



COURAGEOUS MEN:

STORIES FROM
AMERICAN HISTORY

by Dr. Kenyn Cureton

 **STAND COURAGEOUS**

A MINISTRY OF FAMILY RESEARCH COUNCIL
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BY DR. KENYN CURETON
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*Be watchful, stand firm in the faith,
act like men, be strong.*

1 Corinthians 16:13 ESV





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What does it mean to “act like men?” Obviously, there are a lot of mixed messages in the culture about masculinity. At the box office, successful movie heroes like Harrison Ford, Denzel Washington, Sylvester Stallone, Will Smith, Tom Cruise, Dwayne “The Rock” Johnson, etc. exude a version of manhood that is “large and in charge.” Yet with the advent of the #MeToo movement, culture shapers in academia, media, and marketing seem to be demanding an apology from men for “acting like men.”



Certainly, there is no excuse for sinful and abusive behavior. There is no place for “men behaving badly” as portrayed in the popular Gillette commercial. Yet that commercial and, worse still, the October 2019 cover of *Gentleman's Quarterly* with musician Pharrell in what appears to be a dress, indicates that the pendulum has swung too far.

The “New Masculinity” being proposed by the liberal progressive culture shapers really isn’t masculinity at all. In fact, anything resembling good old-fashioned, red-blooded manhood is now considered “toxic,” something to be inoculated against as if it were a disease. In fact, many universities are doing just that—helping males unlearn traditional masculinity. In fact, even West Point cadets, our future war fighters, are being subjected to this



dangerous propaganda. After listening to the “curriculum,” one cadet commented: “I’m being taught how not to be a man.”¹

The purpose of this booklet is to zoom out from the pop culture noise and nonsense and provide the perspective of history when it comes to manhood. What were the courageous men like who settled the new world, tamed the wilderness, fought for freedom, founded this country, then moved it forward under God? What were the men like who served and sacrificed so that America could become the greatest nation on the face of the earth? At the same time, an attempt will be made to relate examples of manhood in American history that line up with the five principles of biblical manhood found in Lt. Gen. (Ret.) Jerry Boykin’s book *Man to Man*, namely man as a Provider, Instructor, Defender, Battle Buddy, and Chaplain. These five principles help us arrive at what 1 Corinthians 16:13 means when Paul urges us to “act like men.”



HISTORIC PROVIDERS

But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.

1 Timothy 5:8

A basic role of every man, unless physically incapable of doing so, is that of Provider. The Stand Courageous Pledge declares:

As the *Provider*, I pledge to work as God gives me strength and provide for the basic needs of my family. I will demonstrate my love by meeting their needs before my own. I will honor God by giving to his work and serving those in need. I will also provide direction, values, and a sense of identity for those in my charge.

What follows are some lost episodes of exemplary men functioning as providers from American history.

CAPTAIN JOHN SMITH OF JAMESTOWN

Captain John Smith is often called the “Father of Virginia” due to his significant contributions in the establishment and survival of Jamestown, the first permanent settlement in what became the original 13 colonies of America. He made a detailed map of Virginia and wrote an early history called *A True Relation*. When threatened, he fought the Native Americans, yet also made the breakthroughs in peaceful relations with them that were essential for survival. But it is the Bible verse that led to men becoming providers and literally saving the colony for a season that is the subject of this lost episode.



John Smith was born in Willoughby, England around 1580. He grew up in a village close to the sea and loved talk of the



courageous deeds of naval heroes like Sir Walter Raleigh and Sir Francis Drake. When his father died when he was a kid, Smith decided that in order to serve in the Royal Navy he needed some military experience. So he went to Holland and hired himself out as a mercenary. He learned swordsmanship, hand-to-hand combat, and how to make bombs from clay pots, gunpowder, and tar. Young John Smith fought as a mercenary in wars across France, the Netherlands, and southeastern Europe to the edge of the Ottoman-Turkish Empire where he became a living legend with his swashbuckling exploits. With his purse full and his broad experience with different cultures and languages, he met with Rev. Richard Hakluyt, who was pressing Queen Elizabeth to plant English settlements in America. They became fast friends, and Smith invested in the Jamestown expedition.

Smith was a stocky, sawed-off stub of a man, a seasoned war fighter with a valiant past he seldom tired of bragging about. At 27, he was ready to put the lessons of hard experience to good use and had little respect for authority he deemed inept or unearned. The elites on the voyage to the New World threw around their nobility and titles, and it wasn't long before Smith's open contempt for those he called "our ignorant transporters" landed him in irons for being suspected of mutiny, where he spent part of one of the most historic moments in American history as an inmate destined to be tried and hung.

Upon landing, in a dramatic turn, the leadership opened the sealed Company documents which showed that John Smith was named to governing Council, but they voted not to admit him to the Council just yet. So Smith did what came naturally—he went looking for adventure. While exploring far up the Chickahominy River in December of 1607, he was captured by a band of Powhatans Indians and eventually taken to the Chief of the Powhatan's village. Smith was held captive for weeks. Eventually, Smith reports:

[T]wo great stones were brought before Powhatan: then as many as could layd hands on him, dragged him to them, and

thereon laid his head, and being ready with their clubs, to beate out his braines, Pocahontas the Kings dearest daughter, when no intreaty could prevaile, got his head in her armes, and laid her owne upon his to saue him from death: whereat the Emperour was contented he should live.¹

Mercifully, Smith was escorted back to Jamestown at the beginning of January, where they had dwindled from 104 down to 38 souls. In September 1608, more settlers had arrived, but the leadership situation in Jamestown had become intolerable. Captain Ratcliffe resigned under pressure, so Captain Smith was elected the “President.” His courage, honesty, good sense, and skill as a leader set an example that the colonists needed, and his insistence that everyone work hard to provide for themselves was an essential ingredient for their survival.

In fact, Smith read the riot act to newcomers who were hoping to search for gold instead of plow and plant the fields, relying on the communal system where everybody got an equal share from the common store:

Countrymen, the long experience of our late miseries, I hope is sufficient to perswade every one to a present correction of himselfe, and thinke not that either my pains, nor the Adventurers purses, will ever maintaine you in idlenesse and sloath. I speake not this to you all, for divers of you I know deserue both honour and reward, better then is yet here to be had: but the greater part must be more industrious, or starue, how euer you haue beene heretofore tollerated by the authoritie of the Councell, from that I haue often commanded you. You see now that power resteth wholly in my selfe: you must obey this now for a Law, that he that will not worke shall not eate (except by sicknesse he be disabled:) for the labours of thirtie or fortie houest and industrious men shall not be consumed to maintaine an hundred and fiftie idle loyterers...²

Notice that Smith decreed: “he that will not worke, shall not eate.” Sound familiar? It comes from 2 Thessalonians 3:10.

The men of Jamestown responded. Not too surprisingly, under Smith's firm leadership the death toll dropped, relations with the Natives stayed mostly at an uneasy truce, the fort was repaired, crops were planted, a well was dug, trees were cut into clapboards, and products such as pitch, tar, and soap ash were produced for shipment back to England. Ah, the miracle of capitalism based on the biblical principle of work.

Due to a severe gunpowder injury in 1609, Smith was forced to take a ship back to England. He never returned to Jamestown, but he left a lasting mark. It is the biblical work ethic Smith instituted for the men to become providers that is a lost episode in American history.

JOHN WINTHROP



Men are not only providers for the basic needs of their families, they also provide direction and vision. Visionary leader John Winthrop was born on January 12, 1588. In England, he was a member of the gentry, having been raised on the 500-acre estate his father had bought from King Henry VIII. He had become a successful lawyer. Puritan leader Oliver Cromwell pleaded with Winthrop to join the revolution against King Charles I, but he declined. He decided instead to flee for the sake of religious freedom, leading the "Great Migration" to America in 1630 with 700 people, some of England's best and brightest, sailing in 11 ships.

Aboard the *Arabella*, John Winthrop authored his work, *A Model of Christian Charity*, in which he provided the vision for his family, for their new colony, and indeed for America:

If the Lord shall please to hear us, and bring us in peace to the place we desire, then hath He ratified this Covenant and sealed our Commission, will expect a strict performance of the Articles... the Lord will surely break out in wrath against us.

Now the only way to avoid this shipwreck and to provide for our posterity, is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together in this work as one man. We must hold a familiar commerce together in each other in all meekness, gentleness, patience, and liberality.

We must delight in each other, make one another's condition our own, rejoice together, mourn together, labor and suffer together, always having before our eyes our Commission and Community in this work, as members of the same body. So shall we keep the unity of the Spirit in the bond of peace...

We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies, when He shall make us a praise and glory, that men of succeeding plantations shall say, "The Lord make it like that of New England."

For we must Consider that we shall be as a City upon a Hill, the eyes of all people are upon us...³

Over time, other leaders, such as President Ronald Reagan, have referred to America as a "shining city on a hill," recalling John Winthrop's words. Winthrop, who later became the governor of the Massachusetts Bay Colony, had laid out the vision for the colony and indeed provided the vision for our nation, and that is another lost episode in American history.

