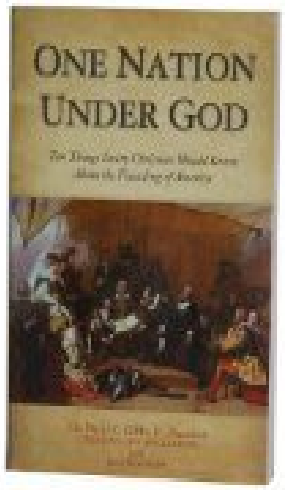
One Nation Under God

The Christian influence in American history has been lost. Kerby Anderson provides an overview of nearly 160 years of our nation's founding history by discussing Ten Things Every Christian Should Know About the Founding of America.

This article is also available in Spanish.

Founders of America: Part One



G.K. Chesterton once said that "America is the only nation in the world that is founded on a creed. That creed is set forth with dogmatic and even theological lucidity in the Declaration of Independence."{1} We are going to document the origins of this country by looking at a book entitled *One Nation Under God: Ten Things Every Christian Should Know About the Founding of America*.{2}

The first thing every Christian should know is that "Christopher Columbus was motivated by his Christian faith to sail to the New World." One example of this can be found in his writings after he discovered this new land. He wrote, "Therefore let the king and queen, the princes and their most fortunate kingdoms, and all other countries of Christendom give thanks to our Lord and Saviour Jesus Christ, who has bestowed upon us so great a victory and gift. Let religious processions be solemnized; let sacred festivals be given; let

the churches be covered with festive garlands. Let Christ rejoice on earth, as he rejoices in heaven, when he foresees coming to salvation so many souls of people hitherto lost."{3}

The second thing every Christian should know is "The Pilgrims clearly stated that they came to the New World to glorify God and to advance the Christian faith." It could easily be said that America began with the words, "In the name of God. Amen." Those were the first words of our nation's first self-governing document—the Mayflower Compact.

The Pilgrims were Bible-believers who refused to conform to the heretical state Church of England and eventually came to America. Their leader, William Bradford, said "A great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing the gospel of the kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping stones unto others for the performing of so great a work."{4}

Many scholars believe that the initial agreement for self-government, found in the Mayflower Compact, became the cornerstone of the U.S. Constitution. This agreement for self-government, signed on November 11, 1620, created a new government in which they agreed to "covenant and combine" themselves together into a "Body Politick."

British historian Paul Johnson said, "It is an amazing document . . . . What was remarkable about this particular contract was that it was not between a servant and a master, or a people and a king, but between a group of like-minded individuals and each other, with God as a witness and symbolic co-signatory."{5}

Founders of America: Part Two

The third thing every Christian should know is “The Puritans created Bible-based commonwealths in order to practice a representative government that was modeled on their church covenants.” Both the Pilgrims and the Puritans disagreed with many things about the Church of England in their day. But the Pilgrims felt that reforming the church was a hopeless endeavor. They were led to separate themselves from the official church and were often labeled “Separatists.” The Puritans, on the other hand, wanted to reform the Church of England from within. They argued from within for purity of the church. Hence, the name *Puritans*.

At that time, there had been no written constitution in England. The British common law was a mostly oral tradition, articulated as necessary in various written court decisions. The Puritans determined to anchor their liberties on the written page, a tradition taken from the Bible. They created the Body of Liberties which were established on the belief that Christ’s rule is not only given for the church, but also for the state. It contained principles found in the Bible, specifically ninety-eight separate protections of individual rights, including due process of law, trial by a jury of peers, and prohibitions against cruel and unusual punishment.

The fourth thing every Christian should know is that “This nation was founded as a sanctuary for religious dissidents.” Roger Williams questioned many of the Puritan laws in Massachusetts, especially the right of magistrates to punish Sabbath-breakers. After he left Massachusetts and founded Rhode Island, he became the first to formulate the concept of “separation of church and state” in America.

