



Original Intent

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Constitution Day 2003 Celebrates: 216th Anniversary of the 1787 Signing

The New Hampshire Center for Constitutional Studies Newsletter

CHAIRMAN'S CORNER Let's Keep The Constitution!



Dianne Gilbert *“Miracles do not cluster. Hold on to the Constitution of the United States of America and the republic for which it stands. – What has happened once in six thousand years may never happen again. Hold on to your Constitution, for if the American Constitution shall fail there will be anarchy throughout the world.”¹*

The American political system is unique in the way the Constitution fragments power and keeps it from concentrating in the hands of one person, group, department, party or branch of government. The Framers' understood the abuses inherent to concentrated political power; so they designed a decentralized system of government, built upon time-tested doctrines, processes and institutions, to check man's penchant for controlling other men and to make it difficult for a single interest to impose their will over an entire nation.

Foolish Elitism

Indeed, it is the want of political power that leads some to foolishly claim that the Constitution is old and out of date; that the world has moved beyond the philosophies of our 18th century forebears. They claim that the time-tested, proven principles upon which the Constitution rests are no longer relevant to a self-governing society such as ours. They argue that the Constitution has accomplished what it was designed to do and even did it well. But now, its time is up; America must move on under some other plan of government. So, it would appear that if this group of wild eyed, social and political reformers were to prevail – and they have in too many instances – the Framers' plan of government would be thrown into the dust bin of history.

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Secretary Jackson, Langdon, Washington, Hamilton, Madison, Gilman, and Franklin, Framers of the Constitution, look on as New Hampshire Governor Craig Benson proclaims September 17, 2003 Constitution Day. Governor Benson addressed the guests of the New Hampshire Center for Constitutional Studies at their 7th annual commemoration honoring the 216th anniversary of the 1787 signing of the United States Constitution.

Venerate NHCCS Board Member Dies Suddenly In Memory of George Murch III—Patriot, Constitutionalist— Board Member

George Murch III, Board member, New Hampshire Center for Constitutional Studies, died September 13, 2003 in Nashua, NH. The NHCCS Board and all that knew George are sorrowed over his passing; he was to be an integral part of the organization's Constitution Day celebration, among other things, portraying John Langdon, a NH signer of the U.S. Constitution.

George loved teaching American history through his portrayals of America's founding fathers. Just two weeks prior to his death, George was a guest on a local radio show, appearing as NH Framers John Langdon dressed in 18th century clothing to make his interviewers more aware of their NH heritage. George's repertoire included reenactments of John Adams and John Langdon.

He believed in the genius of the U.S.

Constitution; he believed in America; he was a true patriot as proven by his long military service. He was a retired U.S. Army Sergeant.

In civilian life, George was employed by Digital Equipment Corporation. He was very active in politics as a Board member of the Nashua Taxpayers Assoc. and as an elected official serving one term in the NH House of Representatives.

George will be remembered for his skill with the written word, his quick wit and wonderful sense of humor. Above all, he will be remembered for his love of country and for the sacrifices he was willing to make for it.

George leaves his wife Elfrieda, three sons, a daughter and several grandchildren.

NHCCS dedicates this issue of Original Intent in his memory. Gone but not forgotten.

—Harry Fellbaum

What The Founders Would Say...

“Those people who are not governed by GOD will be ruled by tyrants.” —William Penn

“The God Who gave us life gave us liberty- can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of GOD?”

—Thomas Jefferson—Inscribed on the Jefferson Memorial— Washington, DC

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Biographical Sketch: John Jay ~ America's First Chief Justice



**John Jay
1745-1829**

John Jay was born in New York City on the 12th of December 1745, the eighth child of merchant Peter and Mary Van Cortlandt Jay. He was named after a N.Y. Supreme Court Judge, the Honorable John Chambers, and raised on a farm in the town of Rye, N.Y., situated on the shores of Long Island just outside of New Rochelle.

Both his mother and father were devoted to their children's education. As was the case with many of America's founding fathers, John's early education began at home with his mother teaching him "the rudiments of English and the Latin grammar."

John excelled in his studies. This point made in a letter written by his father to a family member when John was just six years old: "*Johnny is of a very grave disposition; and takes to learning exceedingly well.*"

At the age of eight, John Jay was entered into a grammar school kept by the Reverend Stoope, pastor of the French church at New Rochelle. Three years later, now fluent in the French language, John was placed into the care of a private tutor who would finish preparing him for college. In 1760, at the age of fourteen, he applied and was accepted as a student at King's College (now called Columbia); he graduated in 1764 receiving a Bachelor of Arts degree. Here he was bestowed the highest collegiate honor of delivering the Latin salutatory at his commencement.

After graduation, John elected to pursue a career in law. A mere two weeks after graduation from college, he began his study in the law office of Benjamin Kissam, Esq. of New York City. He was admitted to the Bar in 1768 following that he embarked upon a lucrative law practice.

On April 28, 1774, John Jay married the former Sarah Van Burgh Livingston, daughter of William Livingston, subsequently the Governor of New Jersey.

