that is done or studied results in a quicker internalizing of the principles.

LEVEL A

- Talk about all the things that the student owns. Talk about how God really is the owner of all things—including the student.
- Have the student tell about times when they saw a wrong, but did nothing

about it. Ask what they should have done.

- Have student draw a picture about having to decide between right and wrong. Then have the student tell a story about the picture

LEVEL B

- Make a list of all the things the student has been given stewardship over by God. Have the student list ways her/she can take care of these things.
- Memorize the poem given in the chapter.
- Have the student draw a picture and tell a story about tacit consent.

LEVEL C

- Memorize the poem quoted in the chapter.
- Discuss and have the student write a story about the hand of God in your school.
- Have student begin and maintain a daily diary. Discuss every so often the events that have happened. Help the student to trace God's hand in his/her own life.
- Plant corn using the methods of the Pilgrims.
- Study the type of ships used by the Pilgrims.
- Make clay maps of Massachusetts. Have the student trace the search for a settlement by the Pilgrims.

LEVEL D

- Help student(s) find a story in the Bible where a man goes against his conscience. Lead a discussion about what happened.
- Help student(s) find a story in a newspaper or magazine which shows how someone listened or did not listen to his/her conscience. Discuss what the results were.
- Have student(s) write about a time in his/her life when he/she listened to their conscience.

- Watch a Christian movie. Talk about the part that the conscience played in the story.

LEVEL E

- Study your local town charter.
- Study your state Constitution.
- Study your state's colonial charter.

- Study your school's charter or rules.

LEVEL F

- Read a biography of John Locke.
- Have student(s) write an essay on what can happen if you do not listen to your conscience.
- Find an article in the newspaper or a magazine which show what can happen if one does or doesn't listen to one's conscience. Lead a discussion about it.
- Discuss how your local representatives in government handle issues of conscience.

LEVEL G

- Read the book, Gaining Favor with God by William Thayer.
- Read the book, Pilgrim's Progress by John Bunyan.
- Read the book, Martin Luther by Edwin Booth.
- Study the life of the Civil War leader, Stonewall Jackson.

LEVEL H

- Read the book, Fox's Book of Martyrs.
 - Study the life of Robert E. Lee, the Civil War leader. Discuss how he responded to his conscience.
 - Study the life of Ulysses S. Grant. Discuss how he responded to his conscience.
 - Study the life of Abraham Lincoln. Discuss how this president stayed true to his conscience.
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The Christian Form of Our Government

Statement of Principle: “As men we have God for our King, and are under the Law of Reason: As Christians, we have Jesus the Messiah for our King, and are under the Law revealed by Him in the Gospel...” — John Locke, 1695

Vocabulary List: Depending on the level of the student, he/she may be asked to look up and write down the following words. As a teacher, you should be able to define each one. In your notebook, write down in your own words, the key ideas for these vocabulary words.

reason	Messiah
reveal	gospel
form	Christian
government	

Leading Ideas: We have a Christian Nation. No, we are not all Christians, but the form of our government is Biblical and as such we have a Christian form of government. A form which we as Christians need to teach our children about and need to protect. There are six pillars of our national constitution, three internal and three external characteristics. Each one is Biblically based and must be guarded and protected. The Christian idea of man produced a Christian form of government, one which was created to serve those government by protecting their rights and property. The idea of the divine right of kings and whether or not the king has the right to do evil as well as good was brought into question. The pagan idea of man produces a government where the value of a man existed only in how the man might serve the government.

In your notebook, consider and record your thoughts to the following questions:

- Is there a divine right of kings?
- Does the king have the right to do evil as well as good.
- Is there a law which was above and still is above all man-made laws?
- Is there a Scriptural basis for commonwealth and self-government?
- Should all powers of government be vested in one person or should they be divided?

Teaching Sequence: To teach this principle, you will first teach the general ideas behind it as mentioned in the previous paragraph. The student will be asked to look up the definitions of words and write them in their notebooks. Dictionaries are provided in the back of each book. Depending upon which level the student is working in, he/she may be asked to research Biblical evidence of the principle. This is a process which takes the main words associated with the principle, looks them up in a Concordance, and then researches the suggested Biblical passages for ones which relate to the principle. Suggested Biblical references are given in the front of each chapter.

Background of the Principle: This principle says that not everyone in America needs to be a Christian, but that the form of our government is Biblically based. This includes both the letter of the law and the spirit of the law. The form of our government can be found in the United States Constitution. It takes the form of three main external parts: the principle of representation, separation of powers, and the dual form of government. All of these parts can be found in the bible. Each one has an internal and an external character. Historically we find that the Founding Fathers brought with them their knowledge of church government. There is the Episcopal, and congregational, and Presbyterian form of church government. We also find that the concept of government was established to protect the rights of the individual and his/her property. It was established through the consent of the individual to be governed.

The three forms of church government gave rise to the three branches of our government, the Executive, Legislative, and Judicial. The six pillars of the Constitution are:

Internal: This is the spirit, nature, essence of our form of government.

Christian self-government

Christian principle of private property

Christian principle of voluntary union

External: This is the letter of law, the structure, framework of our government. They protect the rights of the individual, the right to own property, and protects the local attorney.

Principle of Representation

Separation of Powers

Dual form of our Government
(State/Federal Levels)

A representative is someone who stands in the place of another. As a Christian, who do we represent on earth? Who represents us in heaven? The idea of representation was first found in the Magna Carta signed in England.

Separation of powers is necessary so that all the power does not rest on the shoulders of one person. If one branch takes on the responsibility of another branch, then an imbalance occurs and the government will not properly run. Our three branches of government are the executive, legislative, and the judicial.

The dual form refers to the state and federal levels of our government. The federal level was given specific abilities and responsibilities by the United States Constitution. All other powers were left to the states as stated in the Ninth & Tenth Amendment to the Constitution.

The idea of a dual form comes from the Biblical concept of a covenant. It was a relationship between men and God, but also one between men.

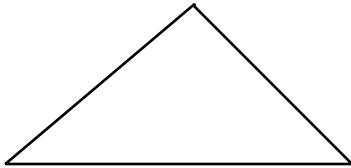
Biblical Evidence:

Matthew 22:36-40	Deuteronomy 1:9-18
Isaiah 33:22	Matthew 22:35-40
Exodus 18:25-26	Deuteronomy 1:13
Psalms 62:11	Matthew 28:18
John 1:21	Acts 17:7
II Corinthians 7:22	II Timothy 4:1

Governmental Evidence: While the Constitutional Convention was meeting, one of the representatives brought into discussion a sermon by Thomas Hooker. In it, he quotes Isaiah 33:22 which says, "For the Lord is our Judge, the Lord is our law giver; the Lord is our king, He will save us." This verse displays the three branches of God's government —the Judicial, the Legislative, and the Executive. If ultimate power was placed in the hands of one man or even a group of men to have the ability to do all three of these, there would be tyranny. The Founding Fathers took these three branches and divided them so that each would balance the power of the others. The Legislative could not vote unjust laws into existence because of the power of the Judiciary to void it. The Executive could not enforce its wishes for laws and it cannot make law, only the Legislative can do that. The Judicial cannot make law, but can only judge if it is just and in agreement with the Constitution. (Yes, that means that the recent decisions by the Supreme Court which made laws concerning prayer and abortion is illegal.) The Executive Powers Act is illegal because it would allow the Executive branch to make law. All this has happened because our representative have forgotten the design of our government and because American Christians have not been taught about the Christian basis of our Constitution.

The church governments that the Founding Fathers brought with them were:

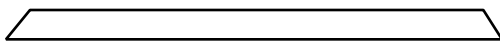
Episcopal — Rule is from the top down. There is a strong top leader. Webster defines it as, “That form of ecclesiastical government, in which diocesan bishops are established, as distinct from and superior to priests or presbyters.” You have one leader on top, several leaders under him, more under these, down to the main body of individuals. It’s like looking at a pyramid.



Presbyterian — Rule is made by representatives. Webster defines it as, “One that maintains the validity or ordination and government by presbyters.” A presbyter is defined as an elder who has authority in the church. The congregation of the church elects presbyters who form a governing board to run and make decisions for the church. It’s like looking at a pyramid, but one that is cut off in the middle.



Congregational — Rule is by the church membership and the authority is held by the individual members. They elect the pastors, deacons, and govern themselves at the local level. Webster defines it as, “Pertaining to a Congregation: appropriately used of such Christians as hold to church government by consent and election.” It’s like looking at the bottom section of that pyramid we were talking about.



The Executive branch is based in part on the ideas behind the Episcopal form of church government. The Judicial branch is based in part on the ideas behind the Presbyterian form of church government. The Legislative branch is based in part on the ideas behind the Congregational form of church government.

It is from these three forms of church government that we can find the forms of civil government as you can see from the chart on the next page. It is important to remember that our current form of government is not a democracy, but is a republic. It carries with it a responsibility of the citizenry to keep an eye on their elected representatives.

Goals for Teaching this Unit: The main goal is to have the students accept the Biblical nature of our Constitution and government. By doing so, the student should realize that it is individual, unique, Biblical, and of extreme importance to God. It should be valued as the highest property this nation has and protected from power hungry men who would subvert its original design. The student should also recognize the importance of the three internal characteristics of the Constitution. It will not work if the people do not have Christian self-government or godly representatives or voluntary union. More will be learned about the later in Principle Seven.

Activity Suggestions: Every time that you reinforce this principle, you will be one step closer to the student internalizing it and making it part of his/her life. The following activities have been used to reinforce the principle. Feel free to choose the ones best suited to the age and nature of the student(s) involved. The activities can be handled in many ways. If a concept is not being understood, find an

Forms of Church Government Give Rise to Forms of Civil Government:

Congregational

Episcopal

Presbyterian

Form of Government

Democracy

Monarchy

Republic

Source of Supreme Power

Congregation

Head Leader

Prebyters

Church Leaders

Elected by members

Appointed by leaders

Elected by
representatives

Biblical Basis for Government

II Timothy 3:16
I Corinthians 3:22
Acts 1:15,23,25

Luke 6:12-16
Matthew 10:5-7
Luke 22:14

Exodus 18:25-26
Deuteronomy 1:13
II Corinthians 5:20

Final Guide for determining policy

Individuals interpreting
The Bible

The Head Leader
interpreting the Bible

Board of Presbyters
interpreting the Bible

Each form of church government in Colonial America was Biblically based and important to the development of the new country.

activity which illustrates it and substitute it for the next regular lesson. Remember that often times a student will become interested in an event, person, or document. Encourage and allow time for this extra research. It's part of what makes this study fun and exciting. The more reinforcing of the principles that is done or studied results in a quicker internalizing of the principles.

LEVEL A

- Talk about how your classroom is set up in terms of government—who makes the rules, etc.
- Talk about the Ten Commandments. Help the student to see how the classroom rules relate back to the Ten Commandments.
- Talk about what life would be like if there were no rules or laws. Would they feel safe and loved in such a world?

LEVEL B

- Have the student (help him/her) figure out how to find our branches of government in their own life. Example: When they decide what a rule should be—they operate as the legislative branch; when they decide what should be done—they operate as the executive branch; when they are finished with a job or game and decide whether or not it was right—they operate as the judicial branch.
- Talk about how God is our King, our Law-giver, and our Judge.

LEVEL C

- Write your own classroom “Mayflower Compact.” Have a formal signing ceremony.
- Practice representation by holding elections for class representatives.
- Study voting requirements in your county.
- Study the Christian leadership of Noah Webster. The book, Noah Webster, from FACE is excellent.

LEVEL D

- Study the Constitution of Georgia. What parts of it can be found to be Biblical?
- Study the Carolina Constitution. What parts of it can be found to be Biblical?
- Learn how old documents are taken care of. Discuss why it is important to learn this and to take care of one's family documents.

LEVEL E

- Study your state level of government. How is the power shared. What are the different sections called and their purposes. How would a citizen go about changing or starting a law?

LEVEL F

- Read a biography on John Wycliffe.
- Read a biography on John Knox.
- Read a biography on John Calvin.
- Study how your local government is set-up. Can the student(s) find a balance of power or any representation?

LEVEL G

- Have student(s) write an essay on different ways we use representatives in our society.
- Study the government of Mexico. Discuss how it differs from our form of government.
- Study a recent decision of the Supreme Court. Discuss both sides of the issue. Have the student(s) decide how they would have voted.

LEVEL H

- Study the United States Constitution. Discuss what principles can be found which are Biblical.
- Study the government of ancient Greece. Discuss why it did not work.
- Study a recent decision of the Supreme Court. Discuss both sides of the issue. Have the student(s) decide how they would have voted.

How the Seed of Local Self-Government is Planted

Statement of Principle: “. . . The rulers must govern in fear of God, and the people obey the laws.” — Emma Willard, 1843.

Vocabulary List: Depending on the level of the student, he/she may be asked to look up and write down the following words. As a teacher, you should be able to define each one. In your notebook, write down in your own words, the key ideas for these vocabulary words.

seed	local
self-government	obey
plant	govern

Leading Ideas: Think for a moment what would happen to our country if a student grows up knowing he/she is uniquely made by God for a purpose (Principle I); learned to govern his/her own thoughts and actions based on God’s law as outlined in the Bible (Principle II), recognizes what God has done in the history of our nation and in his/her own life (Principle III), is able to listen carefully to his/her conscience and guards his/her consent (Principle IV), and knows and understands that the form of government of this nation is Biblical and precious (Principle V). What would happen? For one this, the student would now begin to teach others and take actions to protect what God has given this nation. The act of becoming a good steward begins.