Williams said, “The civil magistrate may not intermeddle even to stop a church from apostasy and heresy.”{6} In the 1643 charter for Rhode Island and in all its subsequent charters, Roger Williams established the idea that the state should not

enforce religious opinion.

Another dissident was the Quaker William Penn. He was the main author of the founding governmental document for the land that came to be known as Pennsylvania. This document was called *The Concessions*, and dealt with not only government matters but was also concerned with social, philosophical, scientific, and political matters. By 1680, *The Concessions* had 150 signers, and in the Quaker spirit, this group effort provided for far-reaching liberties never before seen in Anglo-Saxon law.

Paul Johnson said that at the time of America's founding, Philadelphia was "the cultural capital of America." He also points out: "It can be argued, indeed, that Quaker Pennsylvania was the key state in American history. It was the last great flowering of Puritan political innovation, around its great city of brotherly love."{7}

Education and Religion in America

The fifth thing every Christian should know is that "The education of the settlers and founders of America was uniquely Christian and Bible-based." Education was very important to the founders of this country. One of the laws in Puritan New England was the Old Deluder Act. It was called that because it was intended to defeat Satan, the Old Deluder, who had used illiteracy in the Old World to keep people from reading the Word of God. The New England Primer was used to teach colonial children to read and included the Lord's Prayer, the Apostle's Creed, and the text of many hymns and prayers.

We can also see the importance of education in the rules of many of the first colleges. The Laws and Statutes of Harvard College in 1643 said: "Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is *to know God and Jesus Christ which is eternal life* (John 17:3)."{8}

Yale College listed two requirements in its 1745 charter: "All scholars shall live religious, godly, and blameless lives according to the rules of God's Word, diligently reading the Holy Scriptures, the fountain of light and truth; and constantly attend upon all the duties of religion, both in public and secret."{9}

Reverend John Witherspoon was the only active minister who signed the Declaration of Independence. Constitutional scholar John Eidsmoe says, "John Witherspoon is best described as the man who shaped the men who shaped America. Although he did not attend the Constitutional Convention, his influence was multiplied many times over by those who spoke as well as by what was said."{10}

New Jersey elected John Witherspoon to the Continental Congress that drafted the Declaration of Independence. When Congress called for a national day of fasting and prayer on May 17, 1776, John Witherspoon was called upon to preach the sermon. His topic was "The Dominion of Providence over the Affairs of Men."

The sixth thing every Christian should know is that "A religious revival was the key factor in uniting the separate pre- Revolutionary War colonies."

Paul Johnson, author of *A History of the American People*, reports that the Great Awakening may have touched as many as three out of four American colonists.{11} He also points out that this Great Awakening "sounded the death-knell of British colonialism."{12}

As John Adams was to put it afterwards, "The Revolution was effected before the War commenced. The Revolution was in the mind and hearts of the people: and change in their religious sentiments of their duties and obligations."

Paul Johnson believes that "The Revolution could not have taken place without this religious background. The essential

difference between the American Revolution and the French Revolution is that the American Revolution, in its origins, was a religious event, whereas the French Revolution was an anti-religious event."{13}

Clergy and Biblical Christianity

The seventh thing every Christian should know is that "Many of the clergy in the American colonies, members of the Black Regiment, preached liberty." Much of this took place in so-called "Election Sermons" of Massachusetts, Connecticut, New Hampshire, and Vermont. Often the ministers spoke on the subject of civil government in a serious and instructive manner. The sermon was then printed so that every representative had a copy for himself, and so that every minister of the town could have a copy.