John Jay was a man of deep religious faith, and a prime example of a "Bible-reading Founding Father." As president of the American Bible Society, he raised enough money to distribute thousands of Bibles throughout colonial America. He wanted the people to know what it meant to be a "covenant" society and someday enjoy the blessing of living under God's law. Although a careful student of the Greek and Roman classics as well as other books on world history, John Jay had this to say about the Bible:

"I believe the fact to be, that except [for]

the Bible there is not a true history in the world."

Respecting God's law as set forth in the Bible, Jay had this to say: "*Uninspired commentators have dishonored the law, by ascribing to it, in certain cases, a sense and meaning which it did not authorize, and which our Saviour rejected and re-proved. The inspired prophets, on the contrary, expressed the most exalted ideas of the law. They declare that the law of the Lord is perfect; that the statutes of the Lord are right; and that the commandment of the Lord is pure; that God would magnify the law and make it honorable.*"

Public Service

Jay served as a member of the Continental Congress. However, he did not get to sign the Declaration of Independence as

**"I believe the fact to be,
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he had been called back to New York to help draft a new state constitution. He ended up as chairman of that drafting committee and much of the New York constitution, which received such great praise by the other Founding Fathers, reflects the thinking of John Jay.

In September 1777, Jay was made Chief Justice of the New York Supreme Court. A short two years later, he was appointed by the Confederation Congress, plenipotentiary, to work out a treaty with Spain. Then, in 1781 following the Revolutionary War, he joined Benjamin Franklin, John Adams and Henry Laurens to work out the details of a peace treaty with England.

Following that, he was appointed in 1784 to the position of *Secretary of Foreign Affairs* (called "Secretary of State" after 1790). He served in that capacity until Thomas Jefferson returned from France in 1789 whereupon *President* George Washington appointed Jefferson as the first Secretary of State, under the new Constitution, and Jay as the nation's first Chief Justice of the United States Supreme Court. Subsequent to the approval of his appointment by the Senate, Jay served at the head of the Supreme Court from 1790 to 1795 during which time he was sent to England, in 1794, to negotiate the now famous *Jay Treaty*.

John Jay was one of the youngest members of the 1787 Constitutional Convention. To encourage ratification of the Con-

stitution, he joined with James Madison and Alexander Hamilton to write the now famous Federalist Papers. These papers were the first commentaries on the purpose and meaning of the United States Constitution. They ran as editorials, initially in the New York papers, under the pen name of Publius. The famous Federalist essays carry the distinction of being considered the official authority on the meaning and intent of the United States Constitution. They are among the great classics in American political science studies.

In 1795, Jay resigned his position as Chief Justice of the United States Supreme Court. He was elected Governor by the State of New York and served in that capacity for two terms.

In 1801, at the age of 57, Jay ended his public career retiring to his estate near Bedford, New York, in Westchester County. He died, May 17, 1829.

Among the Founders, John Jay was a much-admired example of Christian virtue and dedicated public service. Throughout his writings, Jay's major themes were as follows:

1. The need for the practice of righteous Biblical principles in the daily lives of the people.
2. The desire of the Almighty to have peace between nations.
3. The importance of promoting temperance in every community of America.
4. And finally, his strong belief in the anti-slavery movement.

One of his last acts was to express his profound admiration and devotion to the principles of the Bible. These views were set forth in a lengthy article published by the American Bible Society.

Accomplishments:

- 1774: Delegate to First Provincial Congress
- 1775-1776 & 1778-1779: Delegate to Continental Congress
- 1778-1779: Pres. Continental Congress
- 1777: Authors Manual of military discipline for Continental Army
- 1777: Helped author NY State Constitution
- 1777-1778 Chief Justice, NY Supreme Court
- 1777-1778: Helped birth anti-slavery movement in New York
- 1779: Appointed Minister to Spain
- 1783: Signed final Peace Treaty with England to end the American Revolution
- 1788: Helped author Federalists Papers
- 1789-95: U.S. Supreme Court Chief Justice
- Negotiated 1794 Jay Treaty with England to settle remaining issues of Amer. Revolution

Adapted from John Jay, His Life & Writings; compiled by David Barton: *The Majesty of God's Law, It's Coming To America*; W.Cleon Skousen

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Red Skelton's Pledge Of Allegiance

Red Skelton, one of America's best-loved comedians, has recited his version of the Pledge of Allegiance on numerous occasions:

I, me, an individual, a committee of one.

Pledge: dedicate all of my worldly goods to live without self-pity. **Allegiance:** my love and my devotion.

To the Flag: our standard, Old Glory, a symbol of freedom. Wherever she waves, there is respect, because your loyalty has given her a dignity that shouts freedom is everybody's job. **Of The United:** that means we have all come together.

States of America: Individual communities that have united into 50 great states. Fifty individual communities with pride and dignity and purpose, all divided with imaginary boundaries, yet united to a common purpose, and that's love for a country.

And to the Republic: a state in which sovereign power is invested in representatives chosen by the people to govern. And government is the people and it's from the people to the leaders, not from the leaders to the people.

For which it stands: One Nation under God, meaning, so blessed by God.

Indivisible: incapable of being divided.

With liberty: which is freedom and the right of power to live one's own life without threats or fear of some sort of retaliation.