Teaching Sequence: To teach this principle, you will first teach the general ideas behind it as mentioned in the previous paragraph. The student will be asked to look up the definitions of words and write them in their notebooks. Dictionaries are provided in the back of each book. Depending upon which level the student is

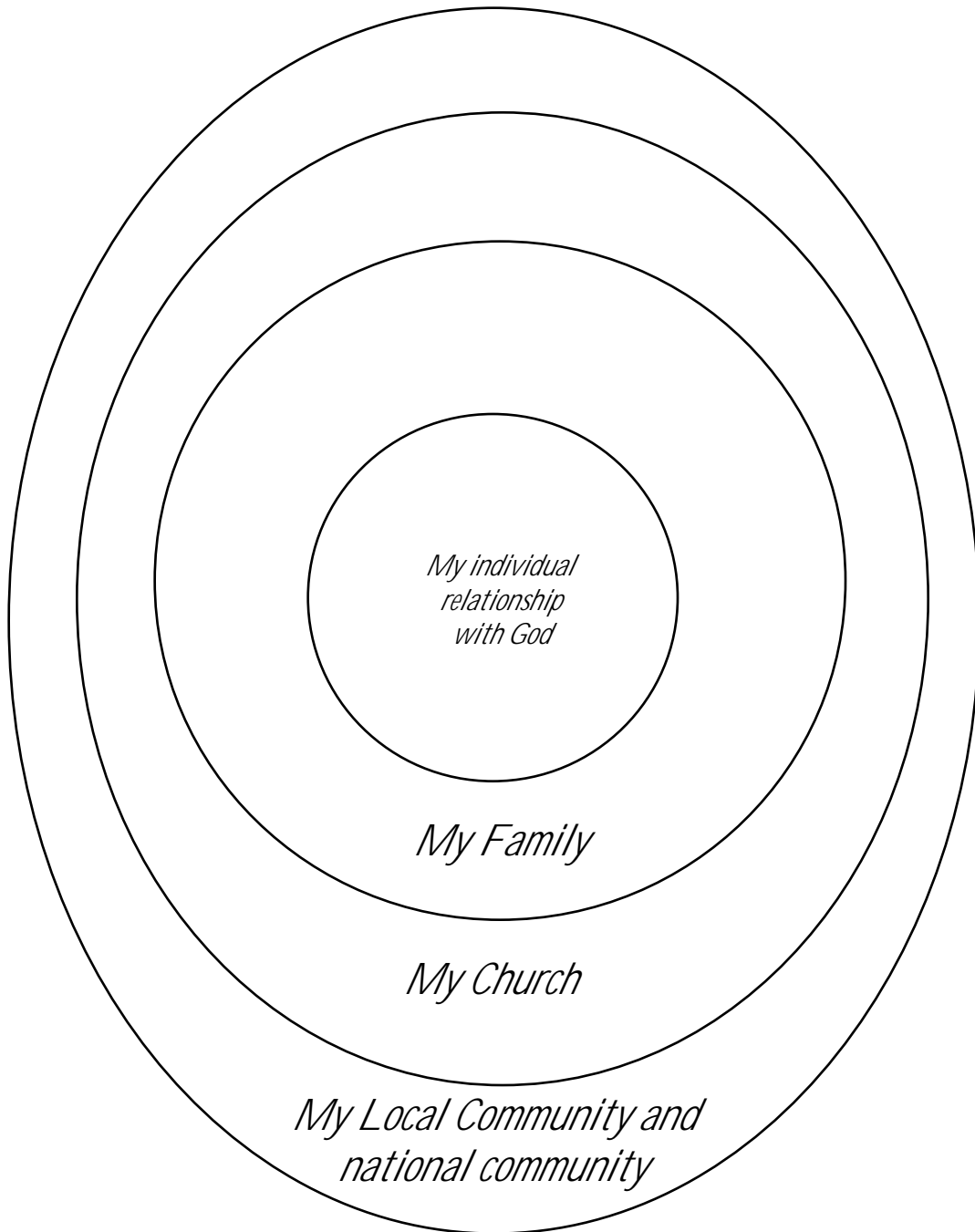
working in, he/she may be asked to research Biblical evidence of the principle. This is a process which takes the main words associated with the principle, looks them up in a Concordance, and then researches the suggested Biblical passages for ones which relate to the principle. Suggested Biblical references are given in the front of each chapter.

Background of the Principle: If Gideon won a battle with only 300 soldiers, what could be done with millions of godly students in Christian schools and Christian home schools who are armed with the truth and these seven principles? Consider and ponder the difference that could be made in the headlines of today’s newspapers!

This principle tells us that the way local self-government is planted is by individual self-government practiced and taught to the people. Biblically we can look at Josiah who found the book of law which had not been taught for generations. The people remembered, repented, and Israel was blessed. In our history, we can look at Sam Adams who spent years teaching the people about their rights and freedom. Adams and others who taught the people were based spiritually in the Bible. They believed in prayer and prayed morning and night for guidance. They did not stop with teaching and praying, they took actions too. At the Battle of Lexington, a few country farmers took a stand for what they believed in. Many died, but in their sacrifice began the American Revolution. We need to remember that the real force in this country is the individual and his/her vote. We can by becoming informed citizens change the level of government by increasing our local self-government to require less Federal and State intervention.

At the individual level, you have the internal love of God and His law working to produce externally a researching of God’s word, a reasoning from His truth, a relating His truth, and a recording of the lessons learned.

The Different Spheres of My Responsibilities:



At the home level, you have the internal love of the family and home government working to produce the external evangelizing of the family, an educating of the family, a disciplining of the family, a worshipping and laboring together.

At the church level, you have the internal love of the members through Christ and the church government working to produce the external evangelizing fo the community, and disciplining, worshipping, and laboring together of the members.

At the civil government level, you have the internal love and concern for each other's neighbors producing the external reproof of public error, a voting citizenry, ethical people running for office, the teaching of principles and evangelizing the nation.

Biblical Evidence:

Deuteronomy 10:12-14
Deuteronomy 6:5 John 13:34
I John 5:2 John 15:12
I Peter 1:22 Leviticus 25:35
Matthew 22:39 Romans 13:4

Governmental Evidence: We each have an individual responsibility at each level of government to be a good steward and guard what God has given us. Using the chart on the previous page, record in your notebook ways you can show your responsibility at the different levels of government. How do you think your students can show their responsibility?

Goals for Teaching this Unit: The students should be able to take a take a current issue in their lives, research it Biblically using the methods learned, form their principles concerning the issue, and decide on the type of internal or external action they should take.

Activity Suggestions: Every time that you reinforce this principle, you will be one step closer to the student internalizing it and making it part of his/her life. The following activites have been used to reinforce the principle. Feel free to choose the ones best suited to the age and nature of the student(s) invovled. The activities can be handled in many ways. If a concept is not being understood, find an activity which illustrates it and substitute it for the next regular lesson. Remember that often times a student will become interested in an event, person, or document. Encourage and allow time for this extra research. It's part of what makes this study fun and exciting. The more reinforcing of the principles that is done or studied results in a quicker internalizing of the principles.

LEVEL A

- Talk about a person that the student thinks is a hero. What qualities does that person have?
- Have the student draw a picture of their favorite person and tell why they like him/her.
- Read a book about a local hero. Draw a picture about how God used that person. Talk about the different ways that person used his/her own self-government and became responsible to the community.

LEVEL B

- Read the story of Johnny Treman.
 - Read a book about a local hero. Draw a picture about how God used that person. Talk about the different ways that person used his/her own self-government and became responsible to the community.
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LEVEL C

- Reenact the Battle of Lexington.
 - Make a clay model of the Battle of Lexington.
 - Discuss ways that the student can use his/her Christian self-government for the good of the community.
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LEVEL D

- Have student(s) make a list of ways he/she can be responsible at home.
 - Have student(s) make a list of ways he/she can be responsible at church.
 - Have student(s) make a list of ways he/she can be responsible in the local community.
 - Have student(s) make a list of ways he/she can be responsible in the state government.
 - Have student(s) make a list of ways he/she can be responsible in the Federal government.
 - Have student(s) explain ways he/she can be responsible in school.
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LEVEL E

- Read a book about a local hero. Write a report on how God used that person. Indicate the different ways that person used his own self-government and became responsible to the community.
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LEVEL F

- Have student(s) interview local pastors. Find out how they handle issues of conscience. What types of action do they take or recommend?
 - Study two local non-profit organizations. How are they set-up to handle current issues of conscience?
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- Study the voting record of your state representatives. How are they acting on issues of conscience?
 - Study the voting record of your state governor. How is he voting on issues of conscience? How would the student(s) have voted?
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LEVEL G

- Have student(s) write an essay on what one person can do in your community to change a wrong.
 - Have student(s) listen to the President's State of the Union Address. Discuss how he can change the nation through political power. Discuss how important it is for the President to be a godly man.
 - Study the book, A Song of Deliverance by Wilsen. Discuss how people can respond to trials.
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LEVEL H

- Have student research and study the music of the period being studied. Music often time includes personal stories of the battles or events which can spark a love for history or the desire to learn more.
 - Have student(s) write an essay on what one person can do in your community to change a wrong.
 - Read the book, Profiles in Courage by John F. Kennedy.
 - Study the Battle of Midway. Discuss how God's hand can change the course of history.
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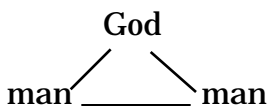
The Christian Principle of Our American Political Union

Statement of Principle: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ..." —Ephesians 4:13

Vocabulary List: Depending on the level of the student, he/she may be asked to look up and write down the following words. As a teacher, you should be able to define each one. In your notebook, write down in your own words, the key ideas for these vocabulary words.

Christian	principle
American	unity
political	union
diversity	knowledge
perfect	fullness
measure	stature

Leading Ideas: This whole principle is based on Christian unity. When we come to Christ, we are not forced . . . it is a voluntary union. Christian unity describes or expresses an unseen internal governmental relationship between man and God. Christian union describes or expresses a visible external governmental relationship between men. When our original thirteen colonies came together, it was voluntary (Christian) unity. For the first time in the history of the world, a nation was formed by voluntary consent of the people. We use this principle each day as we decide whether or not to join others for a cause or purpose. It is usually our conscience which helps us decide whether or not to unite with others.



The form of union may be of a political, economic, or independent nature. You used this principle when you decided to learn more about teaching this approach to learning. You use this principle when you decide where to go to church, which charities to give to, and which political party to join. Your students use this principle when they decide to join a youth group, or scouts, or any number of clubs and organizations.

Some examples of this principle are: marriage, covenant, business partnership, school, club, and levels of government. Decided whether or not to join the union may be influenced by things such as faith, doctrine, needs, goals, desires, hopes, dreams, or even pleasures.

In the Home, unity with diversity is learned internally by uniting for prayer, means, fun, or work. Externally the family could decide to separate for vocational work, amusements with friends, for private prayer, or individual study.

In the church, unity with diversity is learned internally by uniting for worship, education, fellowship, prayer, or to study doctrine. Externally members of the church might separate for specialized study, committee meetings, or for planning functions.

In the community, unity with diversity is learned by uniting for disasters, legislation, business, or education. Decisions to separate from others in the community might be based on principles, social pressures, platforms, or Christian reasons.

In each case, a choice must be made as to the righteousness or wrongness in a goal. The purpose of the union must be judged to be right or wrong.

Teaching Sequence: To teach this principle, you will first teach the general ideas behind it as mentioned in the previous paragraph. The student will be asked to

look up the definitions of words and write them in their notebooks. Dictionaries are provided in the back of each book. Depending upon which level the student is working in, he/she may be asked to research Biblical evidence of the principle. This is a process which takes the main words associated with the principle, looks them up in a Concordance, and then researches the suggested Biblical passages for ones which relate to the principle. Suggested Biblical references are given in the front of each chapter.

Background of the Principle: This principle tells us there is a time to unite and a time to separate. The Biblical basis is voluntary salvation. The key to the principle is to educate and evangelize others so that each individual thoughts and actions are based on the individual conscience and knowledge of when and when not to unite. It also teaches voluntary unity with diversity of cultures and ethnic backgrounds.

If you look back into history at the way nations were formed, you find that for thousands of years it was the strongest man or group of men who formed the government. Conquest was by war and force. It was not until our nation was formed that any government had been formed by the voluntary union of those people who were to be governed. It was truly Christian unity.

Unity with diversity is the opposite to social engineering.

Biblical Evidence:

I Corinthians 1:10	Psalms 133:1
Ephesians 4:1-3	Psalms 55:14
Amos 3:3	Acts 4:32
I Corinthians 1:10	I Peter 3:8
Matthew 23:8	Romans 12:16
II Corinthians 13:11	

Governmental Evidence: Have you ever noticed an old water barrel? It's made up of many individual side boards which keep the bottom and top in place. the individual side boards are in turn kept in place by two or three iron bands. The iron bands keep the barrel together by forcing the boards together.

“Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.”

—W.M. Paxton, D.D.
1878

Throughout history governments were kept together much like the old water barrel, that is by force. The union of the Roman Empire was made by the iron rule of force. This is what is called a pagan union . . . union by force.

What we find in America is very different. In America, the people voluntarily joined together to form a government. This voluntary (Christian) union meant that the people joined together voluntarily with their decision based on their conscience. Our political union is made up of many different people with different backgrounds and beliefs which make up the diversity of the union. Together we have voluntarily chosen to live under the government in unity and oneness.

Goals for Teaching this Unit: The students should recognize the importance of joining others with similar goals. They should realize that not only should a purpose be of godly nature, but they need to take actions by uniting with others.

The student should come to realize that Christian Liberty is both evangelical and political. Christian Liberty can only be achieved through Christian self-government. Christian self-government can only be achieved by submitting oneself to the Lordship of Christ in every area of life. As Christian self-government internally increases, the worldly rules externally begin to decrease. Due to the nature of man, the only way the individual can increase the internal level of self-government is through the cross with Christ and God's strength. Therefore, if we want our nation to be great, we must educate our people in the ideas of Christian self-government through the strength and saving grace of Christ. As our Christian self-government increases, the level of Federal and State government should decrease. Christian Liberty must be both evangelical (a change on the inside of the individual) as well as political (greater self-control equals less government control.) It is important to always remember that to maintain the American Christian Federal Republic, not every citizen needs to be a Christian, but there need to be enough Christians to support godly principles and maintain our civil government.

Activity Suggestions: Every time that you reinforce this principle, you will be one step closer to the student internalizing it and making it part of his/her life. The following activities have been used to reinforce the principle. Feel free to choose the ones best suited to the age and nature of the student(s) involved. The activities can be handled in many ways. If a concept is not being understood, find an activity which illustrates it and substitute it for the next regular lesson. Remember that often times a student will become interested in an event, person, or

document. Encourage and allow time for this extra research. It's part of what makes this study fun and exciting. The more reinforcing of the principles that is done or studied results in a quicker internalizing of the principles.

LEVEL A

- Talk about all the different types of activities the student can take part in. Talk about what helps him/her to decide whether or not to take part.
- To help teach the story of the Stamp Act, give each student special stickers for doing a job, but have them stick one on each paper they turn in to you. Give a special award to the one who is able to keep the most stickers, but still turns in his work. (Not an easy job!) The children quickly learn why the colonists were angry.

LEVEL B

- Read a small book on George Washington.
- Make a time-line of the events you study. Can the student find God's hand?

LEVEL C

- Study the different flags of the country.
- Discuss times when the student must decide whether or not to join with others for a common cause. What determines if they join or not?
- Participate in a National Day of Prayer for our country.
- Hold an old-fashioned town-meeting to discuss a family event.

LEVEL D

- Have student(s) participate in an election by making fake ballots similar to a local election.
 - Have student(s) list items they consider before joining a club or group.
 - Have student(s) create mini reenactments using legos or small men, of a battle of the Revolution.
 - Have student(s) make a play about a historical figure telling the life story.
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LEVEL E

- Study the many ways your local community works together.
 - Was there a recent time when disaster struck? If so, study how the community responded. How can one individual fit into this system? Can one individual make a difference? Write a report on your findings.
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LEVEL F

- Study how the Boston community responded to the Boston massacre.
 - Study how the House of Burgesses handled the crises surrounding independence.
 - Study the life of Patrick Henry.
 - Study the life of John Adams or Abigail Adams.
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LEVEL G

- Participate in a community service project. Discuss how the student(s) felt upon completion.
 - Have student(s) write one of your state representatives concerning an issue.
 - Have student(s) attend a local government meeting. Discuss how a group of citizens can change things.
 - Have student(s) write an essay on why it is important to not only get information and pray, but to take action as well.
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LEVEL H

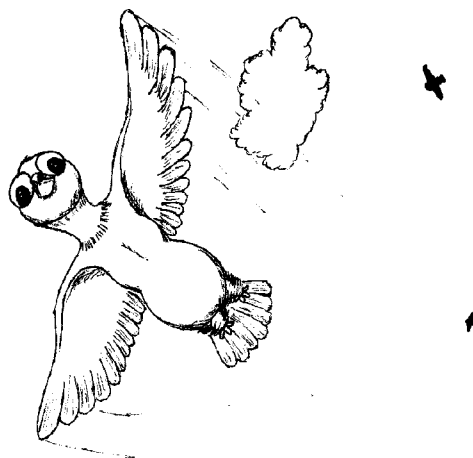
- Study how our national Congress works. Discuss whether or not its members share similar principles or not.
- Have student(s) write one of your state representatives concerning an issue.
- Discuss times and ways several different churches could join together to change the community for the better.
- Have student(s) write an essay on why it is important to not only get information and pray, but to take action as well.