RICHARD STOCKTON

Founding Father Richard Stockton died on February 28, 1781 as a result of his deteriorated health from being captured and imprisoned by the British during the War for Independence. Born in Princeton, New Jersey and a graduate of the College, Stockton became a lawyer and eventually served as an associate justice on the Supreme Court of New Jersey (1774-76) and as a member of the second Continental Congress (1776). He signed the Declaration of Independence, which concludes with these

words: “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.” Stockton pledged and gave his life for liberty.

In his Last Will and Testament, Richard Stockton, wrote with a view to his children:

As my children will have frequent occasion of perusing this instrument, and may probably be peculiarly impressed with the last words of their father, I think proper here, not only to subscribe to the entire belief of the great leading doctrines of the Christian religion, such as the being of a God, the universal defection and depravity of human nature, the divinity of the Person, and completeness of the redemption purchased by the blessed Saviour, the necessity of the divine Spirit, of divine faith accompanied with an habitual virtuous life, and the universality of divine Providence; but also in the bowels of a father’s affection to charge and exhort them to remember that “the fear of God is the beginning of wisdom [Prov. 9:10].”⁴

Stockton left a strong legacy of faith to his son Richard, who became a U.S. Senator (1796-99) and a U.S. Representative (1813-15) and to his son Robert, who served with distinction as a U.S. Naval officer in the War of 1812, conquered California and proclaimed it a U.S. Territory (August 17, 1846), and served as a U.S. Senator (1851-53). Stockton, California, was named after him. His daughter Julia married Benjamin Rush, a fellow signer of the Declaration. Richard Stockton’s personal sacrifices on behalf of freedom and the legacy of faith he left his children as a provider is another lost episode in American history.

NOTES

- 1 John Smith, *The Generall Historie of Virginia, New-England, and the Summer Isles: With the Names of the Adventurers, Planters, and Governours from Their First Beginning, Ano: 1584. To This Present 1624. With the Proceedings of Those Severall Colonies and the Accidents That Befell Them in All Their Journyes and Discoveries. Also the Maps and Descriptions of All Those Countryes, Their Commodities, People, Government, Customes, and Religion Yet Knowne. Divided into Sixe Bookes*, (London: I.D. and I.H. for Michael Sparkes, 1624), 49.
- 2 *Ibid.*, 83.
- 3 James Savage, Laetitia Yeandle, Richard Dunn, eds., *Journal of John Winthrop* (Cambridge, MA: Massachusetts Historical Society, 1996), 9-10.
- 4 Samuel Davies Alexander, *Princeton College During the Eighteenth Century* (New York: Anson D. F. Randolph & Company, 1872), 3-4. Bracketed item added.



HISTORIC INSTRUCTORS

He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children, 6 that the next generation might know them, the children yet unborn, and arise and tell them to their children, 7 so that they should set their hope in God...

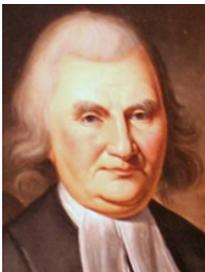
Psalm 78:5-7a

Serving as an Instructor is a much-needed role every man should fill for those in his charge. The Stand Courageous Pledge declares:

As the *Instructor*, I pledge to teach our family about our own history. I will also instruct them about our godly heritage as Americans as the reason for patriotism and sacrifice. I will instill in the minds of my sons what it means to be masculine as God made us. I will train those in my care to honor authority, live responsibly, and fear God so as to leave a godly legacy.

What follows are some lost episodes of historic Instructors from American history.

REV. DR. JOHN WITHERSPOON



Rev. Dr. John Witherspoon was born in Scotland, baptized by his minister father in Yester Parish Church, and educated at home by his mother. He descended from a line of clergy back to Presbyterian Reformer John Knox. Young John could read the Bible by age four and was later able to recite most of the New Testament. Consequently, he valued instruction. John became a pastor and ultimately came to America to assume the presidency of the New Jersey College, which later became Princeton University. Dr. Witherspoon became one of eight immigrants but the only active



ordained minister to sign the Declaration of Independence. In a sermon titled “Dominion of Providence over the Passions of Men” on May 17, 1776, Witherspoon preached:

[H]e is the best friend to American liberty, who is most sincere and active in promoting true and undefiled religion [Jam. 1:27], and who sets himself with the greatest firmness to bear down profanity and immorality of every kind. Whoever is an avowed enemy of God, I scruple not to call him an enemy of his country... It is in the man of piety and inward principle, that we may expect to find the uncorrupted patriot, the useful citizen, and the invincible soldier. God grant that in America true religion and civil liberty may be inseparable and that the unjust attempts to destroy the one, may in the issue tend to the support and establishment of both.¹

Dr. Witherspoon not only preached about patriotism, he modeled it and instilled it in his children. When the British invaded New Jersey, Dr. Witherspoon closed and evacuated the College of New Jersey. The British occupied the College in January 1777, burned its library, and left a huge mess. Many of his papers were burned or destroyed at this time. Later that same year in the Battle of Germantown on October 4th, he and Elizabeth lost their eldest son, James, who had graduated in 1770, but was serving as an aide to General Francis Nash, with the rank of major.² His loss was a major blow.

Yet it was the Rev. Dr. Witherspoon’s influence as an educator that provides his enduring legacy. As President of New Jersey College, which later became Princeton University, Witherspoon graduated 478 students who directly shaped America, including:

- James Madison, who became a chief architect of the U.S. Constitution and later a U.S. President;
- Aaron Burr, Jr., who became a U.S. Vice-President;
- Three U.S. Supreme Court justices out of 37 judges;
- 10 Cabinet members;
- 13 Governors;
- 21 U.S. Senators;

-
- 39 U.S. Representatives;
 - 114 pastors and missionaries.³

Further, nine of the 55 delegates to the Constitutional Convention were trained under Dr. Witherspoon:

- Gunning Bedford, Jr. of Delaware;
- David Brearley of New Jersey;
- William Richardson Davie of North Carolina;
- Jonathan Dayton of New Jersey;
- William Churchill Houston of New Jersey;
- James Madison of Virginia;
- Alexander Martin of North Carolina;
- Luther Martin of Maryland;
- William Paterson of New Jersey.⁴

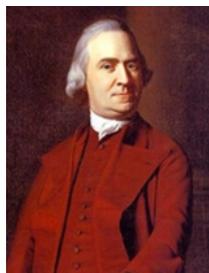
Again, note that James Madison, whom some consider as the “Father of the U.S. Constitution,” was personally tutored by Dr. Witherspoon. Consequently, Witherspoon’s biblical views were reflected in our Constitution through his students, especially with regard to its structure and system of checks and balances in light of our fallen nature and propensity to abuse power.

After his wife died in 1789, Dr. Witherspoon continued to serve. For example, he headed a committee of the New Jersey legislature assigned to abolish slavery within the state.⁵ Following John Witherspoon’s death in 1794, John Adams admired him as: “A true son of liberty. So he was. But first, he was a son of the Cross.”⁶ The life and influence of the Rev. Dr. John Witherspoon as an instructor, especially the indelible mark he made on his students who became America’s founders and leaders, is a lost episode in American history.

SAMUEL ADAMS

On October 4, 1790, Founding Father Samuel Adams, Lieutenant Governor of Massachusetts, wrote to fellow Founder and his cousin, John Adams, who was then the Vice President of the United States: “Let divines and philosophers, statesmen and patriots, unite their endeavors to renovate the age, by

impressing the minds of men with the importance of educating their little boys and girls, of inculcating in the minds of youth the fear and love of the Deity and universal philanthropy, and, in subordination to these great principles, the love of their country; of instructing them in the art of self-government without which they never can act a wise part in the government of societies, great or small; in short, of leading them in the study and practice of the exalted virtues of the Christian system.”⁷

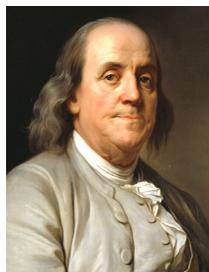


Vice President John Adams replied on October 18: “You and I agree.”⁸

Both Samuel Adams and John Adams believed that uniting our efforts to help young people “study and practice” Christianity was the best way to produce good citizens and effect positive societal change. That is another lost episode in American history.

BENJAMIN FRANKLIN

On Thursday, June 28, 1787, Benjamin Franklin delivered a speech to the Constitutional Convention, which was embroiled in a debate over how each state was to be represented in the new government. The hostile feelings, created by the smaller states being pitted against the larger states, was so bitter that some delegates were threatening to leave the Convention.



Franklin, the President (Governor) of Pennsylvania, hosted the rest of the 55 delegates attending the Convention. Being the elder statesman present (81 years old), he commanded the respect of all present. As recorded in James Madison’s detailed records, Franklin rose to speak in this moment of crisis:

Mr. President: The small progress we have made after four or five weeks close attendance & 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

In this situation of this Assembly, groping as it were in the dark [Job 12:25] 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 [James 1:17] to illuminate our understanding?