John Adams observed, "The Philadelphia ministers thunder and lighten every Sabbath' against George III's despotism."{14} And in speaking of his native Virginia, Thomas Jefferson observed that "pulpit oratory ran like a shock of electricity through the whole colony."{15}

Some of the most influential preachers include John Witherspoon, Jonathan Mayhew, Samuel West, and Reverend John Peter Muhlenberg. Reverend Mayhew, for example, preached a message entitled "Concerning Unlimited Submission to the Higher Powers, to the Council and House of Representatives in Colonial New England." He said, "It is hoped that but few will think the subject of it an improper one to be discoursed on in the pulpit, under a notion that this is preaching politics, instead of Christ. However, to remove all prejudices of this sort, I beg it may be remembered that all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness.' Why, then, should not those parts of Scripture which related to civil government be examined and explained from the desk, as well as others?"{16}

The eighth thing every Christian should know is that "Biblical Christianity was the driving force behind the key leaders of the American Revolution."

In 1772, Samuel Adams created a "Committee of Correspondence" in Boston, in order to keep in touch with his fellow Americans up and down the coast. Historian George Bancroft called Sam Adams, "the last of the Puritans."{17} His biographer, John C. Miller, says that Samuel Adams cannot be understood without considering the lasting impact Whitefield's preaching at Harvard during the Great Awakening had on him.{18} Adams had been telling his countrymen for years that America had to take her stand against tyranny. He regarded individual freedom as "the law of the Creator" and a Christian right documented in the New Testament.{19} As the Declaration was being signed, Sam Adams said, "We have this day restored the Sovereign to Whom all men ought to be obedient. He reigns in heaven and from the rising to the setting of the sun, let His kingdom come."

The Founding Documents

The ninth thing every Christian should know is that "Christianity played a significant role in the development of our nation's birth certificate, the Declaration of Independence." For example, the Presbyterian Elders of North Carolina drafted the Mecklenburg Declaration in May 1775 under the direction of Elder Ephraim Brevard (a graduate of Princeton). One scholar says "In correcting his first draft of the Declaration it can be seen, in at least a few places, that Jefferson has erased the original words and inserted those which are first found in the Mecklenburg Declaration. No one can doubt that Jefferson had Brevard's resolutions before him when he was writing his immortal Declaration."{20}

The relationship between the Declaration of Independence and the Constitution is crucial. The Declaration is the "why" of American government, while the Constitution is the "how."

Another influence on the Declaration was George Mason's "Virginia Declaration of Rights." Notice how similar it sounds to the Declaration: "That all men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety."

Paul Johnson says, "There is no question that the Declaration of Independence was, to those who signed it, a religious as well as secular act, and that the Revolutionary War had the approbation of divine providence. They had won it with God's blessing and afterwards, they drew up their framework of government with God's blessing, just as in the seventeenth century the colonists had drawn up their Compacts and Charters and Orders and Instruments, with God peering over their shoulders."{21}

The tenth thing every Christian should know is that "The Biblical understanding of the sinfulness of man was the guiding principle behind the United States Constitution." John Eidsmoe says, "Although Witherspoon derived the concept of separation of powers from other sources, such as Montesquieu, checks and balances seem to have been his own unique contribution to the foundation of U.S. Government."{22} He adds, "One thing is certain: the Christian religion, particularly Rev. Witherspoon's Calvinism, which emphasized the fallen nature of man, influenced Madison's view of law and government."{23}

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American Government and Christianity – A Biblical Worldview Perspective

Kerby Anderson looks at how a Christian, biblical framework operated as a critical force in establishing our constitution and governmental system. The founders views on the nature of man and the role of government were derived from their biblical foundation.

America's Christian Roots

The founding of this country as well as the framing of the key political documents rests upon a Christian foundation. That doesn't necessarily mean that the United States is a Christian nation, although some framers used that term. But it does mean that the foundations of this republic presuppose a Christian view of human nature and God's providence.

In previous articles we have discussed "The Christian Roots of the Declaration and Constitution" [on the Web as "The Declaration and the Constitution: Their Christian Roots"] and provided an overview of the books *On Two Wings* and *One Nation Under God*. Our focus in this article will be to pull together many of the themes of these resources and combine them with additional facts and quotes from the founders.