Prologue:

We began this book with a story about a baby eagle who never knew he was great and had a godly heritage until a wise rabbit remembered and told the baby eagle of its past. Our prayer to you the teachers of our future leaders is that your students will know their proud heritage of our nation and be able to soar with the eagles and lead our nation back to greatness. Even students not born in this country share in this heritage and need to know and understand what has made our nation great.

The principles you are learning and will be teaching are the very ones which made our nation great. Without these principles, our society is destined to be lost in the decay of moral standards and violence. The rebirth of a society does not begin with the other person. Rebirth begins with each individual re-examining his/her own life and making the necessary changes. The Puritans believed that they did not have to tarry for anyone else to change, they could on an individual basis reform each life with the help from God. We need to remember the lessons of our Founding Fathers and carry them forward into tomorrow. As a teacher, you have the awesome responsibility of not allowing God's providence for this nation and the godly heritage to be forgotten.

May God bless your efforts!



The Ten Most Asked Questions —

1. What level do I start with? Must I start at the beginning with Level A?

Ask yourself where is your student. Is he/she already self-governed? Have they had this type of study before? If they have not used this type of study before or if their level of understanding or their level of self-government is not well developed, please consider starting the student one to two levels lower than the suggested grade level. Our levels are marked by A through H to indicate grades starting with First Grade. We did not place a number grade on the levels so that the parent or teacher has flexibility with the series. Our series is designed so that you can start any place. You might review the series scope and sequence to be sure that the level you are considering will cover what you want.

2. How much should I cover in one class?

The idea is to keep the amount of information at a level that the student can handle. Be sensitive to his/her interest. This is a special way of learning, one that is not encountered in regular textbooks. It should, therefore, not be dreaded. Cover the amount of material that you can while keeping a high level of interest. There may be some days where you cover a lot—others where not so much is covered. It's OK. This curriculum can be individualized to the student or a group of students.

3. How often should I teach this curriculum?

We started out with classes twice a week, but found that as the interest of the boys increased, classes were added to cover their research projects.

4. What denomination is your books based on?

We do not teach religious dogma in our series. While from a Protestant view point, we will give you the facts on what the individual people or groups believed. The series is based on the reformed theology that was embraced by our Founding Fathers.

5. How do you deal with the diversity issues?

When this series was developed, no concern was given to the color or nationality of the people, events, or documents covered. We looked for historical and governmental evidence to support the principle being illustrated. If you are interested in a specific diversity issue, you may contact us directly, as our research continues and we have probably researched the issue you are concerned about and can relay our findings. We have not been able to publish everything which we have discovered.

6. Can I cover more than one book a year?

If the student is comprehending the principles and has been allowed time to internalize the principles, then there's no problem in completing more than one book a year. This is especially true with the lower levels. These levels are designed to teach the very basics of the principles — For example, self-government in Level A is taught in terms of making your bed without being reminded... the same principle in Level H is in terms of the students responsibility to the family, church, state, and nation.

7. Where do I find supplemental materials?

Our research has found that when seeking other books and materials, normally anything written before 1890 will have the Providence of God is the context of the book. With this in mind, if you want to build a library of good reference books and historical materials, start visiting library sales, estate sales, and old book stores. If you are like me, once you begin this process, you will take a fun vacation and find you are spending more time in dusty old book stores than on the sunny beaches of the world. It becomes a fascinating hobby. You will need to develop what I call the acid tests. If I'm looking at a book about George Washington or the French-Indian War, I'll look at the Battle of Monongahela. If the story mentions that Washington found five bullet holes in his clothes after the battle, then the rest of the book is probably pretty true. It seems as if that fact is the first thing that is left out when historians wanted to take God out of history. As you study America's

Christian History, you will develop similar tests. The information contained in our series has been verified with 2-3 other sources so we truly believe the facts are correct as we have relayed them.

If all you want is current books to use to augment the series, we suggest biographies written from a Christian stand point such as George Washington, The Christian, or the Sower Series by Mott Media.

9. What can I do with a high school student?

If a student has not had this type of learning before, you could start them at Level E which will challenge the student as it requires an enormous amount of thinking. Then the student could continue with the series through Level H.

10. Is this an all-inclusive history?

Our series mainly covers from the Reformation through the signing of the Constitution. It was during this period that the national character of our country was forged. The moral values and character that we wish to instill in our youth needs to be of this period in order to reclaim America for God. The series was developed not as an inclusive history, but to develop this national character. What our family did to teach the rest of history was to use regular history books as reading books. This way the boys were exposed to all of history. I also allowed extra time for research if a special period of time or event sparked an interest for more information.

AMERICA'S CHRISTIAN HISTORY

Scope & Sequence

The following outlines the major topics discussed in each level of the series. As the levels advance, more depth and reasoning is involved for the student.

Level A

Principle One — Individuality

•Christian Individuality • God made me special! • You are special! • You are unique! • Vocabulary • Review

Principle Two — Christian Self-Government

•Define the principle • Governing your life • Are you self-governed? • Vocabulary • Review

Principle Three — Christian Character

•The Story of John Wycliffe • Plymouth Plantation / The First Thanksgiving •Vocabulary • Review

Principle Four — Your Conscience is Sacred

•What is your conscience •What is private property? • We are His workmanship. •Tacit Consent • Vocabulary • Review

Principle Five — The Christian Form of our Government

•The First Charter of Virginia •Vocabulary • Review

Principle Six — Planting the Seed of Local Self-Government

•The Moral Character of George Washington • The Miracle of Long Island • Vocabulary • Review

Principle Seven — Our American Political Union

•What does unite mean? • The Stamp Act • Vocabulary • Review

Level B

Principle One — Individuality

•Christian Individuality • The Christian Idea of Man •Individual Sovereignty •The Representative Principle • Review

Principle Two — Christian Self-Government

•Self-Government • Ways I can be Self-Governing in the Classroom • The Bible becomes the American Political Textbook • Review

Principle Three — Christian Character

• Children are like stars • Your Christian Heritage • Faith & Steadfastness of the Pilgrims • The Separatists in Holland •Their Voyage • The Mayflower Compact • Plymouth Plantation Begun • The First Spring • 1623 • Conclusions • Review

Principle Four — Your Conscience is Sacred

•William Blackstone • Christian Stewardship & Ownership • Consent is My Title to My Conscience • Review

Principle Five — The Christian Form of our Government

• The Christian Form of Our Government • The Principle of Representation • The Separation of Powers • The Dual Form of Our Government • Review

Principle Six — Planting the Seed of Local Self-Government

• The Character of Joseph Warren • The Battle of Bunker Hill • Review

Principle Seven — Our American Political Union

• Our American Political Union • The Battles of Trenton & Princeton • Review

Level C

Principle One — Individuality

Christian Individuality • The Heavens Declare the Glory of God • The Christian Idea of Man vs the Pagan Idea of Man • Individual Sovereignty • The Mayflower Compact • The Representative Principle • Review • Vocabulary

Principle Two — Christian Self-Government

• What is Meant by Self-Government? • What are You Learning? • The Local Self-Governing Congregation • America's Political Textbook • Review • Vocabulary

Principle Three — Christian Character

• Christian Character of the First Century • Life of the Christian Contrasted to that of the Pagan • God's Children are Like Stars • The History of Plymouth Plantation • Holland • The Voyage • Building Plymouth Plantation • The First Spring and 1623, The Miracle of the First Thanksgiving • Problems Arise • Debts Mount • Trading Company Formed • More Problems Arise • Connecticut River Adventure • Payment of Debts • Conclusions • Review • Vocabulary

Principle Four — Your Conscience is Sacred

• Of Property in General • I am God's Property • Respecting the Property of Others • Consent is the Title to My Conscience • Review • Vocabulary

Principle Five — The Christian Form of our Government

• The Christian Form of our Government • The Christian Idea of Man and Government • Let's See the Three Forms of Government in Our Lives

Principle Six — Planting the Seed of Local Self-Government

• Local Self-Government • Samuel Adams, An American Patriot • The Story of Lexington and Concord • Review • Vocabulary

Principle Seven — Our American Political Union

• The Boston Patriots and the Tea Act • Review • Vocabulary

Level D

Principle One — Individuality

• Let's Discover the Principle • Let's Research the Biblical Evidence • Old World Geography • Conclusions • Let's Reason, Relate & Record

Principle Two — Christian Self-Government

• Let's Discover the Principle • Let's Research the Biblical Evidence • 1758 Book of Behavior Rules • Contrasting the Virginia Colony with the Plymouth Colony • Let's Meet John Smith • Let's Meet William Bradford • Conclusion • Let's Reason, Relate & Record

Principle Three — Christian Character

• Let's Discover the Principle • Let's Research the Biblical Evidence • New-England's Memorial by Nathaniel Morton • William Bradford by Jonas Winslow • Let's Reason, Relate & Record

Principle Four — Your Conscience is Sacred

• Let's Discover the Principle • Let's Research the Biblical Evidence • John Locke • The Story of Charles Lee, Major-General • Let's Reason, Relate & Record

Principle Five — The Christian Form of our Government

• Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Meet Thomas Hooker • The fundamental Orders of Connecticut • Let's Reason, Relate & Record

Principle Six — Planting the Seed of Local Self-Government

• Let's Discover the Principle • Let's Research the Biblical Evidence • God Uses a Frenchman to Fight for Liberty • The Battle of Bandywine • The Battle of Yorktown • Let's Reason, Relate & Record

Principle Seven — Our American Political Union

Let's Discover the Principle • Let's Research the Biblical Evidence • The Townshend Acts • The Circular Letter • Let's Reason, Relate & Record

Level E

Principle One — Individuality

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • The New World Continents • Let's Reason, Relate & Record

Principle Two — Christian Self-Government

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • The Puritans • John Winthrop • John Endicott • Let's Reason, Relate & Record

Principle Three — Christian Character

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • Communism in the Virginia Colony • Communism in the Plymouth Colony • Let's Reason, Relate & Record

Principle Four — Your Conscience is Sacred

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • King John & Runnymede • The Excellent Privilege of Liberty & Property being the Birth-Right of the Free-born Subjects of England by William Penn • The Magna Charta • A Speech Before the House of Burgesses • Let's Reason, Relate & Record

Principle Five — The Christian Form of our Government

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • Regarding Children • Regarding the Conscience • Regarding Excuses • Regarding Idleness • Regarding Joy • Regarding Knowledge • Regarding Liberty • Regarding Obedience • Regarding Providence • Regarding Truth • Magnalia Christi Americana by Cotton Mather • How Local Self-governments worked in New England • Let's Reason, Relate & Record

Principle Six — Planting the Seed of Local Self-Government

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • Benedict Arnold & His Childhood • Crown Point & Fort Ticonderoga • Quebec • Bravery & Bitterness • The Battle of Saratoga • Arnold's Treachery • A Morale Lesson • Let's Reason, Relate & Record

Principle Seven — Our American Political Union

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • John Paul Jones • The Bon Homme Richard Meets the Serapis • William Moultrie & Fort Sullivan • The British Deal Harshly with the South • Francis Marion • King's Mountain • The Battle of Cowpens • Let's Reason, Relate & Record

Level F

Principle One — Individuality

•Let's Discover the Principle • Let's Research the Biblical Evidence • Christian Geography • America Reserved by God • One Indivisible Republic • Let's Research the Governmental Evidence • Let's Reason, Relate & Record

Principle Two — Christian Self-Government

•Let's Discover the Principle • Let's Research the Biblical Evidence • Christian Geography • America Reserved by God • One Indivisible Republic • Let's Research the Governmental Evidence • Let's Reason, Relate & Record

Principle Three — Christian Character

•Let's Discover the Principle • Let's Research the Biblical Evidence • The Virginia Colony • The Navigation Acts • Individual Enterprise • Relations with the Indians • The Plymouth Plantation • The Standard for Christian Conduct Towards Others • A History of Plymouth Plantation • Let's Research the Governmental Evidence • Let's Reason, Relate & Record

Principle Four — Your Conscience is Sacred

•Let's Discover the Principle • Let's Research the Biblical Evidence • Of Property by John Locke • Let's Research the Governmental Evidence • Let's Reason, Relate & Record

Principle Five — The Christian Form of our Government

•Let's Discover the Principle • Let's Research the Biblical Evidence The Law and the Gospel as the Basis of Our Government • Let's Research the Governmental Evidence • Let's Reason, Relate & Record

Principle Six — Planting the Seed of Local Self-Government

•Let's Discover the Principle • Let's Research the Biblical Evidence • The Committees of Correspondence • Letters • Let's Research the Governmental Evidence • Let's Reason, Relate & Record

Principle Seven — Our American Political Union

•Let's Discover the Principle • Let's Research the Biblical Evidence • Bost Port Closed / A Day of Fasting & Prayer • Let's Research the Governmental Evidence • Let's Reason, Relate & Record

Level G

Principle One — Individuality

•The Notebook Approach • Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • The Magna Charta • The Petition of Right • The English Bill of Rights • John Locke • Charles de Montesquieu • William Blackstone • Let's Reason, Relate & Record

Principle Two — Christian Self-Government

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • Pennsylvania by Andrew Young • Let's Reason, Relate & Record

Principle Three — Christian Character

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • William Penn • Let's Reason, Relate & Record

Principle Four — Your Conscience is Sacred

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • John Calvin & Protestant Theology • Let's Reason, Relate & Record

Principle Five — The Christian Form of our Government

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • Godly Rulers by Samuel Willard • Robert Morris • Benjamin Frnaklin • Public Service & Responsibility • Franklin Sent to England • The Return Home • Let's Reason, Relate & Record

Principle Six — Planting the Seed of Local Self-Government

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • Martha Dandridge • Valley Forge • Baron von Steuben • Let's Reason, Relate & Record

Principle Seven — Our American Political Union

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • The Continental Congress • The Declaration of Independence • Let's Reason, Relate & Record

Level H

Principle One — Individuality

•The Notebook Approach • Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • Anarchy • Tyranny • Christian Individual Responsibility • The Chain of Christianity • Nine Major Links • • Let's Reason, Relate & Record

Principle Two — Christian Self-Government

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence •The Pilgrims & Puritans •congregationalism • The Township •The County • Comparison of the Two Systems • Let's Reason, Relate & Record

Principle Three — Christian Character

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence •An Election Sermon • Christian Character of the Pilgrims ^a Christian Character of the Puritans • Let's Reason, Relate & Record

Principle Four — Your Conscience is Sacred

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence •The Christian Witness of Martin Luther •His Childhood • The University • Life at the Convent • Luther Teaches at Wittenberg • The Great Tetzels Sells Indulgences • The Posting of the Ninety-Five Theses • Luther's Reply to the Diet of Worms • Let's Reason, Relate & Record

Principle Five — The Christian Form of our Government

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence •John Locke • A Government Resting on Moral Principles • Noah Webster - Father of the Dictionary • Let's Reason, Relate & Record

Principle Six — Planting the Seed of Local Self-Government

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence •What did the Patriot Pastors Believe? •A Discourse Concerning Unlimited Submission • Inalienable Rights Outlined by the Pastors • John Peter Gabriel Muhlenberg • John Witherspoon •Seasonable Advice to Young Persons •Let's Reason, Relate & Record

Principle Seven — Our American Political Union

•Let's Discover the Principle • Let's Research the Biblical Evidence • Let's Research the Governmental Evidence • The Town-Meeting as a School of Self-Government • The Virginia Declaration of Rights • A Declaration of Rights • Let's Reason, Relate & Record

Teaching History — Alternative Creative Ways

By John Michael Smithies

For a student to fully comprehend and grasp a subject or material; to go above and beyond just reading about it in the classroom requires creative methods. An old Chinese proverb states, “*What I read — I forgive; what I see — I remember; what I do — I understand.*” This whole method is to allow the student to fully understand history and events, and to understand the principles involved. To do this will take more than just a textbook, more than just a class period. Any time that the teacher can get the student(s) into another material area, outside of class will help. For example if they are studying the Civil War, then rent the movie Gettysburg. Interact with the students while they are watching it. Discuss the progression of the story. Have the students pick out examples of the principles they have been studying. Decipher what is true; what is not true; what is the author’s presupposition. The more the students do this, the easier and quicker the students will grasp the true content of the material. So whatever it may be, whether books, movies, whatever you can use to illustrate what they are learning will help. If there are reenactments of historical events you can attend, go and discuss what is happening. Have the students talk one-to-one with the people in the reenactments. Encourage questions. Each time this is done, the students will retain more and internalize more of the principles they are learning.