And justice: the principle of quality of dealing fairly with others.

For all: which meant it's as much your country as it is mine.

What Is The Origin, Purpose & Greatness of The Constitution?

By Earl Taylor Jr.

Editor's Note: The following article was chosen for its educational value for the same reason its author chose to present the subject matter from the writings of George Washington. As told to me by Professor William B. Allen, under whose direction I was privileged to study the *Federalist Papers*, "George Washington is a magnificent teacher." It is shameful that more American students are not required to read and study his writings, foremost among which is his Farewell Address to The Nation.
_Dianne Gilbert

On September 17th, we celebrate[d] the 21[6]th anniversary of our Constitution; accordingly, we thought it would be appropriate to allow George Washington to remind us of its origin purpose and greatness. He was the commander of our forces for eight years during the revolutionary war-the man most responsible for our freedom, unanimously elected as president of the constitutional convention-over saw its creation, and the first president of the United States for eight years-saw to its implementation.

Noah Webster said of Washington:

"Literary power and statesmanship were combined in George Washington, the greatest political leader of his time and also the greatest intellectual and moral force of the Revolutionary period. Everybody knows Washington as a quite member of the Virginia Assembly, of the two Continental Congresses, and of the Constitutional Convention. Few people realize that he was also the most voluminous American writer of his period, and that his principles of government have had more influence on the development of the American commonwealth than those of any other man."¹

U.S. Constitution: Must Be Framed on Correct Principles

"If, to please the people, we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and the honest can repair. The event is in the hand of God."²

U.S. Constitution: Worthy of Acceptance

"The Constitution that is submitted is not free from imperfections, but there are as few radical defects in it as could well be expected, considering the heterogeneous mass of which the convention was composed and the diversity of interests that are to be attended to. As a constitutional door is opened for future amendments and alterations, I think it would be wise in the people to accept what is of-

ferred to them, and I wish it may be by as great a majority of them as it was by that of the convention."³

"The various and opposite interests which were to be conciliated, the local prejudices which were to be subdued, the diversity of opinions and sentiments which were to be reconciled, and, in fine, the sacrifices which were necessary to be make on all sides for the general welfare, combined to make it a work of so intricate and difficult a nature that I think it is much to wondered at that anything could have been produced with such unanimity as the Constitution proposed."⁴

U.S. Constitution: Ratification of

"Is it best for the states to unite or not to unite? If there are men who prefer the later, then unquestionably the constitution which is offered must, in their estimation, be wrong from the words "We the people" to the signature, inclusively; but those who think differently, and yet object to parts of it, would do well to consider that it does not lie with any one state, or the minority of the states, to superstruct a constitution for the whole.

The separate interests, as far as it is practicable, must be consolidated; and local views must be attended to as far as the nature of the case will admit. Hence it is that every state has some objection to the present form, and these objections are directed to different points. That which is most pleasing to one is obnoxious to another, and so vice versa. If, then, the union of the whole is a desirable object, the component parts must yield a little in order to accomplish it."⁵

"A few short weeks will determine the political fate of America for the present generation, and probably produce no small influence on the happiness of society through a long succession of ages to come...It will demonstrate as visibly the finger of Providence as any possible event in the course of human affairs."⁶

"No one can rejoice more than I do at every step the people of this great country take to preserve the Union, establish good order and government, and to render the nation happy at home and respectable abroad. No country upon earth ever had it more in its power to attain these blessings than united America. Wondrously strange, then, and much to be regretted indeed would it be, were we to neglect the mans and to depart from the road which Providence has pointed us to so plainly; I cannot believe it will ever come to pass.

The great Governor of the Universe has led us too long and too far on the road to happiness an glory to forsake us in the midst of it."⁷

U.S. Constitution: Best Constitution

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Lest you think there is no one out there suggesting we deep six the Constitution, guess again. That is precisely what Alvin and Heidi Toffler recommend in their book entitled: *Creating A New Civilization, The Politics of The Third Wave*. In it they write an imaginary letter addressed not to America's Founding Fathers but to the "Founding Parents." Therein too, Jefferson receives a pat on the back for his "mature reflection" that constitutions not be treated as if they were "the ark of the covenant, too sacred to be touched." They close their imaginary letter praising the "Founding Parents" for designing a "system that served us so well for so long and that now must, in its turn, **die and be replaced.**"² [emphasis added]

I should like to be a fly on the wall of the room in which the likes of George Washington or James Madison is in receipt of that letter. Especially since, the Framers themselves thought nothing short of a miracle had been achieved by the Constitutional Convention: "The happy union of these States is a wonder: their Constitution a miracle: their example the hope of Liberty throughout the World. Woe to the ambition that initiates the destruction of either."³

A Possession For The Ages

You see, the Constitution was not written for the short term or as a stop gap measure. As historian George Bancroft wrote in 1887 nearly a century after its ratification: "The Constitution is to the American people a possession for the ages."

That said, I often wonder how many Americans understand that the primary purpose of the Constitution was, and still is, to provide political protection for America's long standing tradition of self-government. A tradition that was established nearly four centuries years ago with the signing of the Mayflower Compact, subsequently fought for and won through the sacrifice and spilled blood of our colonial ancestors. Recall that eight year war was called the *American Revolution*.