First, what was the perspective of the founders of America? Consider some of these famous quotes.

John Adams was the second president of the United States. He

saw the need for religious values to provide the moral base line for society. He stated in a letter to the officers of the First Brigade of the Third Division of the Militia of Massachusetts:

> *We have no government armed with power capable of contending with human passions unbridled by morality and religion. Avarice, ambition, revenge, or gallantry, would break the strongest cords of our Constitution as a whale goes through a net. Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.{1}*

In fact, John Adams wasn't the only founding father to talk about the importance of religious values. Consider this statement from George Washington during his Farewell Address:

> *And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.{2}*

Two hundred years after the establishment of the Plymouth colony in 1620, Americans gathered at that site to celebrate its bicentennial. Daniel Webster was the speaker at this 1820 celebration. He reminded those in attendance of this nation's origins:

> *Let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate its principles with the elements of their society, and to diffuse its influence through all their institutions, civil, political, or literary.{3}*

Religion, and especially the Christian religion, was an important foundation to this republic.

Christian Character

It is clear that the framers of this new government believed that the people should elect and support leaders with character and integrity. George Washington expressed this in his Farewell Address when he said, “Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports.”

Benjamin Rush talked about the religious foundation of the republic that demanded virtuous leadership. He said that, “the only foundation for a useful education in a republic is to be laid on the foundation of religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments.”{4}

He went on to explain that

> *A Christian cannot fail of being a republican . . . for every precept of the Gospel inculcates those degrees of humility, self- denial, and brotherly kindness which are directly opposed to the pride of monarchy. . . . A Christian cannot fail of being useful to the republic, for his religion teaches him that no man “liveth to himself.” And lastly a Christian cannot fail of being wholly inoffensive, for his religion teaches him in all things to do to others what he would wish, in like circumstances, they should do to him.{5}*

Daniel Webster understood the importance of religion, and especially the Christian religion, in this form of government. In his famous Plymouth Rock speech of 1820 he said,

> *Lastly, our ancestors established their system of government on morality and religious sentiment. Moral habits, they*

> *believed, cannot safely be trusted on any other foundation than religious principle, nor any government be secure which is not supported by moral habits. . . .Whatever makes men good Christians, makes them good citizens.{6}*

John Jay was one of the authors of the Federalist Papers and became America's first Supreme Court Justice. He also served as the president of the American Bible Society. He understood the relationship between government and Christian values. He said, "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."{7}

William Penn writing the *Frame of Government* for his new colony said, "Government, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men, than men upon governments. Let men be good, and the government cannot be bad."{8}

The founders believed that good character was vital to the health of the nation.

New Man

Historian C. Gregg Singer traces the line of influence from the seventeenth century to the eighteenth century in his book, *A Theological Interpretation of American History*. He says,

> *Whether we look at the Puritans and their fellow colonists of the seventeenth century, or their descendants of the eighteenth century, or those who framed the Declaration of Independence and the Constitution, we see that their political programs were the rather clear reflection of a consciously held political philosophy, and that the various political philosophies which emerged among the American people were intimately related to the theological*

> *developments which were taking place. . . . A Christian world and life view furnished the basis for this early political thought which guided the American people for nearly two centuries and whose crowning lay in the writing of the Constitution of 1787.{9}*

Actually, the line of influence extends back even further. Historian Arnold Toynbee, for example, has written that the American Revolution was made possible by American Protestantism. Page Smith, writing in the *Religious Origins of the American Revolution*, cites the influence of the Protestant Reformation. He believes that

> *The Protestant Reformation produced a new kind of consciousness and a new kind of man. The English Colonies in America, in turn, produced a new unique strain of that consciousness. It thus follows that it is impossible to understand the intellectual and moral forces behind the American Revolution without understanding the role that Protestant Christianity played in shaping the ideals, principles and institutions of colonial America.{10}*

Smith argues that the American Revolution "started, in a sense, when Martin Luther nailed his 95 theses to the church door at Wittenburg." It received "its theological and philosophical underpinnings from John Calvin's *Institutes of the Christian Religion* and much of its social theory from the Puritan Revolution of 1640-1660.{11}

Most people before the Reformation belonged to classes and social groups which set the boundaries of their worlds and established their identities. The Reformation, according to Smith, changed these perceptions. Luther and Calvin, in a sense, created a re- formed individual in a re-formed world.