Miniature war-gaming is one method where the students can comprehend more by taking an active part in what they are learning. With war-gaming there are rules that must be followed which are based on the tactics and armor used in the specific battle. By learning the military tactics of the period studied, it can really

drive home God’s providence. For example to study the Battle of Long Island, you could battle run a scenario of what might have happened the morning after if through God’s providence Washington’s army had not escaped. We know from history the position of the British troops and you can let the war-game progress as if Washington’s army had not retreated and discuss the outcome. The students can visually see why God had to intervene at this crucial point in history. The students will see that the Continental army would have been annihilated on the field of battle. Run this scenario several times by different students if you like. By the time they are done, the students will obtain a firm grasp of the concepts of the battle and the consequences of all actions. They will also understand God’s providence. History is important to fully learn as it creates an understanding of God’s providence.

Equipment

The equipment miniature war-gaming will require include:
a set of miniatures
paints & brushes
small pieces of balsa wood
book of war-game tables for the period studied

Miniature figures

Most rule-books which are currently being published are geared for 15mm soldiers. These soldiers usually run approximately \$6.95 for 24 figures. To model an actual battle scene, the students will need several hundred figures. Before you give up on that idea because of costs, consider that one CD costs \$24 or more or an interlocking building block toy set can run \$79 to \$94 each. The cost of the initial figures do add up, but ponder the end results of this purchase and the degree of internalizing of the principles that will happen. The cost will soon be minimal compared to the gains made in other areas. For the price of taking the

family to a movie, you can start years of learning. If you start out early and add to the collection, the students will soon have enough figures to model the largest battles.

Ten Steps to Fun and Learning

Step One - The students study the rules of the wargame so that they will be able to set up the battle field correctly. The rules will usually give the types of equipment needed and the layout of the battle field.

Step Two - The students research the uniforms of the armies involved in the period they will be portraying in the wargame.

Step Three - Using the information learned in Step Two, the students paint the required figures to provide for the opposing armies. Research may be needed to insure that the right type of figures are purchased. For example if you are wargaming a battle with calvary and cannons, the students will need to be sure they have those items researched and painted correctly. If the students are using lead based soldiers, an acrylic paint is best. Wash the figures first with soapy water to remove any oils. Please be sure to have student wash their hands after handling the figures if you choose lead based figures.

Step Four - Mount the figures on small pieces of balsa wood. The method of mounting the figures will depend on the period of the war and the wargaming rules. Usually each figure represents a larger number of men on the battlefield. (A lesson on representation lays hidden here — seize the moment) In the American Revolution the formula is usually one figure represents 20 soldiers. Using this method, for example, 500 model soldiers can represent a military force of 8,000 soldiers on the battlefield. The students can adjust this ratio to fit the size of the battle they are studying. For the larger battles such as those held during the Napoleonic Wars, one figure can represent upwards of 120 soldiers or

more. The battles during that period in history involved soldiers numbers 300,000-400,000 men. The rule books for the period studied will give more information as to the preferred size and number of figures needed. Glue the figures on a balsa wood base in sets of four. This usually will require pieces of wood approximately 1 1/2 inches square. The students can paint the bases to resemble the battlefield terrain. Tan for example if the battle is in the desert or green if in a valley.

Step Five - Divide the soldiers into brigades and divisions (military groups or organizations) based on the rules in the game book.

Step Six - Set up the battle field. The students will want to research and design a special layout. Encourage this excitement or use the simpler layouts suggested in the game book.

Step Seven - Assign different brigades to different students whenever possible. Each will be making his/her own military tactical decisions independently and the result will come very close to the activity in a real battle as different generals had sometimes opposing ways of handling a situation.

Step Eight - Have the students lead a discussion on what happened during the actual battle. Include ideas as to other possible results of the battle. Have the students think of basic scenarios to try with the game. For example in our previous example, what if Washington did not retreat.

Step Nine - Review the game rules so that everyone understands them.

Step Ten - Let the game begin. As a teacher, just stand back (if you can) and watch the fun, excitement, and thinking process of the students. Be ready to stop the play to discuss something that comes up. Always be ready to reinforce the principles they have been learning in their regular classes.

An Example of a the Sequence of a Wargame

Phase One — Movement Phase — Initial movements or positioning takes place in this phase. No contact is made for the moment by the opposing forces. The armies are maneuvering into the best possible position for the attack.

Phase Two — Combat/Missile Phase — This phase begins at the point when the armies are within range for fighting. Usually this includes cannon fire and other types of projectiles fired at the opponent including musket fire. Not all the units will be engaging at the same time. Some may be out of range.

Phase Three — Milly Phase — During this phase, the units are charging other units. Units are maneuvering into contact. Many units are in hand to hand combat.

Phase Four - Morale Phase — Play is momentarily stopped for awhile during which time an assessment is made. As a result of the fighting, the students must do a “morale check”. This is a discussion of what is happening to the military force psychologically. For example if there was a prolonged missile attack by cannonade and/or muskets and if the army was sustaining many casualties, then the morale would decline in the men. The soldiers might be in a position where they might consider running, retreating, or refuse to move forward. These problems are true examples of what a real life commander faces on the battlefield. After any period of prolonged fighting, this type of check must be done to determine if the men will turn and run or stay and continue the fight. During this discussion, consider other factors too such as the loyalty of the men to their commander. George Washington’s army would take a terrible hit and still remain in the battle because of the rallying effect Washington had.

Phase Five — Repeat Phase — The game continues with Step One and repeats

until a unit is taken out or a battle is concluded with the armies in a winning position.

Phase Six — Conclusion Phase — This phase is entered when one of the armies has achieved the conditions required for winning the battle. Within the wargaming rules are conditions which must be met in order to win the battle. Most all battles do not win with one army totally annihilating the other. Instead there are objective taken or lost which would indicate the winner. For example if the students were wargaming the Battle of Gettysburg, one of the Confederate victory conditions might be for the Confederates to drive the Union troops out of the town of Gettysburg on the first day. A victory condition for the Union forces might be to keep the high ridges around the town which were called the “high ground”.

Extra Suggestions:

- Combine the study with other classes or families so that a more real-life scenario can be played out.
- This also helps to lower any costs involved.
- Encourage that each unit of the armies is commanded by a different person to simulate real battle conditions.
- Order the rule book first so that the students can begin their study to determine the types of figures they will need as well as begin to learn about the battle. Involve the students in all levels of research, ordering, painting, as well as the play.

The students will gain a mastery of the soldiers, generals, uniforms, and battle information by taking part in the games. The students will need to do extra studying and this will help develop the needed skills. If your students take part in war-gaming, they will ultimately develop a greater love of history and God’s hand in it. Help the students to enjoy the process as you enjoy the progress. You will be glad you did!

Resources for Miniature War-Gaming

Historical Miniature Gaming Society

PO Box 222
Annapolis, MD 210401

Write for catalog of information.

Stone Mountain Miniatures

P.O. Box 675
Brighton, CO 80601

They carry special priced army packs and rule books. 6 MM are also carried which sell for approximately \$6.95 for 60 figures, and are available for the Napoleonic, Civil War, and the 7 Yr War. The 7 Yr War figures can be modified to work for the American Revolutionary War. This smaller size saves money, takes up less room, and flag sets are also available to put on the flag bearers.

WarGames

Box 278, Route 40 East
Triadelphia, WV 26059-0278

They carry figures from most all period of history from Biblical times to the Zulu Wars to the Colonial period and beyond. They are very good quality and the cost runs from \$3 for 8 figures to \$60 for 160 figures. They also carry the Osprey Military series of books. and a series of wargaming rules. Free catalog.

Old Glory

Box 20
Calumet, PA 15621

They have the best price for the best figures in my opinion. They carry 15 MM figures for the Civil War, 7 Yr War, and the Napoleonic War, and most other periods of history too. Flags are also available. Larger 25 MM figures are also available, but are more expensive.

Armada Enterprises

2307 Tracy Street
Endwell, NY 13760

Recommended for the beginner. The figures run about \$10.95 for 50 12 MM figures. They carry figures for the medieval, 30 Yr War, and Revolutionary War.

Osprey Military Messenger

PO Box 5, Rushden
Northants NN10 64X

Free newsletter and catalog. Terrific resource for background of period and battles. Also includes detailed color drawings which can be used for painting. Books cover all periods of history. Also available from your local hobby shop.

Osprey Campaign Series

Reed Consumer Books Limited
Michelin House
81 Fulham Road
London SW36RB

Excellent resource for background, detailed maps, and full color painting guides for military campaigns (a series of related battles.). Also available from local hobby shops.

The Avalon Hill Game Company

4517 Harford Road
Baltimore, MD 21214

Write for catalog. Excellent books for wargaming rules. Easy to follow and give excellent background player information. Highly recommended.

Historical Gamer

99 Shady Lane
Lexington, KY 40503

Publishes a series of war gaming rules and background studies. Each book will cover several different battles.

There are many other companies which provide figures and books, we have listed the ones we use and recommend.

Appendix A

— Excerpts From

The Supreme Court Case 143 V.S. 457

America — A Christian Nation The Supreme Court

The Rector, Church Wardens and Vestry men of the Church of the Holy Trinity, Plffs. In Err.,

v.
United States

Argued and Submitted January 7, 1892.
Decided February 29, 1892

IN ERROR to the Circuit Court of the United States for the Southern District of New York, to review a judgment in favor of the United States against the Rector, Church Wardens and Vestry men of the Church of the Holy Trinity for \$1,000, the penalty imposed by the Act of Congress of February 26, 1885. Reversed.---Simon v. Sellers, 123, U.S. 285...That Congress has power to pass laws regulating the subject of immigration under its general authority over commerce is perfectly clear. There is no pretense that the law is aimed at the exercise of religion....

Mr. Justice Brewer:

Plaintiff in error is a corporation, duly organized and incorporated as a religious society, under the laws of the State of New York. E. Walpole Warren was, prior to September, 1887, an alien residing in England. In that month the plaintiff in error made a contract with him by which he was to remove to the city of New York and enter into its service as rector and pastor; and, in pursuance of such contract, Warren did so remove and enter upon such service. It is claimed by the United States that this contract on the part of the plaintiff in error was forbidden by chapter 164, 23 Stat. at L. 332, and an action was commenced to recover the penalty prescribed by that Act. The Circuit Court

held that the contract was within the prohibition of the statute, and rendered judgment accordingly (36 Fed. Rep. 303) and the single question presented for our determination is whether it erred in that conclusion....

Be it enacted..., that from and after the passage of this act it shall be unlawful for any person, company, partnership or corporation...to prepay the transportation or migration of any alien...or foreigner into the United States...to perform labor of service of any kind...

It must be conceded that the act of the corporation is within the letter of this section for the relation of rector to his church is one of service...While there is great force in this reasoning, we cannot think Congress intended to denounce with penalties a transaction like that in the present case....

But beyond all these matters no purpose of action against religion can be imputed to any legislation, State or Nation, because this is a religious people. This is historically true. From the discovery of this continent to this present hour there is a single voice making this affirmation. The commission to Christopher Columbus, prior to his sail westward is from "*Ferdinand and Isabella, by the grace of God, King and Queen of Castile,*" etc. The first colonial grant, that made to Sir Walter Raleigh in 1584, was from "*Elizabeth, by the grace of God, of England, France and Ireland, queen, defender of the faith,*" etc.; and the grant authorizing him to enact statutes for the government of the proposed colony provided that "*they be not against the true Christian faith now professed in the Church of England.*"

The first charter of Virginia, granted by King James I, in 1606, after reciting the application of certain parties for a charter, commenced the grant in these words; "*We, greatly commending, and graciously accepting, 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 the Christian Religion to such people as yet live in darkness and ignorance of the true worship and knowledge 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; Do, by these our Letters Patents, graciously accept of, and agree to their humble and well intended desires."

Language of similar import may be found in the subsequent charters of that colony from the same King in 1609 and 1611; and the same is true of the various charters granted to the other colonies. In language more or less emphatic is the establishment of the Christian Religion declared to be one of the purposes of the grant. The celebrated compact made by the Pilgrims in the Mayflower in 1620 recites: *"Having undertaken for the Glory of God and advancement of the Christian Faith and the honor of our King and Country a voyage to plant the first colony in the northern parts of Virginia; Do by these Presence solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil Body Politic for our better ordering and preservation and furtherance of the ends aforesaid."*

The fundamental orders of Connecticut, under which a provisional government was instituted in 1638-39, commence with this declaration: *"Forasmuch as it has pleased Almighty God by the wise disposition of His Divine Providence so to order and dispose of things that we the inhabitants and residents of Windsor, Hartford and Weatherfield are now cohabiting and dwelling in and upon the River of Connecticut and the lands thereunto adjoining; And well knowing where a people are gathered together the Word of God requires that to maintain the peace and union of such a people there should be an orderly and decent government established according to God...do therefore associate and conjoin*

ourselves to be as one public state or commonwealth...to maintain and preserve the liberty and purity of the Gospel of Our Lord Jesus Christ.:"

In the charter and privileges granted by William Penn to the province of Pennsylvania, in 1701, it is recited: *"Because no people can be truly happy, though under the greatest enjoyment of civil liberties, if abridged of the freedom of their consciences, as their religious profession and worship; and Almighty God being the only Lord of Conscience, Father of Lights and Spirits; and the Author as well as object of Divine Knowledge, Faith and Worship, who only doth enlighten the Minds and persuade and convince the Understanding of People, I do hereby grant and declare:"*

Coming nearer to the present time, the Declaration of Independence recognizes the presence of the Divine in human affairs in these words: *"We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness...And for the support of this Declaration, with affirm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."*

If we examine the constitutions of the various states we find in them a constant recognition of religious obligations. Every constitution of every one of the 44 states contains language which either directly or by clear implication recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well being of the community. This recognition may be in the preamble, such as is found in the constitution of Illinois, 1870: *"We, the people of the state of Illinois, grateful to Almighty God for the civil, political and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure*

and transmit the same unimpaired to succeeding generations.” etc.