But as someone once said: "People generally do not appreciate what they do not suffer for. A thing is held to be cheap if it did not cost dearly...Inherited liberty is too often carelessly used until it is repossessed through sacrifice." So it seems that the Tofflers pay short shrift to the genius of the Framers' government and the sacrifices of those who have gone before them that they may enjoy the privilege of living under a government where elitists can go so far as to call for its death.

Moreover, the Founding Fathers, as the Tofflers seem to imply, NEVER con-

sidered the Constitution as untouchable as the "ark of the Covenant." That is why Article V of the document includes a built-in provision for giving the **people** of the United States the right to amend their government as they deem necessary. And, the people have, twenty-seven times! "It suffices to notice here that the American respect for both liberty and equality, as well as for a sensible and known rule of law, is reflected in the Constitutional amendments we now have. We are reminded by these amendments that everything the Framers did is truly open to reconsideration. We the People are always in principle their equals, and hence we are always left free to change what was ordained and established two centuries ago. But we, like the Framers, should be sensible enough to treasure and to use properly what has gone before, respecting the tested wisdom of predecessors who are our peers..."⁴

Nor did Jefferson mean to infer that the United States Constitution be allowed to die. Here is what Jefferson said: "Some men look at constitutions with sanctimonious reverence and deem them like the ark of the covenant, too sacred to be touched. They ascribe to the men of the preceding age a wisdom more than human, and suppose what they did to be beyond amendment. I am certainly not an advocate for frequent and untried changes in laws and constitutions. **I think moderate imperfections had better be borne with, because when once known, we accommodate ourselves to them and find practical means of correcting their ill effects.**"⁵ These words are hardly a clarion call for jettisoning the Constitution; they are a warning to proceed *prudently* in making changes to an established political system.

Opposition To The Constitution

But opposition to the Constitution is not new to this century or even to the last. History records the stiff opposition it encountered throughout the many State ratifying conventions (1787-1788) from a group of American patriots *inappropriately* labeled the *Anti-Federalists*. For these detractors of the Constitution stood firmly on the side of *limited* government, personal liberty, and individual rights. They feared the Constitution would bring about the end of state government; and hence their consolidation into a highly centralized, bureaucracy laden, national government that would abuse the people. They argued that the broad delegations of power accorded Congress under the

Constitution were inconsistent with the theory of limited government: "[T]he general government will possess all essential ones, at least on paper, and those of the states a mere shadow of power...the state governments must be annihilated, or continue to exist for no purpose."⁶

Elbridge Gerry, a Massachusetts anti-federalist, agreed: "[T]he liberties of America were not secured by the system... some of the powers of the Legislature are ambiguous, and others indefinite and dangerous."⁷ The Federalists dismissed the bevy of charges leveled by the Anti-Federalists as hyperbole; and in truth, some were. Yet, asks one modern scholar of the Constitution, given the inroads made upon the Framers' plan for a limited national government "...might not the Anti-Federalist have offered the sounder reading at that stage of the debate?"⁸

At first blush, the answer tends toward the affirmative. Yet, for all practical purposes, America and her people prospered on up through the latter part of the 19th century when the seeds of change, planted and nurtured by Progressivists, began to resonate with the people. By the turn of the century, their corrosive policies had successfully infiltrated American politics permeating all three branches of the government then trickling down into American society to corrupt America's national character.

They tore at the very institutions and doctrines upon which the Framers rested the fabric of the Constitution. Their untested political theories, their "untried changes" to quote Jefferson, are central to everything that has gone wrong in America. And, as the Anti-federalists feared, their mischief did result in a bloated, much too powerful, national government. But ironically what has transpired over the last two plus centuries proves, even more strongly, the case for holding on to the Constitution not for trashing it. For think where American freedom might be today if the institutions, processes and procedures instituted by James Madison's "parchment barrier" were not in place to get in the way of the big government camp's lofty ideas.

Reflection...

This then begs the question: Did the Anti-Federalist not offer the sounder reading of the Constitution? Could the Tofflers be right? Is it time for the Constitution to

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What Happens When The Church Is Not Free.

By Pastor Garrett Lear

"Ye shall know the truth and the truth shall make you free" ¹ I am certainly not the only person in this world who has this Biblical worldview. The Founding Fathers of America did.

My appetite for freedom was whet very early in life along with a love for God; and, to this day, I see no conflict between being a devoted Christian and being a true American patriot. I stand in good company, for neither did our nation's Founding Fathers.

The greatest traitors to this country are those I call *revisionist historians*, pseudo scholars who alter truth to meet a desired end. This brood of vipers has kept Americans from knowing the truth about the American Founding; that, this nation was founded as: "*One Nation under God.*"

How many *modern* Americans know that those much maligned Pilgrim/Puritans signed a sacred covenant with the Lord called *The Mayflower Compact*? Or that the primary *slogan* of the *War for Independence* was: "*We will have no other king but King Jesus*"? Or that the majority of the Signers of the *Declaration of Independence*, were devout, baptized, open and consecrated Christians? Not many!