Key to this is the doctrine of the priesthood of the believer where each person is "responsible directly to God for his or

her own spiritual state…. The individuals who formed the new congregations established their own churches, chose their own ministers, and managed their own affairs without reference to an ecclesiastical hierarchy."{12}

These re-formed individuals began to change their world including their view of government and authority.

Declaration of Independence

Let's look at the Christian influence on the Declaration of Independence. Historian Page Smith points out that Thomas Jefferson was not only influenced by secular philosophers, but was also influenced by the Protestant Reformation. He says,

> *Jefferson and other secular-minded Americans subscribed to certain propositions about law and authority that had their roots in the Protestant Reformation. It is a scholarly common-place to point out how much Jefferson (and his fellow delegates to the Continental Congress) were influenced by Locke. Without disputing this we would simply add that an older and deeper influence — John Calvin — was of more profound importance.{13}*

Another important influence was William Blackstone. Jefferson drew heavily on the writings of this highly respected jurist. In fact, Blackstone's *Commentaries on the Laws of England* were among Jefferson's most favorite books.

In his section on the "Nature of Laws in General," Blackstone wrote, "as man depends absolutely upon his Maker for everything, it is necessary that he should, in all points, conform to his Maker's will. This will of his Maker is called the law of nature."{14}

In addition to the law of nature, the other source of law is from divine revelation. "The doctrines thus delivered we call the revealed or divine law, and they are to be found only in

the Holy Scriptures." According to Blackstone, all human laws depended either upon the law of nature or upon the law of revelation found in the Bible: "Upon these two foundations, the law of nature and the law of revelation, depend all human laws."{15}

Samuel Adams argues in "The Rights of the Colonists" that they had certain rights. "Among the natural Rights of the Colonists are these: First, a Right to Life; second, to Liberty; third, to Property; . . . and in the case of intolerable oppression, civil or religious, to leave the society they belong to, and enter into another. When men enter into society, it is by voluntary consent."{16} This concept of natural rights also found its way into the Declaration of Independence and provided the justification for the American Revolution.

The Declaration was a bold document, but not a radical one. The colonists did not break with England for "light and transient causes." They were mindful that they should be "in subjection to governing authorities" which "are established by God" (Rom. 13:1). Yet when they suffered from a "long train of abuses and usurpations," they believed that "it is the right of the people to alter or abolish [the existing government] and to institute a new government."

Constitution

The Christian influence on the Declaration is clear. What about the Constitution?

James Madison was the chief architect of the Constitution as well as one of the authors of the *Federalist Papers*. It is important to note that as a youth, he studied under a Scottish Presbyterian, Donald Robertson. Madison gave the credit to Robertson for "all that I have been in life."{17} Later he was trained in theology at Princeton under the Reverend John Witherspoon. Scholars believe that Witherspoon's Calvinism (which emphasized the fallen nature of man) was an important

source for Madison's political ideas.{18}

The Constitution was a contract between the people and had its origins in American history a century earlier:

> *One of the obvious by-products [of the Reformation] was the notion of a contract entered into by two people or by the members of a community amongst themselves that needed no legal sanctions to make it binding. This concept of the Reformers made possible the formation of contractuals or, as the Puritans called them, "covenanted" groups formed by individuals who signed a covenant or agreement to found a community. The most famous of these covenants was the Mayflower Compact. In it the Pilgrims formed a "civil body politic," and promised to obey the laws their own government might pass. In short, the individual Pilgrim invented on the spot a new community, one that would be ruled by laws of its making.{19}*