It may be only in the familiar requisition that all officers shall take an oath closing with the declaration “*so help me God.*” It may be in clauses like that of the Constitution of Indiana, 1816, article XI, sec. 4: “*The manner of administering an oath or affirmation shall be such as is most consistent with the conscience of the deponent and shall be esteemed to the most solemn appeal to God.*”...Or in provisions such as are found in Articles 36 and 37 of the Declaration of Rights of the Constitution of Maryland, 1867: “*That as it is the duty of every man to worship God in such manner as he thinks most acceptable to Him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless, under the color of religion, he shall disturb the good order, peace or safety of the state, or shall infringe the laws of morality or injure others in their natural, civil or religious rights; nor ought any person be compelled to frequent or maintain or contribute, unless on contract, to maintain any place of worship, or any ministry; nor shall any person, otherwise competent, be deemed incompetent as a witness or juror on the account of his religious belief: provided he believes in the existence of God, and that, under His dispensation, such person shall be held morally accountable for his acts and be rewarded or punished therefore either in this world or the world to come. That no religious test ought ever to be required as a qualification for any office of profit or trust in this state, other than a declaration of belief in the existence of God; nor shall the Legislature prescribe any other oath of office than the oath prescribed by this constitution...As the happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion and morality, and as these cannot be generally diffused through a community by the institution of the public*

worship of God and of public instructions in piety, religion and morality: Therefore to promote their happiness and to secure the good order and preservation of their government, the people of this commonwealth have a right to invest their Legislature with power to authorize and require and the Legislature shall, from time to time, authorize and require the several towns, parishes, precincts and other bodies politic or religious societies to make suitable proviso at their own expense, for the institution of the public worship of God...in all cases where such provision shall not be made voluntarily.”...

Article 22 of the Constitution of Delaware, 1776, which required all officer, besides an oath of allegiance, to make and subscribe the following declaration. “*I, A.B. do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God blessed for evermore; and I do acknowledge the Holy Scriptures of the Old and New Testaments to be given by divine inspiration.*”

Even the Constitution of the United States, which is supposed to have little touch upon the private life of the individual, contains in the 1st Amendment a declaration common to the constitutions of all the States, as follows: “*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*” And also provides in Article I, Section 7 that the Executive shall have ten days (Sundays excepted) within which to determine whether he will approve or veto a bill.

There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people. While because of a general recognition of this truth the question has seldom been presented to the courts, yet we find that in (Updegraph V. Comm.II Serg & R.

394,400) it was decided that, "*Christianity, general Christianity, is and always has been, a part of the common law of Pennsylvania...not Christianity with an established church and tithes and spiritual courts; but Christianity with liberty of conscience to all men.*"

And in (People V. Ruggles & Johns, 290, 4-5), Chancellor Kent, the great commentator on American law, speaking as Chief Justice of the Supreme Court of New York said: "*The people of this State, in common with the people of this Country, profess the general doctrines of Christianity as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but even in respect to the obligations due society, is a gross violation of decency and good order...The free, equal and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community, is an abuse of that right. Nor are we bound by any expressions in the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately, the live attacks upon the religion of Mohomet, or of the Grand Lama; and for this plain reason, that the case assumes we are a Christian people and the morality of the country is deeply engrafted upon Christianity and not upon the doctrines or worship of those impostors.*"

If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayers; the prefatory words of all wills "*In the name of God, amen:*" the laws respecting the observance of the Sabbath; with the general cessation of all secular business, and the closing of courts, Legislatures, and other similar public assemblies on that day...These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that **this is a Christian nation**. In the face of all these shall it be believed that the Congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation?...It is the duty of the courts, under those circumstances, to say that however broad the language of the statute may be, the act, although within the letter, is not within the intention of the Legislature, and therefore cannot be within the statute.

The judgment will be reversed, and the case remanded for further proceedings in accordance with this opinion.

Appendix B

— Why Did We Fight for Independence?

In Remembrance: Least we forget the reasons why our nation separated from Great Britain.

Romans Chapter 13:1-4 says, *“Let every soul be subject unto the higher power; for there is no power but of God: and the powers that be, are ordained of God. Whosoever therefore resisteth the ordinance of God; and they that resist, shall receive to themselves condemnation. For Magistrates are not to be feared for good works, but for evil. Wilt thou then be without fear of the power? Do well: so shalt thou have praise of the same. For he is the minister of God for thy wealth, but if thou do evil, fear: for he beareth not the sword for doubt: for his is the minister of God to take vengeance on him that do evil. Wherefore you must be subject, not because of wrath only, but also for conscience sake.”*

There are many historians and pastors who will tell you that because of this verse, our nation was illegally formed, and that our Founding Fathers went against God’s word. I would like to suggest that they did not go against God’s word, but in signing the Declaration of Independence, they were fulfilling God’s directions. Let’s look at the background and facts. What were the true reasons for our nation to come into existence?

On November 20, 1772, a report was made by the Committee of Correspondence to the Boston Town Meeting held at the Old South Meeting House. In the report Samuel Adams outlined the **inalienable rights** of each individual living in the Colonies. He listed the following:

- I. The natural rights of the Colonist as men are:
 - A. The right to life.
 - B. The right to liberty.
 - C. The right to property.
 - D. The right to support and defend

these former rights in the best manner possible.

- E. All men have the right to remain in a state of nature for as long as they wish, but also have the right to leave this state when intolerable oppression occurs and enter another.
- F. All men have the right to peaceably and quietly worship God according to the dictates of his conscience.

The grand end of civil government, from the very nature of its institution, is for the support, protection and defense of those very rights; the principles of which are Life, Liberty, and Property. The right to freedom being the gift of God Almighty, it is not in the power of man to alienate this gift and voluntarily become a slave.

Webster’s 1828 Dictionary makes the following definitions:

Property — *“The exclusive right of possessing, enjoying and disposing of a thing; ownership. In the beginning of the world, the Creator gave to man dominion over the earth, over the fish of the sea and the fowls of the air, and over every living thing. This is the foundation of man’s property in the earth and in all its productions. . . The labor of inventing, making or producing anything constitutes one of the highest and most indefeasible titles to property.”*

Life — *“Spirit; animation; vivacity; resolution.”*

Liberty — *“The power of acting as one thinks fit, without any restraint or control except from the laws of nature. . . . Civil liberty is the liberty of men in a state of society, so far only abridged and restrained, as is necessary and expedient for the safety and interest of the society, state, or nation.”*

Freedom — *“A state of exemption from the power or control of another; liberty; exemption from slavery, servitude or*

confinement. Freedom is personal, civil, political, and religious.”

Samuel Adams continued:

II. The Rights of the Colonists as Christians

- A. The right to worship God as one’s conscience dictates.

III. The Rights of the Colonists as Subjects of the King of England

- A. The right to personal security.
- B. The right to personal liberty.
- C. The right to private property.
- D. The rights of a natural-born Englishman which are guaranteed by the Magna Charta, Bill of Rights, Petition of Rights, Colonial Charters, and British Parliament.

Within the framework of these rights, the following were provided for:

1. The establishment of legislative power.
2. No man is above the law-not even the king.
3. Laws may not be arbitrarily applied.
4. Laws concerning the rights of the people shall be decided by independent judges.
5. No different courts for the rich and poor/court favorite and countryman.
6. The supreme power cannot justly take from any man any part of his property, without his consent in person or by his representative.
7. By laws of King George, all foreigners are naturalized after 7 years of residence.

There were also several important events to remember as one ponders the intentions of the Founding Fathers:

September 5, 1774 — The First Continental Congress met with the purpose of reconciliation with Great Britain.

October 1, 1774 — The Petition for Redress of Grievances is sent to the King of England by the Founding Fathers.

December 21, 1774 — The King of England receives the petition and ignores it.

July 8, 1775 — The Olive Branch Petition is sent to the King of England by the Founding Fathers in an effort to reconcile. The King does not respond to the petition.

August 23, 1775 — Parliament issues the Proclamation of the Colonies in Rebellion. This declares the colonies are in open rebellion to the crown.

December 22, 1775 — The Prohibitory Act is passed by Parliament which was meant to bring economic ruin to the colonies and bring the colonies to it knees before the will of the crown. It removed all rights and protection of the crown of England from America, and declared all people of America to be no longer British subjects.

Blackstone’s Commentaries states that one of the maxims of common law is that when protection ends so does the duty of allegiance of the people protected.

(Vol. I, p. 233)

Webster’s 1828 Dictionary defines revolution in politics as a materiel or entire change in the constitution of government.

Rebellion (as Britain called it) is defined by Webster’s as an open and avowed renunciation of the authority of the government to which one owes allegiance; or the taking of arms traitorously to resist the authority of lawful government.

With the rights listed above and the definitions in mind, consider and ponder the complaints of the colonists as outlined in the Declaration of Independence:

**Declaration by the
Representatives of the United
States of America
in Congress Assembled
July 4, 1776:**

“When, in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature’s God entitle them,—a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness, Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of

Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

1. “He has refused his Assent to Laws, the most wholesome and necessary for the public good. (Example is the Quebec Act of 1774, which established the Catholic Church in the Ohio Valley. Violation of the right to worship God as one’s conscience dictates.)

2. “He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended he has utterly neglected to attend to them. (Violation of the right to personal security.)

3. “He has refused to pass other Laws for the accommodation of large districts of people, unless these people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only. (Violation of the rights of Englishmen.)

4. “He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures. (Violation of the rights of Englishmen.)

5. “He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasion on the rights of the people. (Violation of the rights of Englishmen.)

6. “He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within. (Violation of the rights of Englishmen.)

7. “He has endeavored to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands. (Violation of the rights of Englishmen.)

8. “He has obstructed the Administration of Justice, by refusing his Assent to laws for establishing Judiciary Powers. (Violation of the rights of Englishmen.)

9. “He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries. (Violation of the rights of Englishmen.)

10. “He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance. (Violation of the rights of Englishmen.)

11. “He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures. (Violation of the right to personal security.)

12. “He has affected to render the Military independent of and superior to the Civil power. (Violation of the right to personal property and security.)

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

—“For quartering large bodies of armed troops among us: (Violation of the rights of Englishmen.)

—“For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States: (Violation of the rights of personal safety.)

—“For cutting off our Trade with all parts of the world: (Violation of the rights of Englishmen.)

—“For imposing Taxes on us without our Consent: (Violation of the rights of Englishmen.)

—“For depriving us in many cases, of the benefits of Trial by Jury: (Violation of the right to just fair courts.)

—“For transporting us beyond Seas to be tried for pretended offenses: (Violation of the rights of Englishmen.)

—“For abolishing the free System of English Laws in a neighboring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies: (Violation of the rights of Englishmen.)

—“For taking away our charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments: (Violation of the rights of Englishmen.)

—“For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever. (Violation of the rights of Englishmen.)

14. **“He has abdicated Government here, by declaring us out of his Protection and waging War against us.** (The king abdicated his power in America by the Prohibitory Act which declared America out of his protection. Signed on December 22, 1775, this act dissolved all ties between England and America. The colonists were no longer British Citizens and all rights of Englishmen were withdrawn. It made it against the law to deal in any way with the people of America. All protection of the crown was withdrawn. All property in America was to be seized.)

15. “He has plundered our seas, ravaged our Coast, burnt our towns, and destroyed the lives of our people. (Violation of the rights of Englishmen.)

16. "He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of Cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy of the Head of a civilized nation. (Violation of the rights of Englishmen.)

17. "He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands. (Violation of the rights of Englishmen.)

18. "He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions. (Violation of the rights of Englishmen.)

"In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

"Nor have We been wanting in attention to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind; Enemies in War, in Peace Friends.

"WE, THEREFORE, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intention, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliance, establish Commerce, and to do all other Acts and Things which Independent States, may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

It should be noted that we began with Romans Chapter 13:1-5. Many in this nation believe that we have an illegal government because our Founding Fathers rebelled against a lawful government. I would like to draw your attention to the notes in bold in item number 14 listed above. As of December 22, 1775, the King of England removed all lawful government from the colonies. The signing of the Declaration of Independence and other important documents were the response to this by the Founding Fathers. They were in effect establishing a legal government where none existed. Our nation does not have an illegal government. Our Founding Fathers did not violate Biblical law as some would try to have you think. This is one more example where knowing the truth of the heritage of our nation can truly . . . Set you Free!

May God bless your efforts as you strive to rebuild the Founding Father character of our nation and reclaim its greatness.

Would that each true American,
however great or small,
Might journey to that shrine of shrines, old
Independence Hall.
And there within those sacred walls
where those immortals met,
Renew our pledge to keep the faith,
Lest we forget — lest we forget.
Lest we forget that we must be
The keepers of our liberty.

—James Willard Parks



Glossary

All definitions in this glossary are quoted from the Webster's 1828 Dictionary, the last Christian Dictionary written in America. If you would like a copy, you may order one from the Foundation for America's Christian Education. These definitions include many of the words your students will be encountering in the series.

Each word is listed in alphabetical order with a definition.

Abbreviations for parts of speech:

(a) — adjective

(pp) — participle passive

(adv) — adverb

(ppr) — participle

(n) noun of present tense

A

abhorrence — "(n) Extreme hatred, detestation, great aversion."

abode — "(n) Stay; continuance in a place; residence for a longer or shorter time."

abolish — "(v) To make void; to annul; to destroy."

abomination — "(n) Extreme hatred . . . evil doctrines and practices."

absolve — "(v) To set free or release from some obligation, debt or responsibility; or from that which subjects a person to a burden or a penalty."

abyss — "(n) A bottomless gulf; a deep mass of waters . . . that which is immeasurable."

accommodation — "(n) Fitness; adaptation; adjustment of differences."

accost — "(v) To speak to first; to address."

acquiesce — "(v) To rest satisfied; to assent to, upon conviction."

acrimony — "(n) Sharpness; a quality of bodies, which corrodes, dissolves, or destroys others . . . figuratively, sharpness or severity of temper; bitterness of expression proceeding from anger, ill-nature or petulance."

adage — "(n) A proverb; an old saying, which has obtained credit by long use."

adduce — "(v) To bring forward, present or offer."

adepts — "(n) One fully skilled or well versed in any art."

adjacent — "(a) Lying near, close, or contiguous."

admonish — "(v) Reprove; warn; counsel; direct."

admonished — "(pp) Reproved; advised; warned; instructed."

admonition — "(n) Gentle reproof."

adroitness — "(n) Dexterity; readiness in the use of the limbs."

advert — "(pp) Attended to; regarded."

advocate — "(n) One who pleads the cause of another in a court of civil law. (v) To plead in favor of."

affirmative — "(a) Declaratory of what exists. (n) That side of a question which affirms or maintains."

aggrandize — "(v) To make great or greater in power."

aggravating — "(ppr) Increasing in severity, enormity or degree."

alacrity — "(n) Cheerfulness; gayety; sprightliness; more usually a cheerful readiness or promptitude to do some act."

alienate — "(v) To estrange; to withdraw, as the affections; to make indifferent."

allege — "(v) To declare; to affirm; to assert; to pronounce with positiveness . . . to produce as an argument, pleas or excuse; to cite or quote."

allegiance — "(n) The tie or obligation of a subject to his prince or government."

alms — “(n) Anything given gratuitously to relieve the poor...otherwise called charity.”

ambiguous — “(a) Having two or more meanings.”

ambuscade — “(n) A lying in wait; ambush. (v) To lie in wait for; to attack from a concealed position.”

amenable — “(a) Easy to be led; governable; liable to answer.”