In the beginning of the Contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for Divine protection. Our prayers, Sir, were heard, & they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending 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 His 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 [Dan. 4:17; 2 Chron. 20:6]. And if a sparrow cannot fall to the ground without His notice [Matt. 10:29; Luke 12:6], is it probable that an empire can rise without His aid [Dan. 2:21]?

We have been assured, Sir, in the Sacred Writings, that “except the Lord build the House, they labor in vain that build it.” [Psalm 127:1a] 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 [Gen. 11:1-9]. We shall be divided by our partial local interests; our projects will be confounded, and we ourselves shall become a reproach and bye word down to future ages [Deut. 28:37; Jer. 24:9].

And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human wisdom and leave it to I chance, war and conquest.

I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven [Neh. 2:4], 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.⁹

Ben Franklin's passionate plea for prayer seemed to quell some of the dissension and eventually led to the practice of daily prayer before every session of Congress. His instructive speech at this critical moment is a lost episode in American history.

NOTES

- 1 John Witherspoon, *The Dominion of Providence Over the Passions of Men. A Sermon, Preached at Princeton, May 17, 1776, Being the general fast appointed by the Congress through the United Colonies. To which is added, An address to the natives of Scotland, residing in America*, 3d ed., (London: Fielding and Walker, 1778), 28, 37-38.
- 2 John Frelinghuysen Hageman, *History of Princeton and Its Institutions*, 2 vols., (Philadelphia: J. B. Lippincott & Co., 1879), 1:92.
- 3 Martha Lou Lemmon Stohlman, *John Witherspoon: Parson, Politician, Patriot* (Philadelphia: Westminster Press, 1976), 172.
- 4 Varnum Lansing Collins, *President Witherspoon*, 2 vols., (New York: Arno Press, 1969), 2:229.
- 5 Mark F. Bernstein, "The Great Debate: How Princetonians have helped to shape the national discussion of race," *Princeton Alumni Weekly*, January 13, 2010, accessed March 13, 2020, <http://paw.princeton.edu/issues/2010/01/13/pages/5962/index.xml?page=3&>
- 6 As cited in Roger Schultz, *Covenanting in America: The Political Theology of John Witherspoon*, Master's Thesis (Deerfield, IL: Trinity Evangelical Divinity School, 1985), 149.
- 7 Charles Francis Adams, ed., *The Works of John Adams, Second President of the United States: With a Life of the Author, Notes and Illustrations*, 10 vols., (Boston: Little, Brown & Co., 1850-56), 6:414.
- 8 Ibid.
- 9 James Madison, *Notes of Debates in the Federal Convention of 1787* (Athens, Ohio: Ohio University Press, 1985), 209-10.



HISTORIC DEFENDERS

And we prayed to our God and set a guard as a protection against them day and night... And our enemies said, "They will not know or see till we come among them and kill them and stop the work."... So in the lowest parts of the space behind the wall, in open places, I stationed the people by their clans, with their swords, their spears, and their bows. And I looked and arose and said to the nobles and to the officials and to the rest of the people, "Do not be afraid of them. Remember the Lord, who is great and awesome, and fight for your brothers, your sons, your daughters, your wives, and your homes."

Nehemiah 4:9, 11, 13-14

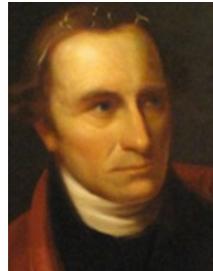
Defending those in your care and those who are vulnerable is a basic responsibility for every man. The Stand Courageous Pledge declares:

As the *Defender*, I pledge to protect my loved ones, and if necessary, lay down my life for my wife and my family as Jesus Christ did for me. I will guard my home from destructive and sinful influences. I pledge to confront evil, pursue justice, and defend the weak and defenseless when attacked, including the unborn.

What follows are some episodes of Defenders from American history.

PATRICK HENRY

On March 23, 1775, the Second Virginia Convention had convened at what is now St. John's Church in Richmond, away from the watchful eye of the Loyalist Governor. They had assembled to consider some weighty matters concerning the British tyranny and oppression of the King of England. A 39-year-old delegate from Hanover County named Patrick Henry took a seat in the church with the others.



Patrick Henry was raised in a Christian home with two rich faith traditions. His father was a devoted Anglican and served as a vestryman at St. Paul's Parish. In fact, Patrick was not only baptized into the Anglican Church, he was also named for his uncle who was an Anglican pastor, and the elder Patrick educated the younger in the Anglican catechism. But Patrick lived in a "house divided" when it came to church. His mother was a Scottish Presbyterian, and she began taking him as a 12-year-old to hear the powerful preaching of Samuel Davies, a Presbyterian minister and leader in the Great Awakening in the south.

A passionate and fiery preacher, Davies was a master communicator. It was said of Davies: "Indeed, his manner of delivery as to pronunciation, gesture, and modulation of voice was a perfect model of the most moving and striking oratory... his sermons [were] models for all who heard them."¹ Not surprisingly, Pastor Davies' eloquent and spellbinding sermons made a profound impact on the young and impressionable Patrick. In fact, his mother would quiz young Patrick on the points of the sermon, and he would often re-preach the message on their wagon ride back to their home. That experience would serve him well when he grew up. So Patrick sat at the feet of Pastor Samuel Davies, whom he referred to as "the greatest orator he had ever heard."² If you compare some of Davies' printed sermons to some of Henry's speeches, the influence is undeniable.

In fact, Pastor Davies had preached to the Hanover Military Academy years earlier in a sermon entitled: "The Curse of Cowardice" from Jeremiah 48:10—"Cursed be he that doth the work of the Lord deceitfully; and cursed be he that keepeth back his sword from blood." Here is a part of what Rev. Davies preached:

Nothing can be more agreeable to the God of Peace than to see universal harmony and benevolence prevail among His creatures... But when, in this corrupt, disordered state

of things, where the lusts of men are perpetually embroiling the world with wars and fightings and throwing all into confusion; when they would enslave the freeborn mind and compel us meanly to cringe to usurpation and arbitrary power; when they would tear from our eager grasp the most valuable blessing of Heaven, I mean our *religion*; when our earthly all is ready to be seized by rapacious hands, and even our eternal all is in danger by the loss of our religion; when this is the case, what is then the will of God?

Must peace then be maintained? Maintained with our...cruel invaders? Maintained at the expense of property, liberty, life, and everything dear and valuable? Maintained, when it is in our power to vindicate our right and do ourselves justice? Is the work of peace then our only business? No; in such a time even the God of Peace proclaims by His providence, "To arms!"

Then the sword is, as it were, consecrated to God; and the art of war becomes a part of our religion... Blessed is the brave soldier; blessed is the defender of his country and the destroyer of its enemies. Blessed are they who offer themselves willingly in this service, and who faithfully discharge it. But, on the other hand, "Cursed is he that doth the work of the Lord deceitfully; and cursed is he that keepeth back his sword from blood." . . .

This denunciation, like the artillery of heaven, is leveled against the mean, sneaking coward who, when God, in the course of His providence, calls him to arms, refuses to obey and consults his own ease and safety more than his duty to God and his country!³

Seated in the St. John's Church during the Virginia Convention nearly 20 years later, Patrick Henry listened as many babbled on and on in favor of continued conciliatory measures and more pleading with Parliament. The longer he listened, the more his righteous indignation increased. Finally, with the words of

Pastor Davies' sermon echoing down the halls of his memory, Henry rose from his pew to address the wavering assembly of Virginians. With great passion in his voice, this is some of what he said:

Mr. President, it is natural to man to indulge in the illusions of hope... but... let us not deceive ourselves, sir... If we wish to be free... we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of hosts is all that is left us! They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction...until our enemies shall have bound us hand and foot?

Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. The millions of people, armed in the holy cause of liberty... are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us [2 Chron. 32:8]. The battle, sir, is not to the strong alone [Eccl. 9:11]; it is to the vigilant, the active, the brave. Besides, sir...There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable—and let it come! I repeat it, sir, let it come.

It is in vain, sir, to extenuate the matter. Gentlemen may cry, 'Peace, Peace'— but there is no peace [Jer. 6:14]. The war is actually begun! Our brethren are already in the field! Why stand we here idle [Matt. 20:6]? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!⁴

When Patrick Henry finished his passionate speech, filled with biblical language and echoes of Pastor Davies' sermon, the call rang out: "To arms!" And that speech fanned the flames of Revolution into a raging fire, and within less than a month, the first shots were fired in the War for Independence. So now you know the truth about how a sermon inspired the speech that launched the Revolution, a war fought to defend our freedoms, and it is another lost episode in American history.

GEORGE WASHINGTON

Soldiers face great risk every day as they enter harm's way in war. Part of their training and commitment is to prepare for the possibility of making the "ultimate sacrifice" of laying down their lives for their fellow men and their country. George Washington's heroic spirit was evident from his earliest military days in his extraordinary survival of enemy fire, but it was also seen in his letters as he grieved over the suffering civilians that he sought to protect with woefully inadequate forces.