Historian Page Smith believes, "The Federal Constitution was in this sense a monument to the reformed consciousness. This new sense of time as potentiality was a vital element in the new consciousness that was to make a revolution and, what was a good deal more difficult, form a new nation."{20}

Preaching and teaching within the churches provided the justification for the revolution and the establishment of a new nation. Alice Baldwin, writing in *The New England Clergy and the American Revolution*, says,

> *The teachings of the New England ministers provide one line of unbroken descent. For two generations and more New Englanders had . . . been taught that these rights were sacred and came from God and that to preserve them they had a legal right of resistance and, if necessary a right to . . . alter and abolish governments and by common consent establish new ones.{21}*

Christian ideas were important in the founding of this republic and the framing of our American governmental institutions. And I believe they are equally important in the maintenance of that republic.

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Slavery in America – How Did the Founders and Early Christians Regard It?

Kerby Anderson presents a thoughtful review of the attitude towards slavery held by many of our founders and early Christian leaders. Although a tragic chapter in our history, he encourages us to understand that many opposed slavery from the beginning believing that all men are in fact created equal.

Introduction

Slavery has been found throughout the history of the world. Most of the major empires in the world enslaved millions. They made slaves not only of their citizens but of people in the countries they conquered.

Slavery is also a sad and tragic chapter in American history that we must confront honestly. Unfortunately, that is often not how it is done. History classes frequently teach that the founders and framers were evil men and hypocrites. Therefore, we no longer need to study them, nor do we need to study the principles they established in founding this country and framing the Constitution.

In fact, I have met many students in high school and college who have no interest in learning about the founders of this country and the framers of the Constitution merely because some were slaveholders. But I have also found that they do not know the whole story of the struggle over slavery in this country.

In reaction to this secular revisionist teaching in the public schools and universities, a Christian perspective has been offered that does not square with history. Some Christians, wanting to emphasize the biblical principles of the founding of this country, seem to have turned a blind eye to the evil of slavery. Slavery was wrong and represented an incomplete founding of liberty in this country.

In this article we will look at slavery in America and attempt to tell the story fairly and honestly. At the same time, we will bring forth facts and stories that have been lost from the current revisionist teaching on slavery.

First, let’s put slavery in America in historical perspective. Historians estimate that approximately 11 million Africans were transported to the New World. Of these 4 million went to

Brazil, 2.5 million to Spanish colonies, 2 million to the British West Indies, and 500,000 to the United States.

Although it is sometimes taught that the founders did not believe that blacks were human or deserved the same rights as whites, this is not true. Actually, the founders believed that blacks had the same inalienable rights as other persons in America. James Otis of Massachusetts said in 1764 that "The colonists are by the law of nature freeborn, as indeed all men are, white or black."{1}

Alexander Hamilton also talked about the equality of blacks with whites. He said, "their natural faculties are probably as good as ours. . . . The contempt we have been taught to entertain for the blacks, makes us fancy many things that are founded neither in reason nor experience."{2}

As we will see, many worked tirelessly for the abolition of slavery and wanted a society that truly practiced the belief that "all men are created equal."

The Founders' View of Slavery

Let's see what the founders and framers really thought about slavery and what they did to bring about its end. Here are a few of their comments.

Slavery was often condemned from the pulpits of America as revolutionary preachers frequently spoke out against it. One patriot preacher said, "The Deity hath bestowed upon them and us the same natural rights as men."{3}

Benjamin Franklin said that slavery "is an atrocious debasement of human nature."{4} He and Benjamin Rush went on to found the Pennsylvania Society for Promoting the Abolition of Slavery.