American — “(a) Pertaining to America...The name American must always exalt the pride of patriotism.— Washington”

Americanism — “(n) The love which American citizens have to their own country, or the preference of its interests.”

amphitheater — “(n) An edifice in an oval or circular form, having its area encompassed with rows of seats, rising higher as they recede from the area, on which people used to sit.”

anecdote — “(n) Facts not generally known.”

annals — “(n) A species of history digested in order of time, or a relation of events in chronological order, each event being recorded under the year in which it happened.”

annihilation — “(n) The act of reducing to nothing or non-existence.”

anonymous — “(a) Nameless; without the name of the author.”

apostatizing — “(ppr) Abandoning a church, profession, sect, or party.”

apprehend — “(v) To take or seize; to take hold of; . . . to conceive in the mind; to understand.”

apprentice — “(n) One who is bound by covenant to serve.”

approbation — “(n) The act of approving; a liking; support.”

aqueduct — “(n) A structure made for conveying water from one place to another over uneven ground.”

arbitrary — “(a) Depending on will or discretion; not governed by any fixed rules.”

archives — “(n) The apartment in which records are kept; the records and papers which are preserved.”

ardent — “(a) Hot; burning; warm, applied to the passions and affections.”

arduous — “(a) Difficult; attended with great labor.”

argumentation — “(n) Reasoning; the act of reasoning;...drawing conclusions.”

aristocratic — “(a) Pertaining to aristocracy; consisting in a government of nobles, or principal men.”

artificer — “(n) An artist; a mechanic or manufacturer.”

ascribed — “(pp) Attributed or imputed, considered or alleged, as belonging.”

aspiration — “(n) An ardent wish or desire, chiefly of spiritual blessings.”

aspire — “(v) To desire with eagerness; to aim at something elevated.”

atonement — “(n) Agreement; concord; reconciliation.”

attenuated — “(pp) Made thin or less viscid; made slender.”

augment — “(v) Increase; enlargen.”

august — “(a) Grand; magnificent.”

audacious — “(a) Very bold or daring.”

autocratic — “(a) Pertaining to autocracy; absolute; holding independent and unlimited powers of government.”

aversion — “(n) Opposition or repugnance of mind; dislike.”

B

baneful — “(a) Poisonous; pernicious; destructive.”

barbarity — “(n) Savageness; cruelty.”

begat — “(v) To procreate, as a father or sire; to produce as an effect; to cause to exist.”

benediction — “(n) The act of blessing; a giving praise to God or rendering thanks for His favors.”

benefactor — “(n) He who confers a benefit, especially one who makes charitable contributions either for public institutions or for private use.”

benevolence — “(n) The disposition to do good; good will; kindness; . . . the love of mankind, accompanied with a desire to promote their happiness.”

benignant — “(a) Kind; gracious; favorable.”

beseech — “(v) To entreat; to supplicate; to implore; to ask or pray with urgency.”

bestow — “(v) To give; to confer; to impart.”

blunder — “(v) To mistake grossly.”

bull — “(n) A letter, edict or rescript of the Pope, published or transmitted to the churches over which he is the head, containing some decree, order, or decision.”

bulwarks — “(n) In fortification, a bastion, or a rampart; a mound of earth around a place capable of resisting cannon shot.”

Burgesses — “(n) A representative of a borough in Parliament.”

C

calamity — “(n) Any great misfortune, or cause of misery; generally applied to events or disasters which produce extensive evils.”

carnal — “(a) Lecherous; lustful; libidinous; given to sensual indulgence.”

cardinal — “(a) Chief; principal; preeminent, or fundamental; an Ecclesiastical prince in the Romish church.”

catechism — “(n) A form of instruction by means of questions and answers.”

catholic — “(a) Liberal; not narrow minded;...a Papist.”

causative — “(a) That expresses a cause or reason; also, that effects as a cause.”

cavalcade — “(n) A procession of persons on horseback.”

challenge — “(v) To call, invite or summon to answer for an offense by single combat, or duel.”

chapman — “(n) A seller, a market-man”

character — “(n) The peculiar qualities, impressed by nature or habit on a person, which distinguish him from others; these constitute real character, and the qualities which he is supposed to possess, constitute his estimated character, or reputation. Hence we say, a character is not formed, when the person has not acquired stable and distinctive qualities.”

Christian — “(n) A real disciple of Christ; one who believes in the truth of the Christian religion, and studies to follow the example, and obey the precepts, of Christ; a believer in Christ who is characterized by real piety.”

circumstance — “(n) Something relative to a fact, or case, a particular thing, which, though not essential to an action, in some way affects it.”

city — “(n) A corporate town; a town or collective body of inhabitants, incorporated and governed by particular officers, as a mayor and aldermen.”

cleave — “(v) To stick; to adhere; to hold to; . . . To unite; to fit; . . . To part or divide by force.”

coercion — “(n) Restraint, check, particularly by law or authority; compulsion; force.”

cogency — “(n) Force; strength; power of compelling.”

cognizance — “(n) Judicial notice or knowledge.”

compliance — “(n) A yielding, as to a request, wish, desire, demand.”

composure — “(Combination; arrangement; order; frame.”

comprise — “(v) To comprehend; to contain; to include.”

compulsion — “(n) The act of driving or urging by force.”

concourse — “(n) A moving, flowing or running together.”

concur — “(v) To meet in the same place; to agree.”

conducive — “(a) Having a tendency to promote.”

confederation — “(n) A league; a compact for mutual support.”

confirmatory — “(a) That which serves to confirm; giving additional strength, force, or stability.”

conflagration — “(n) A great fire or the burning of any great mass of combustibles.”

confound — “(v) To throw into disorder; to perplex.”

congenial — “(a) Partaking of the same genus, kind, or nature.”

conjunction — “(n) Union; connection; association by treaty or otherwise.”

conjure — “(v) To call on or summon by a sacred name, or in a solemn manner; . . . to bind two or more by an oath; to unite in a common design.”

cooperation — “(v) To act or operate jointly with another or others, to the same end; to work or labor with mutual efforts to promote the same object.”

consanguinity — “(n) The relation of persons by blood.”

conscience — “(n) Internal or self-knowledge, or judgment of right and wrong; or the faculty, power or principle within us, which decides on the lawfulness or unlawfulness of our own actions and affections, and instantly approves or condemns them.”

consecrate — “(v) To make or declare to be sacred.”

consent — “(n) Agreement of the mind to what is proposed or stated by another; accord; hence, a yielding of the mind or will to that which is proposed; as, a parent gives his consent to the marriage of his daughter.”

consistory — “(a) Relating to an Ecclesiastical court of an archbishop or bishop.”

consolation — “(n) Comfort; refreshment of mind or spirits.”

consonant — “(a) Agreeing; according; consistent.”

conspicuous — “(a) Open to the view; obvious to the eye.”

constancy — “(n) Fixedness; a standing firm.”

constrain — “(v) To compel or force.”

constitution — “(n) The act of constituting, enacting, establishing, or appointing...The established form of government in a state, kingdom or country; a system of fundamental rules, principles and ordinances for the government of a state or nation.”

contagion — “(v) The communication of a disease by contact, or the matter communicated.”

contrive — “(pp) Invented; planned; devised.”

conversely — “(adv) With change of order; in a contrary order.”

correct — “(a) Literally, set right, or made straight.”

countenance — “(n) Literally, the contents of a body; . . . Look, aspect, appearance of the face.”

cumber — “(v) To load or crowd; . . . To make motion difficult.”

cursor — “(a) Running; hasty; slight.”

D

debauchery — “(n) Excess in the pleasures of the table; gluttony; . . . seduction from duty or allegiance.”

declivity — “(n) A slope; a gradual descent of the earth.”

definitive — “(a) Limiting the extent; determinate; positive; final.”

deft — “(a) Neat; handsome.”

degenerate — “(v) To become worse; to decay in good qualities; to pass from a good to a bad or worse state.”

delegation — “(n) A sending away; the act of putting in commission, or investing with authority to act for another.”

deliberations — “(n) Mutual discussion and examination of the reasons for and against a measure.”

delusive — “(a) Apt to deceive; tending to mislead the mind.”

deplorable — “(a) That may be deplored or lamented; lamentable . . . sad, calamitous; grievous; miserable.”

depository — “(n) A place where any thing is lodged for safe-keeping.”

depreciated — “(pp) Lessened in value or price; undervalued.”

deray — “(v) To pay; to discharge.”

derision — “(n) The act of laughing at in contempt.”

descendible — “(a) That may be descended or passed down.”

desolation — “(n) The act of destruction or expulsion of inhabitants; ravaged and ruined.”

despicable — “(a) To look down, to despise; contemptible.”

despondency — “(n) A sinking or dejection of spirits at the loss of hope; loss of courage at the failure of hope; in deep affliction.”

despotism — “(n) Absolute power; authority unlimited and uncontrolled by man, constitution or laws, and depending alone on the will of the prince; an arbitrary government.”

destitute — “(a) Not having or possessing; wanting; needy.”

devastate — “(v) To lay waste; to ravage; to desolate.”

devolve — “(v) To move from one person to another; to deliver over, or from one possessor to a successor.”

diametrically — “(adv) In a diametrical direction; directly; oppose.”

diffuse — “(v) Spread; dispersed; . . . loose; flowing; wild.”

diligence — “(n) Steady application in business of any kind; constant effort to accomplish what is undertaken.”

dilemma — “(n) A difficult or doubtful choice.”

disaffection — “(n) Alienation of affection, attachment, or good will; unfriendliness; disloyalty.”

disavow — “(v) To deny; to disown; to deny to be true; to reject.”

discern — “(v) To distinguish; to see the difference between two or more things; to discriminate.”

discernment — “(n) The power or faculty of the mind, by which it distinguishes one thing from another.”

discourse — “(n) A communication of thoughts by words, either to individuals, to companies, or public assemblies.”

disparage — “(v) To match unequally.”

dispassionate — “(adv) Without passion; calmly; coolly.”

disposition — “(n) The act of disposing . . . The manner in which things or the parts of a complex body are placed or arranged.”

disciplinarian — “(n) One who disciplines; one versed in rules, principles, and practice, and who teaches them with precision.”

dishearten — “(v) To discourage; to depress the spirits; to deject; to impress with fear.”

dishevel — “(v) To spread the hair loosely; to spread in disorder.”

disingenuous — “(a) Unfair; not open, frank, and candid; unbecoming true honor and dignity.”

disinherit — “(v) To cut off from any hereditary right; to deprive of an inheritance.”

disposition — “(n) The act of disposing, or state of being disposed; manner in which things or the parts of a complex body are placed or arranged; order; natural fitness or tendency.”

dissembler — “(n) A hypocrite; one who conceals his opinions or dispositions under a false appearance.”

dissimulation — “(n) A hiding under a false appearance; False pretension; hypocrisy.”

dissolution — “(n) The separation of the parts of a body which, in the natural structure, are united;...death; destruction.”

distemper — “(n) Disease; malady; indisposition; any morbid state of an animal body . . . Want of due temperature . . . Ill humor of mind.”

divers — “(a) Different . . . different from itself; various.”

diversity — “(n) Variety; as a diversity of ceremonies in churches.”

divest — “(v) To strip of clothes, arms, . . . to deprive.”

dominion — “(n) Sovereign or supreme authority.”

dotting — “(ppr) Regarding with excessive fondness.”

draught — “(n) The act of drawing; the act of drinking.”

E

ebb — “(n) The return of tidewater towards the sea; decline; decay.”

edification — “(n) A building up, in a moral and religious sense; instruction.”

education — “(n) The bringing up, as of a child; instruction; formation of manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good education in manners, arts and science, is important; to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties.”

effectual — “(adv) With effect; in a manner to produce the intended effect.”

effrontery — “(n) Impudence; assurance; shameless boldness.”

eloquent — “(a) Having the power of oratory; speaking with fluency, propriety, and animation.”

emancipate — “(v) To set free from servitude or slavery, by the voluntary act of the proprietor.”

embark — “(v) To go on board of a ship, boat, or vessel; to engage in any business.”

embody — “(v) To form or collect into a body or united mass.”

emboldens — “(v) To give boldness or courage; to encourage.”

embrace — “(v) To take, clasp, or enclose in the arms.”

eminence — “(n) Elevation, a hill, summit; and elevated situation among men; high rank.”

emolument — “(n) The profit arising from office or employment.”

emphatic — “(a) Forcible; strong; requiring emphasis.”

emporium — “(n) A place of merchandise; a city or town of extensive commerce.”

endeavor — “(n) An effort; an attempt.”

endow — “(v) To furnish with a portion of goods or estate.”

endue — “(v) To indue,...to endow.”

engraft — “(v) To plant or introduce something foreign into that which is native.”

enjoin — “(v) To order or direct with urgency; to admonish or instruct.”

ensigns — “(n) The flag or banner of a military band; a banner of colors; a standard.”

entice — “(v) To incite or instigate, by exciting hope or desire.”

enticing — “(ppr) Inciting to evil; urging to sin by motives, flattery or persuasion.”

entreat — “(v) To ask earnestly; to beseech; to petition or pray with urgency.”

enumerate — “(v) To count or tell, number by number.”

environmental — (a) Relating to the surroundings.

episode — “(n) A separate incident, story or action.”

equipage — “(n) The furniture of a military man or army, particularly arms and their appendages.”

equity — “(n) Justice; right. In practice, equity is the impartial distribution of justice, or the doing that to another which the laws of God and man, and of reason, give him a right to claim.”

ere — “(adv) Before; sooner than.”

espouse — “(v) To betroth; to marry; to wed; to embrace.”

Esq. — “(n) A shield-bearer or armor-bearer, an attendant on a knight; . . . A title of dignity next in degree below a knight . . . in the United States the title is given to public officials.”

esteem — “(v) To set a value on, whether high or low.”

estimable — “(a) Valuable; worth a great price.”

eulogy — “(n) Praise; a speech or writing in commendation of a person, on account of his valuable qualities, or services.”

evince — “(v) To show in a clear manner; to prove beyond any reasonable doubt.”

excommunication — “(n) The act of ejecting from a church.”

excursion — “(n) A rambling; a deviation from a stated or settled path.”

exegetical — “(a) Explanatory; tending to unfold or illustrate.”

exemplary — “(a) Serving as a pattern or model for imitation.”

exemplification — “(n) Showing or illustrating by example; a copy.”

exhort — “(v) To incite by words or advice; to advise; to warn.”

exhortation — “(n) The act of inciting to laudable deeds; advice; counsel.”

exorbitant — “(a) Deviating from the usual course; going beyond the appointed rules or established limits or right or propriety.”

expedience — “(n) Fitness or suitableness to effect some good end or the purpose intended.”

expositor — “(n) One who expounds or explains; an interpreter.”

expounder — “(n) An explainer; one who interprets or explains the meanings.”

expounding — “(ppr) Explaining; laying open; making clear to the understanding.”

external — “(a) Outward; exterior; as the external surface of a body.”

extirpate — “(v) To pull or pluck up by the roots.”

extol — “(v) To raise in words or eulogy; to praise.”

extolling — “(ppr) Praising; exalting by praise or commendation; magnifying.”

extortion — “(n) The act or practice of wresting anything from a person by force, duress, menaces, authority, or by any undue exercise of power.”