Writing to Virginia Royal Lt. Governor Robert Dinwiddie on April 22, 1756, he openly poured out his heart:

Your Honor may see to what unhappy straits the distressed inhabitants as well as I, am reduced. I am too little acquainted, Sir, with pathetic language, to attempt a description of the people distresses, though I have a generous soul, sensible of wrongs, and swelling for redress. But what can I do? If bleeding, dying! would glut their insatiate revenge, I would be a willing offering to savage fury, and die by inches. to save a people! I see their situation, know their danger, and participate in their sufferings... The supplicating tears of the women, and moving petitions from the men, melt me into such deadly sorrow, that I solemnly declare, if I know my own mind, I could offer myself a willing sacrifice to the butchering enemy, provided that would contribute to the people's ease. ⁵

Again, this wasn't just braggadocio or bluster. As a young soldier in the French and Indian War, he bravely fought and had been ready to lay down his life, if necessary. He was one of the few surviving officers in the massacre that was the Battle of Monongahela in 1755, reporting:

[B]y the all powerful dispensations of Providence I have been protected beyond all human probability or expectation; for I had four bullets through my coat and two horses shot under me yet escaped unhurt, although death was levelling my companions on every side of me!⁶

Nothing changed when he became the Commander in Chief of the Continental Army during the War for Independence. Again and again he risked his life in the face of deadly fire, as he openly exposed himself to the enemy to rally his men to stand their ground.

The Battle of Princeton on January 3, 1777 provides a perfect example of George Washington as the Defender. On the evening of January 2, 1777, General Washington and the Continental Army planned an attack on the British, following the daring but triumphant Christmas night operation against Hessian-held Trenton, New Jersey. After a successful defense against a British counter-attack led by Lord Cornwallis at Assunpink Creek, near Trenton, Washington set his sights on the British garrison at Princeton. Circling around Cornwallis' camp at night, Washington moved his troops into position to take on the British at Princeton.

The battle began in earnest early in the morning and was going badly. American Brigadier General Hugh Mercer and his forward troops were overrun by British regiments under the command of Lieutenant Colonel Charles Mawhood who were on their way south to reinforce Cornwallis. American reinforcements from the New Jersey militia also turned to run. In well-ordered fashion, the British formed their customary battle lines and were about to slice the Patriots to ribbons.

Late to the battle with the main American force, General Washington urged his mount to the front in an attempt to rally his wavering troops. With his 6-foot, 3-inch frame mounted on a large white horse, he was a huge target. Washington rode between the lines and stopped only 30 yards from the first British line and directed his men to take aim. The General was about to be caught in the crossfire. Historian James T. Flexner recounts the dramatic episode:

When the two forces came in range, both fired; Washington was between them. [Washington's] aide, Colonel Richard Fitzgerald, covered his face with his hat to keep from seeing the Commander-in-Chief killed. When Fitzgerald lowered the hat, he saw many men dead and dying, but the General was sitting untouched on his horse.⁷

The Americans seized the advantage and the British retreated to Princeton, where one regiment barricaded itself in Nassau Hall. After a few cannon balls were fired from General Henry Knox's field pieces, the British surrendered. God providentially protected brave General Washington, who once again took to the battlefield and personally risked his life to lead his outnumbered army to victory, which is another lost episode in American history.

JOHN PETER GABRIEL MUHLENBERG

Born on October 1, 1746, John Peter Gabriel Muhlenberg became a pastor, soldier, and statesman. Son of the founder of the Lutheran church in America, Peter followed in his father's footsteps after a rebellious youth. He became pastor of an English-speaking Episcopal church and some small German-speaking Lutheran churches in and around the frontier town of Woodstock, Virginia in the Shenandoah Valley during the 1770s. Muhlenberg was a friend of George Washington and Patrick Henry and became concerned about British tyranny. He was elected to serve as chair



of the Committee for Correspondence of Dunmore County, and was also elected as a member of the Virginia House of Burgesses, serving as the chair of the Committee of Safety.

With the battles already being fought in Lexington, Concord, and Bunker Hill, and the threat of armed conflict breaking out against all the colonies, Pastor Muhlenberg returned to Woodstock to address his churches in the Shenandoah Valley. He mounted the pulpit in his black clerical robes on January 21, 1776 and read out of Ecclesiastes 3:1-8: "To everything there is a season, a time for every purpose under heaven. A time to be born, and a time to die; a time to sow, and a time to reap; a time to kill, and a time to heal..." When Peter reached verse 8, "A time of war, and a time of peace," he concluded: "In the language of Holy Writ, there is a time for all things, a time to preach and a time to pray, but those times have passed away ... there is a time to fight and that time has now come!"

Pastor Muhlenberg proceeded to tell them about the clear and present danger of British tyranny and the need to stand up for their liberty. And when he finished, he removed his black clerical robe. To the surprise of his congregation, there he stood in the full-dress uniform of a colonel in the Virginia army!

Pastor Muhlenberg strode down the aisle to the front door of the log church building and asked for those who would be willing to defend our freedom to meet him outside. He had a young man drum for recruits at the door, and by the end of that day, he had some 300 join him in what would become the 8th Virginia or German Regiment. The first line of barracks in Valley Forge are those of the Muhlenberg Brigade, some of which were built by members of Muhlenberg's churches who endured the harsh winter and prevailed. Indeed, Gen. Muhlenberg fought with distinction at Charleston (1776), Brandywine (1777), Germantown (1777), Monmouth (1778), and Stony Point (1779). He even commanded the unit that led the charge on Redoubt 10 in the final battle of Yorktown (1781).⁸

Peter Muhlenberg became one of Washington's Major Generals by the end of the War for Independence, and he is pictured in a painting of the victory at Yorktown in the Capitol Rotunda. Peter went on to become a U.S. Representative alongside his brother Frederick, also a Lutheran pastor, who became the House Speaker in the First Federal Congress under the Constitution, which framed the Bill of Rights, guaranteeing our religious freedom. Peter served briefly as a U.S. Senator from Pennsylvania, and the good people of that state commissioned a statue of him to be placed in the U.S. Capitol, recalling the iconic moment when he removed his pastor's robe to reveal his military uniform. The dramatic story of this pastor who became a Defender is yet another lost episode in American history.

NOTES

- 1 William Wirt Henry, ed., *Patrick Henry: Life, Correspondence and Speeches*, 3 vols., (NY: Charles Scribner's Sons, 1891), 1:13-14.
- 2 Henry, 1:15
- 3 Rev. Samuel Davies, *The Curse of Cowardice: A Sermon Preached to the Militia of Hanover County, in Virginia, at a General Muster, May 8, 1758. With a View to Raise a Company for Captain Samuel Meredith* (London: 3James Parker, 1759), 1-3.
- 4 William Wirt, *Sketches of the Life and Character of Patrick Henry* (Philadelphia: James Webster, 1817), 120-23. Bracketed items added.
- 5 "From George Washington to Robert Dinwiddie on April 22, 1756" as found in John Clement Fitzpatrick, *The Writings of George Washington from the Original Manuscript Sources, 1745-1799*, 39 vols., (Washington, DC: Government Printing Office, 1931-44), 1:324-25.
- 6 "From George Washington to John Augustine Washington, July 18, 1755" as found in Jared Sparks, ed., *The Writings of George Washington being his correspondence, addresses, messages, and other papers, official and private, selected and published from the original manuscripts with a life of the author, notes and illustrations*, 12 vols. (Boston: American Stationer's Company, 1837), 2:89. Cited hereafter as Sparks, *WGW*.
- 7 James T. Flexner, Washington: *The Indispensable Man* (New York: Signet, 1984), 97; See also Richard M. Ketchum, *The Winter Soldiers: The Battles for Trenton and Princeton* (New York: Henry Holt & Company, 1999), 308.
- 8 Paul A. W. Wallace, *The Muhlenbergs of Pennsylvania* (Philadelphia: University Press, 1950), 116-281.



HISTORIC BATTLE BUDDIES

Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

Ecclesiastes 4:9-12

Every man needs a Battle Buddy and should become a Battle Buddy to another man (or men). The Stand Courageous Pledge declares:

As the *Battle Buddy*, I pledge to develop a bond with another trustworthy, God-fearing man for prayer, encouragement, and accountability. I will also seek out a younger man who needs to be mentored and make a significant investment in his life. I promise to maintain communications with these men despite any bad decisions or distance because I keep my commitments.

What follows are some episodes of men connecting as Battle Buddies from American history.

GEORGE WYTHE

Founding Father George Wythe of Virginia was a delegate to the Second Continental Congress and signed the Declaration of Independence. A lawyer, Wythe also tutored other up and coming lawyers. One of the young men he mentored was Thomas Jefferson, who drafted the Declaration and eventually became the new nation's third president.

George was the great-grandson of Rev. George Keith, a missionary. Rev. Keith believed in the education of women, and when George lost his father at age three, his mother Margret, the granddaughter of Rev. Keith, took over. She home-schooled



George in Greek and Latin and the Classics until she died when he was a teenager. In fact, the Greek text she used was that of the New Testament.¹

He entered William and Mary College at age 14, then studied law with his uncle Stephen Dewey two years later. At the age of 20, George passed the bar exam and received his license to practice law on June 18, 1746. He entered practice with Zachary Lewis, fell in love with his daughter Ann, and married her on December 26, 1747. However, she died tragically seven months later. In 1754, he was elected to the House of Burgesses. He married Elizabeth Taliaferro in 1755 (their marriage did not produce any children). Wythe became not only a lawyer and legislator but a teacher and judge, serving as the first Law Professor at the College of William and Mary. Wythe served as a delegate to the Constitutional Convention until he had to leave to take care of his dying wife Elizabeth.