Today, we spend billions of dollars on *education*. What have we got for it? A population generally ignorant of some of the most important parts of their heritage. Jefferson was emphatic in noting this condition: "*ignorant and free can never be.*" Now you understand the relevance of this verse of Scripture: "*Ye shall know the truth and the truth shall make you free.*"

In the town of Lexington, where I grew up, is a well preserved two story colonial house called the *Hancock-Clark* house. It is named for two great patriot Christians: John Hancock and Jonas Clark. Most people are familiar with Hancock; but, not so Clark.

Pastor Jonas Clark was a clergyman, a church leader and a pulpit preacher who involved himself in *politics* and in the cause of liberty. Does this shock you? On the day of that noted battle where: "*the shot was heard around the world,*" just before the British arrived in Lexington, Pastor Clark delivered a rousing and inspirational message, based upon the *Book of Judges*, ² encouraging the minutemen to fight fiercely for God and country.

Knowing this, can it be said the Church today is anything like the church of the founding era? Many argue it isn't because the *world* is different. But is it really? Jesus Christ began His church in the age of the Roman Empire fully expecting it to follow Him through the ages. So, while technology wise the world may be different, do not be deceived; for governmentally, socially, morally, behaviorally, they are very similar. Although, I wish it were not so.

As recorded in the *Book of Acts*, the beginning of the *true* New Testament Church was the *Day of Pentecost*. Here, Jesus declared His church, His *Father's House*, was not to be a "*a house of merchandise, but a house of prayer.*" He said *His Kingdom* was not of this world. He emphasized the distinction between His followers and the rest of the population. Early church leaders were martyred for their refusal to put Caesar (government) above God. They understood the requirements of the Ten Commandments; they chose to follow God's law respecting the proper role of civil government. A mindset we desperately need more of today.

Many casual readers of the Bible are put off by the *difficulties* of the *Book of Revelation*. Let me offer an explanation for its symbolism: the Roman government! If the Apostle John, writing as *secretary* for The Holy Spirit, had clearly spelled out what He wanted the readers to do concerning civil disobedience, the Romans never would have let those writings leave the island of Patmos. Believe it or not, the Romans did have *freedom of religion*, for those who accepted Caesar as God and licensed their *churches*. But the early New Testament Christians considered this blasphemous, and a way to destroy the truth of *The Gospel*. They understood the church must be free.

When we read the Bible, we learn about how the Creator wants life to be for us. When we read the writings of America's Founders, beginning with those of the Plymouth colony up through the Framers of the Constitution, we learn how well they understood the evils of tyranny. They were willing to die rather than to live under it. They understood that tyranny results in a nation where the church is not free.

In the mid 1770s, preachers began to deliver sermons critical of the abuses of the

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How's Your Constitutional IQ ?

1. Can either the Congress or the President spend money for which there has been no formal appropriation?
2. Which of the delegates to the Constitutional Convention founded America's first fire insurance Company?
3. In 1939, 26 years after the 16th Amendment was adopted, what percentage of Americans were required to file income tax returns?
4. The U.S. Constitution upholds legislative supremacy. Name 2 of the many checks that the Congress has on the power of the President.
5. If an individual commits a serious misdemeanor, but before he comes to trial the legislature makes this offense a felony, can the man now be charged with a felony?

Answers

1) No. See Article I, Section 9, Clause 7; 2) Benjamin Franklin; 3) 5 percent. Today more than 80% of the population is under the income tax system; 4) Congress can override his vetoes, approve or disapprove his treaties, Supreme Court appointments, other appointments to government positions, appropriations of money; and, impeach him; 5) No. The legislative act would be considered "ex post facto," which the Constitution prohibits.

Poor Roy's Almanac

Both Liberals and Conservatives value "Conserving." Conservatives desire to conserve one's ownership of property and freedom to choose. Liberals desire to conserve your property the way they choose.

On the day when a One World Government is accepted, the U.S. Constitution would become simply an illusion like a mirage in the desert.

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die, as they claim, in order "to reconstitute America?"

Perish the thought! For the moral order needed to produce the political order out of which the men and women would be chosen to attempt its replacement, is not to be found in America. The "generous sprinkling of remarkable leaders" available to the Framers in their day is simply not available in ours. The small number of Americans that understand the connection between their freedom and why the Framers did as they did, is not enough to influence the volume of wrong-thinking elitists that would surely prevail.

Moreover, the purity of motive that ran through the delegates to the 1787 Convention would be harder to find today in American politics than the proverbial needle in a haystack. For, the statesman of yesteryear is now an endangered specie – eradicated by the progressivist historians and political scientists who control American political thought by controlling what is written into America's history texts.

Exacerbating the situation more gravely still, is the absence of religious influence upon American politics. Once the rule, but now the exception, are the fiery political sermons of the 18th century that helped shape America's citizen-government relationship: "No institution in American culture influenced a community like the local church. Whether or not one was a Christian, almost everyone faithfully attended Church...[it] was the focal point of the community's activities."⁹ The Framers relied upon the American clergy for teaching their congregations about their glorious heritage in the first place, and for reminding them of their Godly and civic duty to preserving it, in the second.