F

facetious — “(a) Merry; sportive; . . .witty.”

faculty — “(n) The power of doing anything; ability.”

fain — “(a) Glad; pleased; rejoiced; joyful.”

fallible — “(a) Liable to fail or mistake; that may err or be deceived in judgement.”

fanaticism — “(n) Excessive enthusiasm; wild and extravagant notions of religion.”

federal — “(a) Consisting in a compact between parties, particularly and chiefly between states or nations; founded on alliance by contract or mutual agreement; as a federal government, such as that of the United States.”

felicity — “(n) Happiness; blessedness.”

fetter — “(n) A chain for the feet; anything that confines or restrains from motion.”

fideliy — “(n) Faithfulness; careful and exact observance of duty, or performance of obligations.”

flagitious — “(a) Deeply criminal; grossly wicked.”

flippant — “(a) Of smooth, fluent and rapid speech; talkative.”

flourish — “(v) To thrive; to grow luxuriantly; to increase and enlarge.”

fluent — “(a) Liquid; flowing; ready in the use of words.”

foe — “(n) An enemy; an opponent.”

foment — “(v) To encourage; to abet; to cherish and promote by excitements.”

forceite — “(a) Cited or quoted before or above.”

forfeiture — “(n) The losing of some right, privilege, estate, honor, office, or effects, by an offense, crime, or other act.”

form — “(n) The shape or external appearance of a body;...Manner of arranging particulars; disposition of particular things; as a form of words or expressions.”

formidable — “(a) Exciting fear or apprehension.”

forsake — “(v) To quit or leave entirely; to desert.”

fortitude — “(n) That strength or firmness of mind or soul which enables a person to encounter danger with coolness and courage.”

foster — “(v) To fee; to nourish; to support; to cherish.”

foundation — “(n) The basis or ground work of anything; that on which anything stands, and by which it is supported. A free government has its foundations in the choice and consent of the people to be governed. Christ is the foundation of the church.”

franchise — “(n) A particular right or privilege granted.”

fraud — “(n) Deceit; deception; trick.”

freedom — “(n) A state of exemption from the power or control of another; liberty; exemption from slavery.”

freeholder — “(n) One who owns an estate.”

frivolous — “(a) Slight, trifling; trivial; of little worth.”

froward — “(a) Perverse; not willing to yield or comply with what is required.”

frugality — “(n) Prudent economy; good husbandry or housewifery; a sparing use or appropriation of money or commodities.”

fullness — “(n) Completeness; the state of a thing in which nothing is wanted; perfection.”

G

gilding — “(ppr) Overlaying with gold.”

gospel — “(n) The history of the birth, life, actions, death, resurrection, ascension and doctrines of Jesus Christ; or a revelation of the grace of God to fallen man through a mediator, including the character, actions, and doctrines of Christ, with the whole scheme of salvation, as revealed by Christ and his apostles.”

govern — “(v) To direct and control, as the action or conduct of men, either by established laws or by arbitrary will...To regulate; to influence...To control; to restrain; to keep in due subjection; as, to govern the passions or temper.”

government — “(n) The exercise of authority; direction and restraint exercised over the actions of men in communities, societies or states...The exercise of authority by a parent or householder. Children are often ruined by a neglect of government in parents.”

gratuitous — “(a) Free; voluntary; not required by justice.”

gratuity — “(n) A free gift; a present; a donation.”

grievous — “(a) Heavy; oppressive; burdensome; afflicted; painful.”

guide — “(v) To lead or direct in a way; to conduct a course or path; as, to guide an enemy or traveler, who is not acquainted with the road or course....To direct; to order.”

H

habitual — “(a) Formed or acquired by habit; customary.”

habituates — “(v) To accustom; to make familiar by frequent use or practice.”

habitation — “(n) Act of inhabiting; state of dwelling.”

harangue — “(n) A speech addressed to an assembly or an army.”

harass — “(v) To weary; to fatigue to excess.”

hearken — “(v) To listen; to lend the ear.”

heath — “(n) A place overgrown with shrubs of any kind.”

heinous — “(a) Hateful; odious; enormously aggravated.”

heretic — “(n) A person under any religion, but particularly the Christian, who holds and teaches opinions repugnant to the established faith.”

hither — “(adv) To this place; to this point.”

homogeneous — “(a) Of the same kind or nature; consisting of similar parts.”

honorary — “(a) Conferring honor; possessing a title or place without performing services or receiving a reward.”

Hottentot — “(n) A native of the southern extremity of Africa.”

Huguenots — “(n) A name given to Protestants from France.”

husbandman — “(n) A farmer; a cultivator or tiller of the ground.”

I

idolatry — “(n) The worship of idols, images, or anything made by hands, or which is not God.”

illuminate — “(v) To enlighten; to throw light on; to illustrate.”

illustrious — “(a) Conspicuous; distinguished by the reputation of greatness; glorious.”

imbibing — “(ppr) Drinking in; absorbing; receiving and retaining.”

imbue — “(pp) Tinged; dyed; tincture.”

imminent — “(a) Impending; threatening; near.”

immutable — “(a) Unchangeable.”

impanel — “(To write or enter the names of a jury in a list.”

impede — “(v) To hinder; to stop in progress.”

implore — “(v) To call upon or for, in supplication; to beseech; to pray earnestly.”

importunate — “(a) Bearing on; pressing or urging in request or demand.”

importunity — “(n) Urgent request; application for a claim or favor.”

impressment — “(n) The act of impressing men into public service or the military.”

imputes — “(v) To charge; to attribute; to set to the account of.”

impudently — “(adv) Shamelessly; with indecent assurance.”

inacommodate — “(adj) Unable to accommodate.”

inalienable — “(a) That cannot be legally or justly alienated or transferred to another.”

incarnation — “(n) The act of clothing with flesh; the act of assuming flesh, or of taking a human body and the nature of man.”

incense — “(v) To enkindle or inflame to violent anger; to provoke.”

incessant — “(a) Unceasing, continual.”

inclement — “(a) Void of tenderness; rough; stormy; rainy.”

incomparable — “(a) That admits of no comparison with others.”

incompetent — “(a) Wanting adequate powers of mind or suitable faculties.”

incorrigible — “(a) That cannot be corrected or amended; too depraved to be corrected or reformed.”

incredulity — “(n) The quality of not believing; indisposition to believe.”

incubi — “(n) Incubus (Singular) a nightmare . . . sense of weight, with the almost total loss of the power of moving.”

inculcating — “(ppr) Impressing or enforcing by repeated instructions.”

inculcated — “(pp) Impressed or enforced by frequent admonitions.”

indefatigable — “(adv) Without weariness, without yielding to fatigue.”

indefeasible — “(a) To undo; to defeat; that cannot be made void.”

indemnity — “(n) Security given to save harmless; security against punishment.”

indenture — “(n) A writing containing a contract.”

indictment — “(n) A written accusation or formal charge of a crime or misdemeanor.”

indisputable — “(a) Not to be disputed; too evident to admit of dispute.”

individuality — “(n) Separate or distinct existence; a state of oneness.”

indubitable — “(a) Not to be doubted; unquestionable; evident.”

indulgence — “(n) Free permission to the appetites, humor, desires, passions, or the will to act or operate; forbearance of restraint or control . . . in the Romish Church, remission of the punishment due to sins, granted by the Pope or church.”

ineffectually — “(adv) Without effect; in vain.”

inestimable — “(a) That cannot be estimated or computed.”

inevitable — “(a) Not to be avoided; that cannot be shunned.”

infamous — “(a) Of ill report.”

infinity — “(n) Unlimited extent of time, space or quantity; boundlessness. We apply infinity to God and His perfections; we speak of the infinity of His existence, His knowledge, His power, His goodness and holiness.”

infringe — “(pp) Broken; violated; transgressed.”

inherent — “(a) Existing in something else, so as to be inseparable from it.”

inhospitable — “(a) Not disposed to entertain strangers gratuitously.”

inimical — “(a) Unfriendly; having the disposition or temper of any enemy; adverse; hurtful.”

iniquity — “(n) Injustice; unrighteousness.”

innovation — “(n) Change made by the introduction of something new.”

inquest — “(n) Judicial inquiry; official examination.”

inquisition — “(n) Inquiry; examination; judicial inquiry.”

insatiable — “(a) Incapable of being satisfied or appeased.”

insinuating — “(ppr) Creeping or winding in; flowing in; . . . (a) Tending to enter gently.”

insolent — “(a) Proud and haughty, with contempt of others; overbearing; domineering in power.”

insuperable — “(a) That cannot be overcome or surmounted.”

insurrection — “(n) A rising against civil or political authority.”

integrity — “(n) Wholeness; entireness; unbroken state....Integrity comprehends the whole moral character, but has a special reference to uprightness in mutual dealings, transfer of property, and agencies for others....Purity; genuine, unadulterated, unimpaired state.”

intemperance — “(n) Want of moderation or due restraint; excess in any kind of action or indulgence.”

intercourse — “(n) Communication.”

interlineation — “(n) The act of inserting words or lines between lines before written or printed.”

intermit — “(v) To cause to cease for a time.”

internal — “(a) Inward; interior; being within any limit or surface...Pertaining to the heart.”

intervene — “(v) To come or be between persons or things; to be situated between.”

invariably — “(adv) Constantly; uniformly.”

invest — “(v) To clothe; to adorn; to confer; to give.”

inviolate — “(a) Unhurt; uninjured; unbroken.”

inundate — “(v) To overflow; to indulge; to spread over with a fluid.”

inveterate — “(a) Old; long established; deep rooted.”

inviolate — “(a) Unhurt; uninjured; unprofamed.”

ipso facto — “(a) By the fact itself.”

itinerant — “(n) One who travels from place to place; one who is unsettled.”

J

judicious — “(a) According to sound judgement; wise; prudent; rational.”

jurisdiction — “(n) The legal power or authority of doing justice in cases of complaint.”

jurisprudence — “(n) The science of law; the knowledge of the laws, customs and rights of men in a state or community, necessary for the due administration of justice.”

justification — “(n) A showing to be just or conformable to law.”

K

kingdom — “(n) The territory or country subject to a king.”

knowledge — “(n) Learning; illumination of mind. Ignorance is the curse of God, Knowledge the wing wherewith we fly to heaven.”

L

labyrinth — “(n) A maze; an inexplicable difficulty.”

lamentable — “(a) Deserving sorrow; mournful; expressing sorrow; miserable.”

lamented — “(pp) Bewailed; mourned for.”

languish — “(v) To lose strength or animation; to be or become dull, feeble or spiritless.”

levy — “(v) To raise; to collect.”

libertine — “(n) One unconfined; one set free from restraint; a man who lives without restraint of the animal passion.”

license — “(n) Leave; permission; authority or liberty given to do or forbear any act. . . . (v) To remove legal restraint by a grant of permission.”

licentious — “(a) Using license; indulging freedom to excess . . . exceeding the limits of law.”

lieu — “(n) Place; room; stead.”

lineage — “(n) Race; progeny; descendants in a line from a common progenitor.”

livery — “(n) A form of dress by which noblemen and gentlemen distinguish their servants.”

local — “(a) Pertaining to a place, or to a fixed or limited portion of space.”

loftier — “(a) Higher than something.”

M

magistracy — “(n) The office or dignity of a magistrate; the body of magistrates.”

magnanimity — “(n) Greatness of mind.”

magnanimous — “(a) Elevated in soul or in sentiment.”

malice — “(n) Extreme enmity of heart; a disposition to injure others without cause.”

manage — “(v) To direct or conduct affairs; to carry on concerns or business.”

manifest — “(a) Plain; open; clearly visible to the eye or obvious to the understanding.”

manuscript — “(n) A book or paper written with the hand or pen.”

master — “(v) To conquer; to overpower; to subdue; to bring under control.”

maxim — “(n) An established principle or proposition.”

measure — “(n) A rule by which anything is adjusted or proportioned. God’s goodness is the measure of His providence.”

melancholy — “(n) A gloomy state of mind.”

mephitic — “(a) Offensive to the smell.”

mercantile — “(a) Trading; commercial; carrying on commerce.”

meritorious — “(a) Deserving of reward or of notice, regard, fame, or happiness, or of that which shall be a suitable return for services or excellence of any kind.”

Messiah — “(n) Christ, the anointed; the Savior of the world.”

metropolis — “(n) The Mother City; The Chief City.”

metamorphoses — “(n) Change of form or shape.”

monstrosity — “(n) The state of being monstrous or out of the order of nature. — (a) Unnatural in form; strange; enormous, huge.”

moral — “(a) Conformed to rules of right, or to the divine law respecting social duties; virtuous; just; as when we say, a particular action is not moral.”

mortality — “(n) Subjection to death or the necessity of dying; death; frequency of death.”

mortification — “(n) In Scripture, the act of subduing the passions and appetites by penance, abstinence, or painful severities inflicted on the body.”

mortified — “(pp) Humbled; subdued; abased.”

mortify — “(v) To subdue; to abase; to humble; to reduce, to destroy.”

motley — “(a) Variegated in color; composed of different or various parts; diversified.”

mountebank — “(n) One who mounts a bench or stage in the market or other public place, boast of his skill in curing diseases, vends medicines which he pretends are infallible remedies.”

muniment — “(n) A fortification of any kind; a strong hold; support, defense,; record.”

N

naturalization — “(n) The act of investing an alien with the rights and privileges of a native subject or citizen.”

O

obedient — “(a) Submissive to authority; yielding compliance with commands.”

obey — “(v) To comply with the commands, orders or instructions of a superior, or with the requirements of law, moral, political or municipal.”

obligation — “(n) The binding power of a vow, promise, oath, or contract, or of law, civil, political, or moral, independent of a promise; that which constitutes legal or moral duty.”

obliterated — “(pp) Effaced; erased; worn out; destroyed.”

obstinacy — “(n) A fixedness in opinion or resolution that cannot be shaken at all, or not without great difficulty.”

obstinate — “(a) Stubborn; fixed firmly in resolution; not yielding or not easily subdued or removed.”

odious — “(a) Hateful; deserving hatred; offensive to the senses; causing hate; exposed to hate.”

officiate — “(v) To act as an officer in his office; to transact the appropriate business of an officer or public trust.”

omission — “(n) Neglect or failure to do something which a person had power to do, or which duty required to be done.”

omnipotent — “(a) Almighty; possessing unlimited power; all powerful. The being that can create worlds must be omnipotent.”

opulent — “(a) Wealthy; rich; affluent; having a large estate or property.”

oracle — “(n) Any person or place where certain decisions are obtained.”

oration — “(n) A speech or discourse composed according to the rules of oratory, and spoken in public.”

order — “(n) Rule; regulation; as the rules and orders of a legislative house.”

ordination — “(n) The state of being ordained or appointed.”

ostentation — “(n) Outward show or appearance . . . Ambitious display.”