George Wythe embraced a lifetime habit of self-study. He acquired an extensive library with works in Latin, English, French, Spanish, and Italian. George was widely read on a number of topics, especially the laws of the ancient Hebrews. It is interesting to note that when George turned 70, he taught himself Hebrew due to his lifelong love of the Old Testament law of God.

He also served as a Vestryman of Bruton Parish Church from 1769 until he left for Richmond in 1791, which was like a deacon body or elder board.² He was faithful in his church attendance and his service.³

It was George Wythe who tutored Thomas Jefferson from 1760-1765 in the study of law. Jefferson would forever praise Wythe as his mentor. In fact, Wythe and Jefferson worked on revising the laws of Virginia in 1777, bringing into conformity the statute laws to the newly formed independent state of Virginia. A monumental work, it disestablished the Anglican Church from taxpayer support and forced tithing, and it protected religious liberty under law.

After Jefferson became Governor in 1779, he and James Madison, the President of William and Mary, created a new Chair of Law and Police, establishing the first college law curriculum in America. They appointed George Wythe the first Professor of this new department so he could mentor others. Wythe held classes in the Wren building and moot courts in the old Capitol building. He also had his students participate in mock legislative sessions to gain experience in parliamentary procedures as well as debate. Some of his more famous law students over the years were Henry Clay, who would become Speaker of the House of Representatives, Littleton Tazewell who would become Governor of Virginia and a U.S. Senator, James Monroe, a future President, and John Marshall, the future Chief Justice of the Supreme Court. Chief Justice Marshall spent six weeks being mentored by George Wythe, which were the only legal training he ever received.

Upon his death, George Wythe willed his extensive library to his protégé Thomas Jefferson. When the U.S. Capitol was burned by the British in the War of 1812, Jefferson offered his library to Congress after the British burned their library, and thus George Wythe was declared “America’s First Law Professor,” and his legacy was preserved as the nucleus of the nation’s library.⁴ What a legacy is left to us from George Wythe! But it is his role as a mentor to Thomas Jefferson, James Monroe, John Marshall, and many others that is a lost episode in American history.

THOMAS JEFFERSON

On February 21, 1825, in a letter to Thomas Jefferson Smith, the son of a friend, Thomas Jefferson gave the admonition:

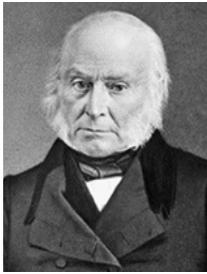
This letter will to you be as one from the dead. The writer will be in the grave before you can weigh its counsels. Your affectionate and excellent father has requested that I would address to you something which might possibly have a favorable influence



on the course of life you have to run and I too as a namesake feel an interest in that course. Few words will be necessary, with good dispositions on your part. Adore God. Reverence and cherish your parents. Love your neighbor as yourself. Be just. Be true. Murmur not at the ways of Providence. So shall the life into which you have entered be the Portal to one of eternal and ineffable bliss.⁵

Jefferson's biblically sound advice to a young man he was attempting to mentor before he died is another lost episode in American history.

JOHN QUINCY ADAMS



After serving as president, John Quincy Adams entered the U.S. House of Representatives in 1831 and served there for nearly 18 years. Bestowed with the title “Father of the House,” he was given all due deference in choosing his desk as well as the privilege of swearing in the Speaker at the start of Congress. Cong. John Wentworth of New Hampshire, one of Adams’ colleagues

reported: “No man was more regular in his attendance upon the sessions of the House. The same can be said of the Sunday service at the Capitol, he always occupying the same seat. He was with us there the last Sabbath of his life.”⁶

Yet many might ask, after serving as president, why go serve in a lower office. The reason? Adams devoted all his energies to one single heroic task—battling slavery. It was a Don Quixote-like task. He had to take on the growing Democratic majority from the slave states that overwhelmingly controlled the House of Representatives. This included his eight-year fight against the “Gag Rule,” specifically designed with Adams in mind, which prohibited any discussion of slavery on the floor of the House. Yet this period also marked his successful argument before the U.S. Supreme Court in the celebrated Amistad Case in 1841, which was the subject of a movie in which Adams was portrayed

by no less than Sir Anthony Hopkins! Once the “Gag Rule” was lifted, nearly every time Adams rose to address Congress, he would eventually connect the subject to slavery.

In 1846, slave-owning President James K. Polk led Congress to declare war on the Republic of Mexico, claiming they had “at last invaded our territory and shed the blood of our fellow-citizens on our own soil.”⁷ While the authorization passed the House overwhelmingly (174 ayes against only 14 nays), Adams led the opposition. In a speech on the floor of the House on May 25, 1846, he proclaimed that the war was in reality a pretense for expanding slavery into new territories taken from Mexico:

The war now raging in Texas is a Mexican civil war, and a war for the re-establishment of slavery where it was abolished.... Again, I ask, What will be the cause in such a war? Aggression, conquest, and the re-establishment of slavery where it has been abolished... in that war, Sir, the banners of *freedom* will be the banners of Mexico; and your banners, I blush to speak the word, will be the banners of *slavery*.⁸

Unfortunately, this would be one of his last speeches to the Congress because at age 78 he suffered a debilitating stroke that left him partially paralyzed and with a voice not much louder than a whisper that he carried to the grave. However, he recovered enough to return to Congress the following year. According to a colleague, “When he walked into the House, slightly tottering, on the morning of February 13, 1847, everyone rose spontaneously and applauded.” The triumphant return of “Old Man Eloquent,” as many referred to Adams, would unfortunately be to a diminished role, one in which he was no longer able to use his powers of oratory.

Yet Adams continued the fight, and since he was one of the respected elder statesmen, he influenced like-minded congressmen to take up the cause. During this last term in office, he apparently made an unusual connection with one of

the freshmen in Congress. They served together in the 30th Congress for three months before Adams suffered a second massive stroke on the floor of the House and died a couple days later on February 23, 1848.

Obviously, Adams and his younger protégé shared similar views, particularly on slavery. Yet it was the Mexican-American War in 1846 that moved the younger man from simply being personally opposed to slavery to a place where he was politically and publicly opposed.⁹ In fact, when the freshman congressman took office in December 1847, he took the torch from the venerable Adams, now unable to make a speech, and addressed the House in opposition to the Mexican-American War. Bear in mind this relatively unknown freshman had been in office only for a little more than two weeks when he boldly stood to speak what historians have dubbed the “Spot Resolution” on December 22, 1847. Challenging the veracity of President Polk and the legal basis of the war, the congressman asked: “whether the particular spot of soil on which the blood of our citizens was so shed, was, or was not, our own soil?”¹⁰

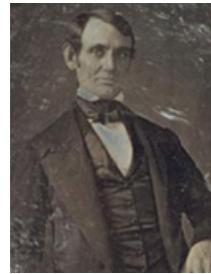
On January 3, 1848, just 12 days after the congressman’s “Spot Resolution,” the House of Representatives voted 85 to 81 to censure President Polk, calling on him to end the war with Mexico. On January 12, 1848 the freshman continued to hammer President Polk for a “bait and switch” war that likely had different aims than simply retaliation, in which he appealed to Polk to answer truthfully like his predecessor George Washington, punctuated with allusions to the Bible:

Let him answer, fully, fairly, and candidly. Let him answer with facts, and not with arguments. Let him remember he sits where Washington sat, and so remembering, let him answer, as Washington would answer. As a nation should not, and the Almighty will not, be evaded, so let him attempt no evasion—no equivocation. And if, so answering, he can show that the soil was ours, where the first blood of the war was shed... then I am with him for his

justification... But if he can not, or will not do this... then I shall be fully convinced, of what I more than suspect already, that he is deeply conscious of being in the wrong—that he feels the blood of this war, like the blood of Abel, is crying to Heaven against him...¹¹

John Quincy Adams must have listened to this speech with a broad smile as his young apprentice had officially assumed the oratorical mantle of opposition to slavery. In addition to Adams serving as a mentor to this young congressman, they apparently became so close, so quickly, that when Adams suffered the terminal stroke and died in the House of Representatives, this young congressman served on the “Committee on Arrangements,” which meant he was basically one of the honorary pallbearers for Adams.¹²

The young congressman served out his first term, didn't run for reelection, but ran and failed in his bid for Senate not once but twice. Yet he was ultimately elected to federal office in 1860... as the President of the United States! His name, you have already guessed, was Abraham Lincoln. Yet it was John Quincy Adams who handed the blazing torch of opposition to slavery to his “battle buddy,” Abraham Lincoln, and Lincoln became the president who signed the Emancipation Proclamation freeing the slaves and helped drive passage of the 13th Amendment. The vision became a reality. The battle buddy connection between the elder Adams and the younger Lincoln is yet another lost episode in American history.