"America is great because America is good" wrote Alexis de Tocqueville in the mid 1830s; she is good, he said, because her "pulpits [are] ablaze with righteousness..." True, the American clergy had no

direct role in running the government, but their political sermons went a long way toward making sure that the people chose God-fearing men to fill their public offices.

The Miracle of America

Considering how far America has strayed off the beaten path, we had better keep the Constitution. For today, the requisite moral order, the cultural soil needed to improve upon what the Framers produced, is absent from the American landscape. We may never see again, the highly favorable circumstances that led up to the creation of the most free nation in the history of the modern world. Not in America, not anywhere.

Even the Founding Fathers and their contemporaries "seemed to have recognized the unique and propitious set of circumstances, that had been gradually thrust upon them. Their paramount ambition therefore developed into a surging anxiety to somehow seize this opportunity for the creation of a free society before it slipped from their grasp."¹⁰

America's strength is rooted in the United States Constitution. It is found in the genius of its institutions, the arrangement of its parts, and in its time-tested doctrines. The Constitution has withstood a century long assault by its internal enemies, the big government camp. Despite their attempts to tear it down, it yet governs America. If, as a people, we still find the right to self-govern desirable and precious, then our answer is that we intend not only to keep the Constitution but to restore it to its full power.

Accept no substitute for the Philadelphia miracle; for, as one very wise man advises, what we were fortunate enough to obtain from one generation of Americans, we may never see again.

—Dianne Gilbert, Chairman NHCCS

Editors Note: The N.H. Center for Constitutional Studies stands ready to bring a seminar to your area on the history, roots and basics of constitutional government. "America's political past is best apprehended by tracing the development of

the Constitution of the United States, from its roots in the ancient world and British institutions, all the way to the constitutional controversies that are so lively today."¹¹

There is power in knowledge. Contact us at 603-679-1320 to learn more about the roots of the American Republic and what you can do to help restore America to her constitutional foundation..

1. Quote by Daniel Webster as written in Liberty, Order, and Justice. By James McClellan
2. Creating A New Civilization – The Politics of The Third Wave: Alvin and Heidi Toffler. Pgs. 90 – 91
3. Notes on the Federal Convention, September 1829 – DLC: Madison Papers
4. The Constitution of 1787: A Commentary; George Anastaplo, pgs. 233-234
5. Thomas Jefferson, Bergh 15:40, 1816
6. Federal Farmer Letters – Poughkeepsie Country Journal: The Essential Anti-Federalist, Pg. 180; Edited by W.B.Allen & Gordon Lloyd
7. Elbridge Gerry: Objections. A Letter to The Massachusetts State Legislature; N.Y., 18 October, 1787; Ibid
8. The Constitution of 1787: A Commentary, George Anastaplo
9. 501@3 Religion: Reemergence of the Divine Right of Kings; Peter Kershaw
- 10 Making of America, By W.Cleon Skousen
11. Liberty, Order and Justice; James McClellan, Pg. 600

"Providence has given to our people the choice of their rulers, and it is the duty, as well as the privilege and interest of our Christian nation to select and prefer Christians for their rulers.

It is to be regretted, but so I believe the fact to be, that except the Bible there is not a true history in the world. Whatever may be the virtue, discernment, and industry of the writers, I am persuaded that truth and error (though in different degrees) will imperceptibly become and remain mixed and blended until they shall be separated forever by the great and last refining fire."

—John Jay

(Jay was appointed by President Washington as the first Chief Justice of the United States Supreme Court –He later served as Governor of New York)

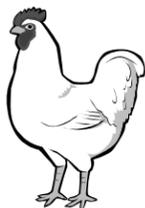
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(Continued from page 5 Lear)

British rule in the American colonies. By the *War of Independence*, those preachers had a bounty on their heads. For what? For the *capital crime* of preaching the truth, opposing tyranny, teaching the colonists to stand up for their God-given freedoms and to take responsibility for their walk with Christ. They and their families were executed for it!

Similarly, the U.S. Constitution was crafted by men who sought to avoid the atrocities of the state run church. King George was both head of the civil government and of the Anglican Church. To his way of thinking, opposing him was tantamount to opposing God. He understood what would happen if the church was free; he did his best to make sure it wasn't.

Most Americans recognize Patrick Henry's famous speech: *Give me liberty or give me death!* But, very few know why he said that. Henry, a committed Christian lawyer, had witnessed the brutal flogging of a colonist by British troops. The young lawyer asked what crime had the man committed? He was told: *"preaching without a license."* King George feared the so called *Black Regiment*. He offered handsome rewards for the heads of its members, the unlicensed, unregistered, *free church* preachers who were willing to risk even death to promote the proper Biblical relationship between church and state.

I have read the original intent of the crafters of the U.S. Constitution; I believe God's hand guided them to establish a limited Constitutional Republic that would deliver to its citizens the most freedom, prosperity, and opportunity known to man. Elbridge Gerry and Fisher Ames, both fine Christian men, wrote the initial draft of the 1st Amendment to the Constitution. It was written to protect Americans from the whims of humanistic, rogue government, or a meglomaniacal king. To me, the most precious freedom it protects is the freedom of religion, true Biblical orthodox New Testament Christianity! Not freedom from the Lord, His ways, His sovereignty and His loving guidance, but freedom from government hindrance of the *Truth*. Truth that sets men free; keeps them free and virtuous, while promoting their happiness and prosperity.