Benjamin Rush's desire to abolish slavery was based on

biblical principles. He stated: “Domestic slavery is repugnant to the principles of Christianity.” He went on to say, “It is rebellion again the authority of a common Father. It is a practical denial of the extent and efficacy of the death of a common Savior. It is an usurpation of the prerogative of the great Sovereign of the universe who has solemnly claimed an exclusive property in the souls of men.”{5}

John Adams said, “Every measure of prudence, therefore, ought to be assumed for the eventual total extirpation of slavery from the United States . . . . I have, through my whole life, held the practice of slavery in . . . abhorrence.”{6}

James Madison in his speech before the Constitutional Convention said, “We have seen the mere distinction of colour made in the most enlightened period of time, a ground of the most oppressive dominion ever exercised by man over man.”{7}

During the American Revolution, many slaves won their freedom. Alexander Hamilton served on George Washington’s staff and supported the plan to enlist slaves in the army. He wrote to John Jay that “An essential part of the plan is to give them their freedom with their muskets . . . for the dictates of humanity and true policy equally interest me in favor of this unfortunate class of men.”{8} Blacks from every part of the country (except South Carolina and Georgia) won their freedom through military service.{9}

After the Revolution, many Americans who were enjoying new freedom from England were struck by the contradiction that many blacks were still enslaved. John Jay said “That men should pray and fight for their own freedom and yet keep others in slavery is certainly acting a very inconsistent as well as unjust and perhaps impious part.”{10}

In *Federalist* #54, James Madison stated that Southern laws (not nature) have “degraded [the slaves] from the human rank” depriving them of “rights” including the right to vote, that

they would otherwise possess equally with other human beings. Madison argued that it was a “barbarous policy” to view blacks “in the unnatural light of property” rather than persons entitled to the same rights as other men.

Slavery and the Founders

When America was founded, there were about half a million slaves. Approximately one third of the founders had slaves (George Washington and Thomas Jefferson being the most notable). Most of the slaves lived in the five southern colonies.

Benjamin Rush and Benjamin Franklin (both signers of the Declaration of Independence) founded the Pennsylvania Society for Promoting the Abolition of Slavery in 1774. Rush went on to head a national abolition movement.

John Jay was the president of a similar society in New York. He said: “To contend for our own liberty, and to deny that blessing to others, involves an inconsistency not to be excused.” John Adams opposed slavery because it was a “foul contagion in the human character” and “an evil of colossal magnitude.” His son, John Quincy Adams, so crusaded against slavery that he was known as “the hell-hound of abolition.”

It’s important to note that when these anti-slavery societies were founded, they were clearly an act of civil disobedience. In 1774, for example, Pennsylvania passed a law to end slavery. But King George vetoed that law and other laws passed by the colonies. The King was pro-slavery, and Great Britain (at that time) practiced slavery. As long as the colonies were part of the British Empire, they would also be required to permit slavery.

When Thomas Jefferson finished his first draft of the Declaration of Independence, it included a paragraph condemning the King for introducing slavery into the colonies

and continuing the slave trade. It said: “He [King George] has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere or to incur miserable death in their transportation thither.” Unfortunately, this paragraph was dropped from the final draft because it was offensive to the delegates from Georgia and South Carolina.

After America separated from Great Britain, several states passed laws abolishing slavery. For example, Vermont’s 1777 constitution abolished slavery outright. Pennsylvania passed a law in 1779 for gradual emancipation. Slavery was abolished in Massachusetts and New Hampshire through a series of court decisions in the 1780s that ruled that “all men are born free and equal.” Other states passed gradual abolition laws during this period as well. By the time of the U.S. Constitution, every state (except Georgia) had at least prohibited slavery or suspended the importation of slaves.

Most of the founders (including many who at the time owned slaves) wanted to abolish the slave trade, but could not do so at the founding of this country. So, what about the compromises concerning slavery in the Constitution? We will look at that topic next.

Slavery and the Framers

We have noted that some of the founders were slaveholders. Yet even so, many of them wanted to abolish slavery. One example was George Washington.