NOTES

- 1 Thomas Johnson Michie, ed., *Virginia Reports*, (Charlottesville, VA: Michie Co., 1903), 86.
- 2 “George Wythe,” Colonial Williamsburg, accessed March 13, 2020, <https://www.colonialwilliamsburg.org/explore/nation-builders/george-wythe/>.
- 3 Oscar Lane Shewmake, *The Honorable George Wythe: Teacher, Lawyer, Jurist, Statesman: An Address delivered at the Wythe Law Club of the College of William and Mary in Williamsburg, Virginia, Dec. 18, 1921* (College of William and Mary, 1954), 38.
- 4 “George Wythe,” The Society of the Descendants of the Signers of the Declaration of Independence, accessed March 13, 2020, <http://www.dsdi1776.com/signers-by-state/george-wythe/>.
- 5 Thomas Jefferson Randolph, ed., *The Writings of Thomas Jefferson: Memoir, Correspondence and Miscellanies from the Papers of Thomas Jefferson*, 4 vols., (Boston: Grey and Bowen, 1830), 4:413.
- 6 “John Quincy Adams, Slavery’s Enemy Til the End,” New England Historical Society, accessed March 13, 2020, <https://www.newenglandhistoricalsociety.com/john-quincy-adams-slaverys-enemy-til-end/>.
- 7 “Message of President Polk, May 11, 1846,” Yale Law School – Lillian Goldman Law Library, accessed March 13, 2020, https://avalon.law.yale.edu/19th_century/polok01.asp.
- 8 John Quincy Adams, *Speech of the Honorable John Quincy Adams, in the House of Representatives, on the State of the Union delivered May 25, 1846*, (New York: H. R. Piercy, 1836), 8, 10.
- 9 Robert Ingraham, “Abraham Lincoln & John Quincy Adams: Acting Against Evil,” *Executive Intelligence Review* 42:34 (2015): 37-43, accessed March 13, 2020, https://larouchepub.com/eiw/public/2015/eirv42n34-20150828/37-43_4234.pdf.
- 10 “Lincoln’s Spot Resolution,” History, Art & Archives – U.S. House of Representatives, accessed March 13, 2020, https://history.house.gov/Records-and-Research/Listing/lfp_037/.
- 11 Roy P. Basler, ed., *The Collected Works of Abraham Lincoln*, 9 vols., (New Brunswick, N.J.: Rutgers University Press, 1953), 1:439.
- 12 Matt Guilfoyle, “Lincoln and the Capitol,” Architect of the Capitol, November 9, 2012, accessed March 13, 2020, <https://www.aoc.gov/blog/lincoln-and-capitol>. Lincoln is listed on the Committee on Arrangements.



HISTORIC CHAPLAINS

Now therefore fear the Lord and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the Lord. And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord.

Joshua 24:14-15

Every man is to be a Chaplain, a priest, the spiritual leader of the home and all under his charge. The Stand Courageous Pledge declares:

As the *Chaplain*, I pledge to seek God in prayer, obey His Word, do His will, be faithful to His church, and encourage the same in my family. I will provide God's vision for my family and help them see what is happening through a biblical worldview. I will teach them to love God with all of their hearts, all of their minds, and all of their strength and will bless my children as the spiritual leader of my home. As for me and my house, we will serve the LORD! (Joshua 24:15)

All the biblical roles are vital, but the role of Chaplain is perhaps most important. Tony Perkins, President of Family Research Council, argues this point well:

Biblical masculinity calls men and prepares men to be the Provider, the Defender, the Mentor, and the Instructor in their home. But the foundational role of the biblical man is that of Chaplain, the spiritual leader of their home: the one who educates, exhorts, and provides an earnest example of how to stand courageously for the Lord in every situation... Simply put, no father, no family, no faith.

What follows are some episodes of exemplary men functioning as Chaplains from American history.



SAMUEL ADAMS

Samuel Adams was a dedicated Christian who was hopeful that independence from Britain would mean a return to the God of the Puritan immigrants who escaped persecution in America. In fact, Adams grew up in a Christian home and became a devout follower of Christ. He entered Harvard at age 14.¹ Soon after graduation at age 18, he heard the great revivalist Rev. George Whitefield preach in 1740, and soon afterward he presented himself by profession of his faith and became a member of the Brattle Street Church in Boston. That spiritual encounter made a lasting impact on his life and later career. It also guided him in his private and public life as a spiritual leader. Historian George Bancroft described Adams as follows:

Evening and morning his house was a house of prayer; and no one more revered the Christian sabbath. He was a tender husband, an affectionate parent, and could vividly enjoy conversation with friends; but the walls of his modest mansion never witnessed anything inconsistent with the discipline of the man whose desire for his birthplace was that “Boston might become a Christian Sparta.”²

In 1772, Samuel Adams formed the Committees of Correspondence, which became the communications network that connected the colonies. Think of them as the Facebook and Twitter of that day as they brought everybody up to speed on the latest threats to their liberty. That same year, Adams drafted a document called “The Rights of the Colonists.” It is viewed historically as a key document in articulating the reasons America should sever all political ties to Great Britain. In this document, he spoke of our rights as men, as Christians, and as subjects. On our rights as Christians, he wrote:

The right to freedom being the gift of God Almighty
... the rights of the Colonists as Christians ... may best
be understood by reading and carefully studying the
institutions of The Great Law Giver and the Head of the

Christian Church, which are to be found clearly written and promulgated in the New Testament.³

In other words, study the teachings of Jesus if you want to know your rights as Christian citizens.

Samuel Adams was chosen as a delegate to the Second Continental Congress where he became a signer of the Declaration of Independence in 1776. However, in September of 1777, the Revolution was on life-support. British troops controlled New York. General Washington suffered losses at Brandywine on September 11. Another 300 were killed by the British in the Paoli Massacre on September 21. The Continental Army was in retreat, and the enemy was closing in. The good people of Philadelphia took down the 2,080 pound Liberty Bell, which has Lev. 25:10 inscribed on it: "Proclaim Liberty throughout the land unto all the inhabitants thereof." They lowered it from the spire of Independence Hall and carted it to the basement of the Zion Reformed Church in Allentown. Members of the Continental Congress fled to Lancaster, then westward to York. Some narrowly escaped with just the clothes on their backs. It was just in time because the British captured Philadelphia, America's largest city, on September 26. John Adams wrote these sad words in his diary: "The prospect is chilling, on every Side: Gloomy, dark, melancholly, and dispiriting."⁴

Only 20 of the 56 signers of the Declaration gathered in York to discuss their grim prospects. Yet during the final days of September 1777, Samuel Adams rose to address the discouraged delegates as a spiritual leader with phrases laced with echoes from Scripture:

If we despond, public confidence is destroyed, the people will no longer yield their support to a hopeless contest, and American liberty is no more... Through the darkness which shrouds our prospects, the Ark of Safety is visible (Heb. 11:7). Despondency becomes not the dignity of our cause,

nor the character of those who are its supporters. Let us awaken then, and evince a different spirit, a spirit that shall inspire the people with confidence in themselves and in us, a spirit that will encourage them to persevere in this glorious struggle, until their rights and liberties shall be established on a rock (Psalm 40:2).

We have proclaimed to the world our determination ‘to die as freemen, rather than live as slaves.’ We have appealed to Heaven for the justice of our cause, and in Heaven we have placed our trust (Psalm 56:11). Numerous have been the manifestations of God’s providence in sustaining us. In the gloomy period of adversity, we have had ‘our cloud by day and pillar of fire by night’ (Exodus 17:17-21). We have been reduced to distress, but the arm of Omnipotence has raised us up. Let us still rely in humble confidence on Him who is mighty to save (Isa. 63:1). Good tidings will soon arrive. We shall never be abandoned by Heaven while we act worthy of its aid and protection.⁵

Samuel Adams’ speech at the end of September 1777 turned out to be prophetic. On October 17, we won the Battle of Saratoga, the first major victory in the War for Independence. American General Gates accepted the surrender of British Gen. Burgoyne and 5,800 British troops. That vital victory convinced the French to join on our side and it was the turning point in the war. Led by Samuel Adams, the Continental Congress called for a Day of Thanksgiving and Prayer on November 1, 1777.

Later, Adams was elected Governor of Massachusetts after serving as Lt. Gov. alongside his friend, John Hancock. Adams made numerous proclamations declaring a day of thanksgiving to God or a day of fasting and prayer. On March 20, 1797, Governor Samuel Adams issued a Proclamation for a Day of Fasting and Prayer, which would be his last public paper. In it, Adams declared:

It having been the invariable practice, derived from the

days of our renowned ancestors, at this season of the year to set apart a day of public fasting and prayer...earnestly recommending to the ministers of the Gospel, with their respective congregations, then to assemble together, and seriously to consider, and with one united voice, to confess our past sins and transgressions, with holy resolutions, by the grace of God, to turn our feet into the path of his law, humbly beseeching him to endue us with all the Christian spirit of piety, benevolence, and the love of our country...