P

pagan — “(n) A heathen; a Gentile; an idolater; one who worships false gods.”

pallet — “(n) A small board used by painters to mix paint colors; a small bed.”

pantheist — “(n) One that believes the universe to be God.”

parochial — “(a) Belonging to a parish.”

passions — “(n) The feeling of the mind, or the sensible effect of impression; excitement; perturbation or agitation of the mind; as desire.”

patronage — “(n) Special countenance or support; favor or aid afforded to second the views of a person or to promote a design.”

pecuniary — “(a) Relating to money; consisting of money.”

pedantic — “(a) Ostentations of learning; vainly displaying or making a show of knowledge.”

penitent — “(n) One that repents of sin; one sorrowful on account of his transgressions.”

perambulator — “(n) An instrument or wheel for measuring distances.”

perfect — “(a) Finished; complete; consummate; not defective.”

perfidy — “(n) The act of violating faith, a promise, vow, or allegiance.”

perish — “(v) To die; to lose life in any manner.”

pernicious — “(a) Destructive; having the quality of killing; tending to injure or destroy.”

perpetual — “(a) Never ceasing; continuing forever in future time.”

perplexity — “(n) Intricacy; entanglement; embarrassment of mind.”

perspicuity — “(n) Transparency; clearness; easiness to understand.”

perspicuous — “(v) Transparent; translucent; clear to the understanding.”

pestilence — “(n) Plague . . . any contagious or infectious disease that is epidemic and mortal.”

philosophic — “(a) Pertaining to philosophy.”

pittance — “(n) A very small portion allowed or assigned.”

placeman — “(n) One that has an office under a government.”

plaintive — “(a) Lamenting; complaining; expressive of sorrow.”

plant — “(v) To engender; to set the germ of any thing that may increase...to set; to fix.”

plausible — “(a) That may be applauded; using specious arguments or discourse.”

plunder — “(v) To pillage; to spoil; to strip; to take the goods of an enemy by open force.”

political — “(a) Pertaining to a nation or state, or to nations or states, as distinguished from civil or municipal; as in the phrase, political and civil rights, the former comprehending rights that belong to a nation, or perhaps to a citizen as an individual of a nation; and the latter comprehending the local rights of a corporation or any member of it.”

portico — “(n) In architecture, a kind of gallery on the ground.”

posterity — “(n) Descendants; children; succeeding generations.”

posthumous — “(a) Published after the death of the author.”

postilion — “(n) One that rides and guides the first pair of horses in a coach or other carriage.”

power — “(n) Force; strength; energy; as the power of the mind, of the imagination of the fancy.”

practitioner — “(n) One who is engaged in the actual use or exercise of any art or profession”

preamble — “(n) Something previous; the introductory part of a statute.”

precept — “(n) Any commandment or order intended as an authoritative rule of action.”

precocious — “(a) Ripe before the proper or natural time.”

predecessor — “(n) A person who has preceded another in the same office.”

predestinate — “(a) Predestined; foreordained.”

pre-eminently — “(adv) With superiority or distinction above others.”

prefatory — “(a) Pertaining to a preface; introductory to a book.”

prelate — “(n) An ecclesiastic of the higher order, as an archbishop.”

premise — “(v) To lay down the first propositions, on which rest the subsequent reasonings.”

prerogative — “(n) An exclusive or peculiar privilege.”

preserve — “(v) To keep or save from injury or destruction; to defend from evil.”

prescribe — “(v) In medicine, to direct, as a remedy to be used or applied to a diseased patient; To set or lay down authoritatively for direction.”

presumptuous — “(a) Bold and confident to excess.”

pretension — “(n) Claim; true or false; a holding out the appearance of right or possession of a thing, with a view to make others believe what is not real.”

prevail — “(v) To overcome; to gain the victory or superiority.”

pretence — “(n) A holding out or offering to others something false.”

primal — “(a) First; original; first in rank.”

principle — “(n) Ground; foundation; that which supports an assertion, an action, or a series of actions or of reasoning...A general truth.”

privateer — “(n) A ship or vessel of war owned and equipped by a private man or by

individuals, at their own expense, to seize or plunder the ships of an enemy in war.”

procure — “(pp) Obtain; cause to be done.”

prodigious — “(a) Very great; huge; enormous in size, quantity, extent.”

proficient — “(n) One who has made considerable advances in any business, art, science, or branch of learning.”

profligate — “(n) An abandoned man; a wretch who has lost all regard to good principles.”

profound — “(a) Deep; descending or being far below the surface; . . . humble; very lowly.”

prolix — “(a) Long; extended to a great length.”

promulgation — “(n) Publication; open declaration.”

proposition — “(n) That which is offered for consideration, acceptance or adoption.”

proprietary — “(a) Belonging to a proprietor or owner.”

propriety — “(n) Property; peculiar or exclusive right of possession; ownership.”

prorogation — “(n) Continuance in time or duration; a lengthening or prolongation of time; in England, the continuance of Parliament from one session to another.”

prosecution — “(n) The act or process of endeavoring to gain or accomplish something.”

prostrate — “(a) Lying at length or with the body extended on the ground or other surface.”

proverbial — “(a) Mentioned in a proverb; comprised in a proverb; used or current in a proverb.”

province — “(n) A country belonging to a kingdom or state, either by conquest or colonization, usually situated at a distance from the kingdom or state, but more or less dependent on it or subject to it.”

provision — “(n) The act of providing or making previous preparation; things provided.”

proWess — “(n) Bravery; valor.”

prudence — “(n) Wisdom applied to practice; caution in deliberating and consulting on the most suitable means to accomplish valuable purposes.”

prudent — “(a) Cautious; circumspect; practically wise.”

punctual — “(a) Exact.”

pursuance — “(n) A following; prosecution, process or continued exertion to reach or accomplish something.”

Q

quartering — “(ppr) Dividing into quarters or into distinct parts; stationing for lodgings.”

quell — “(pp) Crushed; subdued; quieted.”

quelling — “(ppr) Crushing; subduing; reducing to peace.”

quorum — “(n) A bench of justice, or such a number of officers or members as is competent by law or constitution to transact business.”

R

rampant — “(a) Overgrowing the visual bounds; overloading restraint.”

ratification — “(n) Confirmation; the act of giving sanction and validity to something done by another.”

ration — “(n) A portion or fixed allowance of provisions, drink, and forage, assigned to each soldier in any army for his daily subsistence.”

ravage — “(n) Spoil; ruin; waste.”

raveling — “(ppr) Twisting or weaving; untwisting; disentangling.”

reason — “(v) To exercise the faculty of reason; to deduce inferences justly from premises.”

rebuke — “(v) To chide; to reprove; to reprehend for a fault; to check by reproof.”

reciprocal — “(a) Mutual; done by each to the other.”

reconcile — “(v) To call back into union and friendship.”

recompense — “(v) To compensate; to make return of an equivalent for any thing given, done, or suffered.”

reconcile — “(v) To call back into union and friendship.”

rectitude — “(n) In morality, rightness of principle or practice; uprightness of mind.”

redress — “(v) To set right; to amend; to remedy; . . . (n) Relief; remedy; deliverance from wrong.”

regulate — “(v) To adjust by rule, method or established mode...to put in good order.”

reiteration — “(n) Repetition.”

relinquish — “(v) To withdraw from; to leave; to quit.”

remand — “(v) To call or send back him or that which is ordered to a place.”

remonstrance — “(n) Show; discovery; pressing suggestions in opposition to a measure or act.”

render — “(v) To return; to pay back; to inflict.”

renown — “(n) Fame; celebrity. (v) To make famous.”

reparation — “(n) The act of repairing; restoration to soundness or a good state.”

repeal — “(v) To recall.”

repine — “(v) To fret one’s self; to be discontented.”

reproach — “(v) To censure in terms of contempt. (n) Censure mingled with contempt.”

reproof — “(n) Blame expressed to the face.”

republic — “(n) A Commonwealth; a state in which the exercise of the sovereign power is lodged in representatives elected by the people. In modern usage, it differs from a democracy or democratic state, in which the people exercise the powers of sovereignty in person.”

repugnant — “(a) Opposite; contrary; inconsistent.”

requisite — “(a) Required by the nature of things or by circumstances; necessary. (n) That which is necessary.”

resolution — “(n) The act, operation or process of separating the parts which compose a complex idea or a mixed body.”

resplendent — “(a) Very bright; shining with brilliant luster.”

restrain — “(v) To hold back; to check; to hold from action, proceeding or advancing, either by physical or moral force.”

retaliatory — “(a) Returning like for like.”

retrospect — “(n) A looking back on things past.”

reveal — “(v) To disclose; to discover; to show; to make known something before unknown or concealed.”

revelational — “(n) That which is revealed; appropriately, the sacred truths which God has communicated to man for his instruction and direction.”

rhapsody — “(n) Originally, a discourse in verse, sung or rehearsed by a rhapsodist; or a collection of verses...In modern usage, a collection of passages, thoughts or authorities, composing a new piece, but without necessary dependence or natural connection.”

rhetorician — “(n) One who teaches the art of rhetoric, or the principles and rules of correct and elegant speaking.”

rigorous — “(a) Severe; allowing no abatement.”

rout — “(v) To break the ranks of troops and put them to flight in disorder.”

royalistic — “(n) An adherent to a king, or one attached to a kingly government.”

rule — “(v) To govern; to control the will and actions of others.”

S

sacerdotal — “(a) Pertaining to priests or the priesthood.”

sage — “(n) A wise man.”

salutation — “(n) The act of saluting; a greeting; the act of paying respect or reverence by the customary words or actions.”

sanctity — “(n) Holiness; state of being sacred or holy.”

sanguine — “(n) Blood color.”

sardonic — “(a) A convulsive involuntary laughter.”

satire — “(n) A discourse or poem in which wickedness or folly is exposed with severity.”

scoffer — “(n) One who scoffs; one that mocks, derides or reproaches in the language of contempt.”

scruple — “(n) Doubt, hesitation from the difficulty of determining what is right or expedient; backwardness; reluctance to decide or to act.”

sedate — “(a) To calm or appease.”

seditious — “(a) Pertaining to sedition; . . . Tending to excite violent or irregular opposition to law or lawful authority.”

seed — “(n) That from which anything springs.”

self — “(n) Pertaining to the individual.”

self-government — (n) The manner of an individual governing one’s own actions and thoughts.

servant — “(n) A person who voluntarily serves another or acts as his minister.”

sepulcher — “(n) A grave; a tomb.”

shilling — “(n) An English silver coin...equivalent nearly to 22 cents.”

signification — “(n) The act of making known or of communicating ideas to another by signs or by words.”

sloop — “(n) A vessel with one mast, the main-sail of which is attached to a gaff above, to a boom below, and to the mast on its foremost edge.”

solicit — “(v) To ask with some degree of earnestness.”

sluice — “(v) To emit by flood gates.”

sobriety — “(n) Habitual soberness or temperance in the use of spirituous liquors.”

solicitation — “(n) Earnest request.”

solicitude — “(n) Carefulness; concern; anxiety; uneasiness of mind.”

sonorous — “(a) Giving sound when struck.”

sovereign — “(n) Supreme in power.”

species — “(n) Sort; kind.”

spontaneous — “(adv) Voluntary; ...produced without being planted.”

stature — “(n) The natural height of an animal body.”

sterling — “(a) An epithet by which English money of account is distinguished; as a pound sterling.”

stipend — “(n) Settled pay or compensation for services.”

stipulate — “(v) To make an agreement or covenant with any person or company to do for forbear anything.”

subedit — “(v) To read the copy of.”

subjoin — “(v) To add at the end.”

sublime — “(a) High in place; exalted aloft...high in excellence.”

sublunary — “(a) Literally, beneath the moon; but...denotes merely terrestrial, earthly, pertaining to this world.”

subordinate — “(a) Inferior in order, in nature, in dignity . . . (v) To place in an order or rank below something else.”

subserviency — “(n) Instrumental use; use or operation that promotes some purpose.”

succession — “(n) A following of things in order.”

succor — “(v) To help or relieve when in difficulty, want, or distress. (n) Aid; help; assistance.”

succubi — “(n) Pretended kinds of demons.”

suffrage — “(n) A vote.”

summarily — “(adv) Briefly; concisely; . . . in a few words.”

sundry — “(a) Several; divers; more than one or two.”

superfluity — “(n) Superabundance; a greater quantity than is wanted.”

supplant — “(v) To trip up the heels.”

syndic — “(n) An officer of government, invested with different powers in different countries.”

T

tedious — “(a) Wearisome; tiresome from continuance.”

temperance — “(n) Moderation; particularly, habitual moderation in regard to the indulgence of the natural appetites and passions.”

temporal — “(a) Pertaining to this life or this world or the body only.”

tenor — “(n) Continued run or currency; whole course or strain.”

tenure — “(n) A holding. In English law, the manner of holding lands and tenements of a superior.”

theologian — “(n) One who studies theology.”

Tory — “(n) In America, during the revolution, those who opposed the war, and favored the claims of Great Britain.”

train — “(v) To exercise; to discipline; to teach and form by practice.”

tranquil — “(a) Quiet; calm.”

transcendent — “(a) Very excellent; superior.”

transgress — “(v) To pass over or beyond any limit.”

transgression — “(n) The act of passing over or beyond any law or rule of moral duty.”

transiently — “(adv) In passage; for a short time; not with continuance.”

transpire — “(v) To escape from secrecy; to become public.”

transubstantiation — “(n) Change of substance. In the Romish theology, the supposed conversion of the bread and wine in the Eucharist, into the body and blood of Christ.”

treatise — “(n) A tract, a written composition on a particular subject.”

tumultuous — “(a) Conducted with tumult; disorderly.”

turbulent — “(a) Disturbed; agitated.”

tyrant — “(n) A Monarch or other ruler or master, who uses his power to oppress his subject.”

U

unalienable — “(a) Not alienable; that cannot be alienated; that may not be transferred.”

unanimity — “(n) Agreement of a number of persons in opinion or determination.”

unanimously — “(adv) With entire agreement of minds.”

undaunted — “(a) not subdued or depressed by fear; intrepid.”

unequivocally — “(adv) Without doubt.”

unique — (a) One of a kind.

union — “(n) The act of joining two or more things into one, and thus forming a compound body or a mixture.”

unity — “(n) The state of being one; oneness.”

unobtrusive — “(a) Not forward; modest.”

unrelenting — “(a) Not relieved; not eased or delivered from pain.”

unwarrantable — “(adv) In a manner that cannot be justified.”

usurpation — “(n) The act of seizing or occupying and enjoying the property of another.”

usurper — “(n) One who seizes or occupies the property of another without the right.”

V

vain — “(a) Empty; worthless.”

valiant — “(adv) Stoutly; vigorously; with personal strength; courageously; bravely; heroically.”

vanguard — “(n) The troops who march in front of an army; the first line.”

vanquish — “(v) To conquer; to overcome.”

vassals — “(n) A feudatory; a tenant; one who holds land of a superior, and who vows fidelity and homage to him.”

vehement — “(a) Violent; acting with great force.”

venerable — “(a) Worthy of veneration or reverence; deserving of honor; rendered sacred by religious associations.”

veneration — “(n) The highest degree of respect and reverence.”

vest — “(v) To clothe; to cover.”

vested — “(v) To clothe; to cover, surround or encompass closely.”

vicinage — “(n) Neighborhood.”

vituals — “(n) Food for human beings, prepared for eating.”

village — “(n) A small assemblage of houses, less than a town or city, and inhabited chiefly by farmers and other laboring people. In England, it is said that a village is distinguished from town by the want of a market.”

vindicate — “(v) To defend; to justify; to support or maintain as true or correct.”

virtuous — “(a) Morally good; setting in conformity to moral law.”

visible — “(a) Perceivable by the eye; that can be seen; ...Apparent; open; conspicuous.”

vitiate — “(v) To injure the substance or qualities of a thing.”

viz. — “A contraction of videlicet; to wit; that is, namely.”

volition — “(n) The act of willing; the act of determining choice.”

votaries — “(n) One devoted, consecrated, or engaged by a vow or promise.”

W

wanton — “(a) Loose. (v) to rove and ramble without restraint. (n) A lewd person.”

warrant — “(v) To authorize; to give authority.”

wield — “(v) To use with full command or power; manage.”

wise — “(a) Properly, having knowledge; hence, having the power of discerning and judging correctly, or of discriminating between what is true and what is false.”

withal — “(adv) With the rest.”

workmanship — “(n) That which is effected, made or produced....The skill of a workman; or the execution of manner of making anything.”

wrest — “(v) To wrist or extort by violence.”

writ — “(n) That which is written.”

Y

yawl — “(n) A small ship’s boat.”

yeomanry — “(n) The collective body of yeomen or freeholders. Thus the common people in America, are called the yeomanry.”

Z

zealous — “(a) Warmly engaged or ardent in the pursuit of an object.”

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