What happens when the true Christian church is not free to say what needs to be said? Ask, the Russians, the Romanians, the Chinese, the Vietnamese, the Sudanese or the Iraqis. Closer to home, one may look at what is happening to our *One Nation Under God*. The church has been too silent on important political matters; the people are

hurting as a result. We have lost the direction that comes from a right relationship with our Creator. It sickens me to see the moral and spiritual degeneration that has taken place in this great land.

America is soul sick, and confused. She has lost her moral high ground. I will render unto Caesar that which is Caesar's but I will not give him, or any government agency, entity or officer what belongs to God alone. The church **must be free or no one will be free**. Someone, some entity, must be there to remind Caesar that he is just a man under God like the rest of us.

Too often, I have heard preachers say they cannot speak out. They fear sanction, lawsuits and the loss of their tax-exempt status. But, these restrictions are self-imposed for they ignore the Congress' long standing recognition of what the Christian church has meant to the well being of America. They substitute, in the face of the *First Amendment's* protective *establishment* clause, IRS 501 C-3 recognition. It seems church leaders have, like Esau in the Bible, traded their *"birthright for a morsel of bread."*

What was once considered sacrilegious, and not Christian, has become the standard for preachers and churches. If only they could realize how giving away their great inheritance displeases the *Lord*. An inheritance already secured by the laws of the land granting church income *immunity* from taxation.

In the 19th century, Frenchman, Alexis De Tocqueville traveled to America to study her government. He *"discovered the secret"* behind America's greatness was in her Christian churches. He said *"their pulpits were ablaze with righteousness..."* He said: *"America is great because America is good...when America ceases to be good, America will cease to be great"*

De Tocqueville knew then, what some appear not to know now; that, the mission and responsibility of the true New Testament Church of Jesus Christ is to remind the people: *"Blessed is the nation whose God is The Lord."*³

In time, America may be returned to her former greatness, leading a truly free people who love, honor and worship God in spirit, and in truth and teach the rest of the world to do the same. But, what's going on in America now, typifies a nation whose church is not truly free.

Garrett Lear is pastor and lead elder of The Well of Living Water Christian Fellowship in North Hampton, New Hampshire.

1. John 8:32 King James Version
2. Judges 6-8.
3. Psalms 33:12

**An Election Sermon of
The 18th Century**
*The Republic of the Israelites, an Example
to the American States*
by Samuel Langdon
Concord, New Hampshire, 1788

There is a remarkable paragraph in the sacred writings, which may be very well accommodated to my present purpose, and merits particular attention. You have it in Deuteronomy, IV:5-8:

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, who shall hear all these statutes, and say, surely this great nation is a wise and understanding people: for what nation is there so great, which hath God so nigh unto them as the Lord our God is in all things that we call upon him for? And what nation is there so great, which both statutes and judgments so righteous as all this law which I set before you this day.

If I am not mistaken, instead of the twelve tribes of Israel, we may substitute the thirteen states of the American union, and see this application plainly offering itself...On the people, therefore, of these United States, it depends whether wise men, or fools, good or bad men, shall govern... Therefore, I will now lift up my voice and cry aloud to the people....

From year to year be careful in the choice of your representatives and the higher powers [offices] of government. Fix your eyes upon men of good understanding and known honesty; men of knowledge, improved by experience; men who fear God and hate covetousness; who love truth and righteousness, and sincerely wish for the public welfare.... **Let not men openly irreligious and immoral become your legislators....** If the legislative body are corrupt, you will soon have bad men for counselors, corrupt judges, unqualified justices, and officers in every department who will dishonor their stations.... Never give countenance to turbulent men, who wish to distinguish themselves and rise to power by forming combinations and exciting insurrections against government.... I call upon you also to support schools in your towns.... It is a debt you owe to your children.

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(Continued from page 3 - Purpose)

“I...most firmly believe that in the aggregate it is the best constitution that can be obtained at this epoca, and that this or a dissolution of the Union awaits our choice, and are the only alternatives before us.”⁸

“The Constitution recommended by the federal convention [of 1787]...approache [s] nearer to perfection than any government hitherto instituted among men.”⁹

U.S. Constitution; God's Hand in Framing and Adoption of

“We may, with a kind of pious and grateful exultation, trace the fingers of Providence through those dark and mysterious events which first induced the states to appoint a general convention, thereby, in all human probability, laying a lasting foundation for tranquility and happiness, when we had but too much reason to fear that confusion and misery were coming rapidly upon us. That the same good Providence may still continue to protect us, and prevent us from dashing the cup of national felicity just as it has been lifted to our lips, is [my] earnest prayer.”¹⁰

“The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude enough to acknowledge his obligations.”¹¹