And as it is our duty to extend our wishes to the happiness of the great family of man, I conceive that we cannot better express ourselves than by humbly supplicating the Supreme Ruler of the world that the rod of tyrants may be broken to pieces, and the oppressed made free again; that wars may cease in all the earth, and that the confusions that are and have been among nations may be overruled by promoting and speedily bringing on that holy and happy period when the kingdom of our Lord and Saviour Jesus Christ may be everywhere established, and all people everywhere willingly bow to the sceptre of Him who is Prince of Peace.⁶

In this Proclamation, Adams called on the people of Massachusetts to pray for the day when the kingdom of Christ would be established over all the earth. His Christian faith, a faith he promoted to the public as a spiritual leader, is yet another lost episode in American history.

JOHN ARMSTRONG

American Statesman John Armstrong, Jr. served as a Major under General Horatio Gates in the War for Independence, a delegate to the Continental Congress (1787-88), a U.S. Senator (1800-04), U.S. Ambassador to France (1804-06) and Spain (1806-10), and Secretary of War (1813). More importantly, he was the spiritual leader in his home, but he did not cease his duties when his children



grew up and had children of their own. In a letter to his son James occasioned by the untimely death of his son on April 12, 1794, Armstrong wrote:

In infancy you were presented to God in the ordinance of baptism solemn engagements were therein entered into for your instruction &c in the faith and practice of Christianity..., voluntarily taking these solemn obligations upon yourself and beseeching the free mercy of God through Christ the Mediator to enable you to perform these vows by giving you the spiritual blessing signified in and by that ordinance...

[I]f...a cold indifference or negligence toward God, the state of the soul, the Mediator, his ordinances and institutions hath been prevalent, and habitual this fully marks an unrenewed state of the soul involving in it infidelity, aversion and contempt of the gospel and the revealed will of God (hence are men in a state of nature called haters of God). Nor is this spiritual and moral disease to be healed by a better education, a few external, transient thoughts.

It requires the hand of the great Physician, the Lord Jesus Christ, by His Holy Spirit, and belief of the truth renewing the state of the mind and disposition of the heart as well, thereby leading the soul from a sense of fear of the wrath of God, the penalty of this broken law, and helpless in itself, to flee to the merits of Jesus, that only refuge or foundation which God hath laid in His Church, and who was made sin for us (that is, a sin-offering), that all 'believers be made the righteousness of God by Him' [2 Cor. 5:21].⁷

John Armstrong's fatherly admonition to his son to do some introspection into his faith is a lost episode in American history.

GEORGE WASHINGTON

George Washington joined Virginia's volunteer militia as a young man and by age 20 achieved the rank of major. It became clear

to those who knew him that Washington was a gifted leader of men. He first came to the public's notice for his exploits during the French and Indian War. While his first command resulted in a defeat, something he would experience more than once in his career, Washington gained valuable experience in battle and it suited him perfectly. In fact, he wrote in a letter: "I heard the bullets whistle, and believe me, there is something charming in the sound."⁸



With this valuable battle experience and knowledge of the territory, Washington was appointed as a Colonel in 1755. After leaving the service briefly, British General Edward Braddock convinced him to return. At the head of two British regiments, Gen. Braddock's mission was to take the French Fort Duquesne, located at the fork of the Ohio River, which is modern day Pittsburgh. His men were part of an elite corps, some of the finest members of the British army. Superbly equipped and supplied, they could move with perfect precision in any direction on the parade ground. They were a sight to see. Consequently, he had near contempt for the colonial militia as a bunch of undisciplined bumpkins. However, he had heard that young Colonel Washington knew more than anyone about the wilderness in the western Virginia region and decided his expertise might be of use.

Gen. Braddock led this superior British force of 1,300 cross-country to engage the French. Washington tried to persuade Braddock to use his Native American scouts, as the French did, but he was even more prejudiced against them than he was toward the colonials assigned to his crack British regiments. Washington also tried to coach Braddock on Native American war strategy of hit and run, hiding behind rocks and trees, but Braddock believed in the old-fashioned, civilized way of conducting war: Drag along heavy artillery, line up in formation, and attack in waves. That was a winning strategy for the wide-

open battlefields of Europe, but it was a doomed strategy in the thick-forested American wilderness. Yet Braddock considered Washington as an upstart colonial who had no cultivated understanding of the finer art of warfare and angrily dismissed him. Consequently, Washington's warnings that the British would be cut to ribbons in an Native American ambush fell on deaf ears.

Gen. Braddock waded into the wilderness with a four-mile-long column of soldiers and artillery until they walked right into an ambush laid by the French and Native Americans. The result on July 9, 1755, would prove to be one of the bloodiest days in Anglo-American history. A hail of bullets tore into the British ranks, their red coats were a perfect target for the French and the Indians who were hiding in the forest on either side with the British column caught in the crossfire. The whole British army was thrown into confusion while their unseen attackers picked them off.

While the British soldiers fired randomly into the woods, the French and Native Americans were deadly in their aim from their ambush positions, felling British soldiers by the scores. The ground was quickly littered with the dead and dying, horses panicked and tore off with their wagons, trampling the living and the dead. It was an absolute massacre. And young Colonel Washington was right in the middle of it.

Yet miraculously, while carrying the General's orders to the field commanders in the heat of that battle, Washington survived. At the end of the day, two horses had been shot from under him and four times his coat had been shot through or torn by musket balls. Yet Washington escaped without injury. His friend and eyewitness to the battle, Dr. James Craik, testified: "I expected every moment to see him fall. His duty and situation exposed him to every danger. Nothing but the superintending care of Providence could have saved him from the fate of all around him."⁹ In fact, rumors reached Mt. Vernon that he had been killed, so Washington wrote his step-brother Augustine:

As I have heard since my arrival at this place [Fort Cumberland] a circumstantial account of my death and dying speech, I take this early opportunity of contradicting the first and of assuring you that I have not as yet composed the latter. But by the all-powerful dispensations of Providence I have been protected beyond all human probability or expectation; for I had four bullets through my coat and two horses shot under me yet escaped unhurt, although death was levelling my companions on every side of me!¹⁰

He was indeed shielded by God's hand, untouched by bullet or bayonet, arrow or tomahawk, even though scores of fellow soldiers fell all around him. In fact, over half of the British and Colonials (714) were killed or wounded and only about 30 men survived from the Virginia regiment. Nearly one third of the officers were killed in action or died later from their wounds.

Among them was their commander, General Braddock. Though he was treated by Dr. Craik, Braddock was mortally wounded and died three days later during their retreat near the Great Meadows, a mile west of



Fort Necessity. Who would do the funeral? Colonel Washington, the officer in charge, pulled out his copy of *The Anglican Book of Prayers* (1662), and conducted a Christian funeral during the night by torchlight.¹¹ The service he would have led began with three Bible verses:

The Order for the Burial of the Dead.

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. St. John 11: 25, 26.¹²

I KNOW that my Redeemer liveth, and that he shalt stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job 19: 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 Tim. 6: 7. Job 1: 21.

Then, after reading a Psalm, the priest (or in this case, Washington, the lay-leader) was to read from 1 Corinthians 15, a chapter in the New Testament focusing on the Resurrection. After other prayers (such as the Lord's Prayer) are said and other scriptures are read, the leader closes with this prayer and the attached benediction:

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

THE grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Ghost, be with us all evermore. Amen.

After Col. Washington concluded the funeral service, Braddock was buried in the middle of the road and wagons were rolled over the fresh mound of dirt to keep his remains from being found and desecrated by any Native Americans who might pursue them during their retreat.

This instance was not the only time Washington functioned as a chaplain for his men. During the French and Indian War, Washington tried repeatedly to get a chaplain for the Army. After one wasn't granted by the Royal Governor, Robert Dinwiddie, Washington became not only the military leader, but the chaplain as well. For two years he conducted worship services on Sunday for his men.¹⁴

George Washington not only saw to the spiritual needs of his soldiers, he also served as the spiritual leader in his home. Based on the records of Tobias Lear, one of Washington's personal secretaries, Washington customarily led a prayer before meals unless a minister was present.¹⁵ Lear's records show that Washington also led the family in several spiritual pursuits on Sundays:

While President, Washington followed an invariable routine on Sundays. The day was passed very quietly, no company being invited to the house. After breakfast, the president read aloud a chapter from the Bible, and the whole family attended church together.¹⁶ Washington spent the afternoon writing personal letters, never neglecting his weekly instructions to his manager at Mount Vernon, while Mrs. Washington frequently went to church again, often taking the children with her. In the evening Lear read aloud to the family some sermon or extracts from a book of a religious nature, everyone went to bed an early hour.¹⁷

Additionally, George Washington Parke Custis, Martha's grandson who grew up in their home, reported:

On Sundays, unless the weather was uncommonly severe, the president and Mrs. Washington attended divine service

at Christ church [in Philadelphia]; and in the evenings, the president read to Mrs. Washington, in her chamber, a sermon, or some portion from the sacred writings.¹⁸

While Washington had no biological children, he faithfully served as a stepfather to two of Martha's children and to two of her son's children, providing them with spiritual guidance. In fact, he sponsored the baptisms of eight children. Purchase records show that Washington bought Bibles and Anglican Prayer Books for his stepchildren and had their names engraved with "gilt Letters,"¹⁹ and that he paid to bind his collections of sermons into books—all for the use of personal devotions and family worship.²⁰ Along with his own collected sermons, Washington possessed various printed collections of sermons by clergy such as Reverend James Beattie,²¹ Reverend Hugh Blair (published by and purchased from Reverend Mason Weems),²² Laurence Sterne,²³ "Shipley's Sermons" by Reverend Jonathan Shipley,²⁴ Reverend Gilbert Burnet on the Thirty Nine Articles of Religion,²⁵ Reverend John Wesley,²⁶ etc. Consequently, Washington took seriously his role as the Chaplain of his home.

Finally, President Washington guided the new nation spiritually. Very much aware that his presidency would set the pace for those who followed him, Washington not only participated in and added to the religious activities surrounding and during his inauguration, but he also continued to point Americans to God for the duration of his time in office. From his Inaugural Address, to his annual addresses to Congress, to his letters to faith groups, to his Farewell Address before retiring to Mount Vernon, Washington frequently urged citizens to acknowledge God. For example, On October 3, 1789, President George Washington issued a Proclamation of a National Day of Thanksgiving:

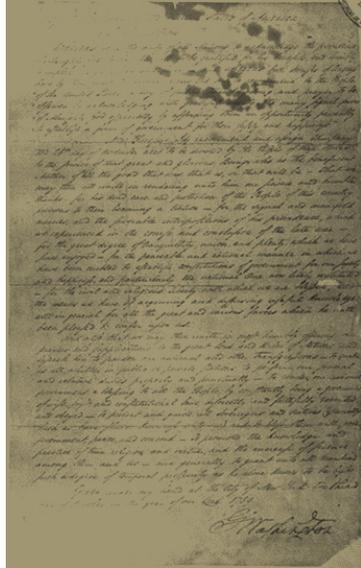
Whereas it is the duty of all nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for his benefits, and humbly to implore His protection and favor...

That we may then all unite in rendering unto Him our sincere and humble thanks, for His kind care and protection of the People of this country previous to their becoming a Nation; for the signal and manifold mercies, and the favorable interpositions of His Providence, which we experienced in the course and conclusion of the late war...

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our national government a blessing to all the People, by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all Sovereigns and Nations (especially such as have shown kindness unto us) and to bless them with good government, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and Us; and generally to grant unto all Mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the 3rd of October, in the year of our Lord one thousand seven hundred and eighty-nine.

Go Washington.²⁷



The irony is that modern Courts increasingly see government-sponsored, public prayer as a violation of the Establishment Clause of the First Amendment. Yet this thoughtfully worded Proclamation, calling on Americans to a “National Day of Prayer,” was offered by President Washington at the request of both Houses of Congress upon the successful passage of the Bill of Rights, which includes the same First Amendment quoted by radical separationists. Consequently, the fact that Washington was a chaplain to his men in the military, a chaplain in his own home, and as president functioning as a chaplain in calling the nation to pray is a lost episode in American history.

CONCLUSION

After reading story after story about courageous men from American history, it should be evident that the culture shapers of our day are taking us in the wrong direction, away from healthy masculinity and further from the biblical version of manhood. It is highly doubtful that *GQ's* vision for a “new masculinity” would have made any significant contribution, let alone survived, during the settling and founding of America. Consequently, it is incumbent on us to counter the debilitating and dangerous messaging being perpetrated on men today.

Here is the challenge. Evaluate your own masculinity. How do you stack up against some of the examples from American history? Don't let your perceived shortcomings discourage you. Let these men inspire you. Pick one of these men and read his biography, preferably one that was written before the modern “hero” destroyers masquerading as “historians” wrote about them. Take one of your favorite stories from this booklet and post it on social media. Start a conversation. Better yet, get General Boykin's book *Man to Man* and start a study of it with a group of men. Let's take back masculinity from the progressive culture shapers. Let us be a new generation that leads the way with “Courageous Manhood!” Let's act like men!

NOTES

- 1 William Wells, *The Life and Public Services of Samuel Adams*, 3 vols. (Boston: Little, Brown, and Company, 1865), 1:10.
- 2 George Bancroft, *History of the United States from the Discovery of the American Continent*, 10 vols. (New York: D. Appleton, 1882), 3:76.
- 3 Edwin Doak Mead, ed., *Old South Leaflets* (Boston: Directors of the Old South Work, 1903), 419.
- 4 Diary entry for September 16, 1777. See “Diary of John Adams, volume 2,” Massachusetts Historical Society, accessed March 13, 2020, <http://www.masshist.org/publications/adams-papers/index.php/view/ADMS-01-02-02-0007-0003-0002>.
- 5 William Vincent Wells, *The Life and Public Services of Samuel Adams*, 3 vols., (Boston: Little, Brown, and Company, 1865), 2:492-493. See also: Ira Stoll, *Samuel Adams: A Life* (New York: Free Press, 2008), 3-4. Bible verses added in parentheses.
- 6 William V. Wells, *The Life and Public Services of Samuel Adams, Being a Narrative of His Acts and Opinions and of His Agency in Producing and Forwarding the American Revolution, with Extracts from His Correspondence State Papers and Political Essays*, 3 vols., (Boston: Little, Brown, and Co., 1865), 3:365-66.
- 7 Alfred Nevin, *Centennial Biography, Men of Mark of the Cumberland Valley, PA 1776-1876* (Philadelphia: Fulton Publishing Company, 1876), 78.
- 8 “From George Washington to John Augustine Washington, May 31, 1754” as found in W. W. Abbot, ed., *The Papers of George Washington, Colonial Series*, (Charlottesville: University Press of Virginia, 1983), 1:118-119.
- 9 John Frederick Schroeder, *Life and Times of Washington*, 2 vols., (New York: Johnson, Fry and Co., 1857), 1:96.
- 10 “From George Washington to John Augustine Washington, July 18, 1755” as found in Jared Sparks, ed., *The Writings of George Washington being his correspondence, addresses, messages, and other papers, official and private, selected and published from the original manuscripts with a life of the author, notes and illustrations*, 12 vols. (Boston: American Stationer’s Company, 1837), 2:89. Cited hereafter as Sparks, *GW*.
- 11 E. C. M’guire, *The Religious Opinions and Character of Washington*, 2d ed., (New York: Harper & Brothers, 1847), 137. E. C. M’Guire was the son-in-law of Mr. Robert Lewis, Washington’s nephew and one of his private secretaries, who provided eyewitness accounts to the author.
- 12 Washington directed that these verses were to be inscribed on his Mount Vernon tomb.
- 13 John Clement Fitzpatrick, *The Writings of George Washington from the Original Manuscript Sources, 1745-1799*, 39 vols., (Washington, DC: Government Printing Office, 1931-44); 1:470, 498, 510. letters written on 9-23, 11-9, and 11-24-1756 in unsuccessful requests to Virginia Governor, Robert Dinwiddie. Cited hereafter as Fitzpatrick, *GW*.
- 14 William J. Johnson, *George Washington the Christian* (Arlington Heights, IL: Christian Liberty Press, 1919/1992), 45-47.

- 15 Stephen Decatur, Jr., ed., *Private Affairs of Washington from the Records and Accounts of Tobias Lear, Esquire, his Secretary* (Boston: Houghton Mifflin Co., 1933), 51: "Unless a minister were present, the President would say a short grace before they sat down."
- 16 *Ibid.*, 90-91: "The President was an Episcopalian and in New York at the first went to Saint Paul's Chapel, as Trinity church, which of been burned in the great fire of September, 1776, was then being rebuilt. The new church, when completed in March following, contain the 'Presidents Pew,' which was offered to Washington and excepted and after the new edifice was come consecrated on the 25th of March 1790, he attended services there until his departure from the city the following autumn." While in Philadelphia, Washington and his family attended Christ Church. After he left office, they returned to Mount Vernon and travelled to Christ Church in Alexandria. In each church, a pew was purchased or set aside for them as they were regular worshippers."
- 17 *Ibid.*, 90.
- 18 See Benson J. Lossing, ed., *Private Memoirs of Washington by His Adopted Son George Washington Parke Custis with a Memoir of the Author by His Daughter* (New York: Derby and Jackson, 1860), 508.
- 19 Fitzpatrick, *WGW*, 2:370 purchase order on 10-12-61.
- 20 See, for example, William Coolidge Lane, comp., *Catalogue of the Washington Collection in the Boston Athenaeum Compiled and Annotated by P.C. Griffin Appleton in Four Parts* (Boston: Athenaeum, 1897), 76-77, 132, 145, 162-163, 195.
- 21 *Ibid.*, 502
- 22 *Ibid.*, 503.
- 23 *Ibid.*, 510.
- 24 *Ibid.*, 500.
- 25 *Ibid.*, 39.
- 26 *Ibid.*, 221.
- 27 Sparks, *WGW*, 12:119.

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