U.S. Constitution; Provides Barriers Against Tyranny

“With regard to the two great points, the pivots upon which the whole machine must move, my creed is simply: 1st That the general government is not invested with more powers than are indispensably necessary to perform the functions of a good government; and consequently that no objection ought to be made against the quantity of power delegated to it. 2nd That these powers (as the appointment of all rulers will forever arise from, and at short, stated intervals recur to, the free suffrage of the people) are so distributed among the legislative, executive, and judicial branches, into which the general government is arranged, that it can never be in danger of degenerating into a monarchy, an oligarchy, an aristocracy, or any other despotic or oppressive form, so long as there shall remain any virtue in the body of the people.”¹²

U.S. Constitution; Avoid Innovation on Its Principles

“Towards the preservation of your government and the permanency of your present happy state, it is requisite, not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretexts. One method of assault may be to effect, in the forms of the Constitution, alterations which will impair the energy of the system, and thus to undermine what cannot be directly overthrown.”¹³

U.S. Constitution; Binding Until Changed BY Majority

“The Constitution of the United States,

and the laws made under it, must mark the line of my official conduct.”¹⁴

“The Constitution is the guide which I never will abandon.”¹⁵

“The basis of our political systems if the right of the people to make and to alter their constitutions of government. But the constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.”¹⁶

“If, in the opinion of the people, the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed.”¹⁷

U.S. Constitution; Power of, Rests in the People

“The power under the Constitution will always be in the people. It is entrusted for certain defined purposes, and for a certain limited period, to representatives of their own choosing; and whenever it is executed contrary to their interest, or not agreeable to their wishes, their servants can, and undoubtedly will, be recalled.”¹⁸

U.S. Constitution; Duty To Preserve, Rests in the People

“The structure has been erected by architects of consummate skill and fidelity; its foundations are solid, its compartments are beautiful, as well as useful; its arrangements are full of wisdom and order and its defenses are impregnable from without. It has been reared for immortality, if the work of man may greatly aspire to such a title.”

“It may, nevertheless, perish in an hour by the folly, and corruption or negligence of **its only keepers, the people**. Republics are created by the virtue, public spirit and intelligence of the citizens. They fall when the wise are banished from the public councils, because they dare to be honest and the profligates are rewarded because they flatter the people in order to betray them.”¹⁹

“A primary object...should be the education of our youth in the science of government. In a republic, what species of knowledge can be equally important? And what duty more pressing...than...communicating it to those who are to be the future guardians of the liberties of the country?”²⁰

Hopefully, we will not, by folly, corruption or negligence as the only keepers of the Constitution, fail to teach our youth “who are to be the future guardians of the liberties of the country” the science of government.

Earl Taylor, Jr. is the President of the National Center for Constitutional Studies, Idaho; Founder & Director of a Charter School in Mesa, AZ where the principles of liberty and union are taught in the spirit of our nation's founding fathers.

1. Noah Webster, 1828

2. Constitutional Convention, quoted by Gouverneur Morris in *An Oration upon the Death of General Washington* - New York, 31 Dec. 1799), pp.20-21; in Max Farrand, ed.,

3. To David Humphreys, Fitzpatrick 29:287 (1787)

4. To Mrs. Catharine Macaulay Graham, Fitzpatrick 29:316 (1787).

5. To Bushrod Washington, Fitzpatrick 29:310 (1787)

6. To the Marquis de Lafayette, Fitzpatrick 29:507 (1788)

7. To Benjamin Lincoln, Fitzpatrick 30:11 (1788)

8. To Governor Edmund Randolph, Fitzpatrick 29:358 (1788)

9. To Sir Edward Newenham, Fitzpatrick 30:73 (1788).

10. To Jonathan Trumbull, Fitzpatrick 30:22 (1788).

11. To Thomas Nelson, Fitzpatrick 12:343 (1778)

12. To the Marquis de Lafayette

13. Washington's Farewell Address

14. To Edmund Randolph, Fitzpatrick 31:9 (1790)

15. To the Boston selectmen, Fitzpatrick 34:253 (1795)

16. Washington's Farewell Address

17. Washington's Farewell Address

18. To Bushrod Washington, Fitzpatrick 29:311 (1787)

19. From a poster produced by Commission on the Bicentennial of the United States Constitution.

20. Fitzpatrick 35:316 (1796)

Did You Know...?

In 1790, Washington's administration, the first to exist under the Constitution, established a federal workforce of 350 employees to service a population of approximately 3 million Americans. Proportionately, this figured out to be **1 federal employee for every 8600** people.

Using this ratio as a standard, were it to apply today, the United States government should maintain a federal workforce of **34,000** civilian workers, or worst case 10 times that number, to service the current population of 292.4 million Americans

But the stark reality is, even a ten-fold adjustment, or **340,000** workers, is but **12 percent** of the **2.899 million employees** currently on the federal payroll. For the sake of comparison, we now have:

1 federal civilian worker for every 100 Americans
or **86 times** the standard
set by Pres. Washington in 1790.

Today's behemoth national government hardly squares with the limited government set up under the Constitution. A government James Madison described in Federalist Paper 45 as being of “*few and defined powers.*” T

This vast government bureaucracy is more than just a headcount. Americans now work more than 5 months out of each year to support the more than 50 regulatory agencies and myriad of socialistic, wealth redistribution programs, domestic and foreign, that it represents.

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