In 1786, Washington wrote to Robert Morris that “there is not a man living who wishes more sincerely than I do, to see a plan adopted for the abolition of [slavery].”{11} Later in his life he freed several of his household slaves and decreed in

his will that his slaves would become free upon the death of his wife. Washington's estate even paid for their care until 1833.

What about the compromises in the U.S. Constitution? When the delegates came to Philadelphia, there were strong regional differences between northern and southern states concerning slavery.{12}

The first compromise concerned enumeration. Apportionment of representatives would be determined by the number of free persons and three-fifths of all other persons. Many see this as saying that blacks were not considered whole persons. Actually, it was just the opposite. The anti-slavery delegates wanted to count slaves as less in order to penalize slaveholders and reduce their influence in Congress. Free blacks were considered free persons and counted accordingly.

The second compromise dealt with the slave trade. Congress was prohibited until 1808 from blocking the migration and importation of slaves. It did not prevent states from restricting or outlawing the slave trade. As I pointed out previously, many had already done so. It did establish a temporary exemption to the federal government until President Jefferson signed a national prohibition into law effective January 1, 1808.

A final compromise involved fugitive slaves that guaranteed return of slaves held to service or labor "under the laws thereof." The wording did not imply that the Constitution recognized slavery as legitimate but only acknowledged that states had laws governing slavery.

It is notable that the words "slave" and "slavery" cannot be found in the U.S. Constitution. James Madison recorded in his notes on the constitutional convention that the delegates "thought it wrong to admit in the Constitution the idea that there could be property in men."

Slavery was wrong, and it is incorrect to say that the U.S. Constitution supported it. Frederick Douglas believed that our form of government "was never, in its essence, anything but an anti-slavery government." He argued, "Abolish slavery tomorrow, and not a sentence or a syllable of the Constitution need be altered."

Nevertheless, the seeds of a future conflict were sown in these compromises. The nation was founded on the ideal that "all men are created equal, that they are endowed by their Creator with certain unalienable rights." John Quincy Adams later admitted that: "The inconsistency of the institution of slavery with the principles of the Declaration of Independence was seen and lamented." The conflict eventually broke out into a great civil war.

The Bible and Slavery

How does the Bible relate to slavery in America? While it is true that so many of the leaders in the abolition movement were Christians, there were others who attempted to use their particular interpretation of the Bible to justify slavery. That should not be surprising since today we see people trying to manipulate the Bible to justify their beliefs about issues like abortion and homosexuality.

The Bible teaches that slavery, as well as other forms of domination of one person over another, is wrong. For example, Joseph was sold into slavery (Genesis 37), and the Egyptians oppressed the Israelites (Exodus 1). Neither these nor other descriptions of slavery in the Bible are presented in a favorable light.

The Old Testament law code made it a capital crime to kidnap a person and sell him into slavery (Ex. 21:16). It also commanded Israel to welcome a slave who escaped from his master and not be returned (Deut. 23:15-16).

Nevertheless, some pointed to other passages in the Old Testament to try to justify slavery. For example, those who needed financial assistance or needed protection could become indentured servants (Ex. 21:2-6; Deut. 15:12-18). But this was a voluntary act very different from the way slavery was practiced in America. Also, a thief that could not or would not make restitution could be sold as a slave (Ex. 22:1-3), but the servitude would cease when restitution had been made.

In the New Testament, we see that Paul wrote how slaves (and masters) were to act toward one another (Eph. 6:5-9; Col. 3:22-25, 4:1; 1 Tim. 6:1-2). Since nearly half of the population of Rome were slaves, it is understandable that he would address their attitudes and actions. Paul was hardly endorsing the Roman system of slavery.

Paul's letter to Philemon encouraged him to welcome back his slave Onesimus (who had now become a Christian). Christian tradition says that the slave owner did welcome him back as a Christian brother and gave him his freedom. Onesimus later became the bishop of Berea.

It is also true that many of the leaders of the abolition movement were Christians who worked to abolish slavery from America. Lyman Beecher, Harriet Beecher Stowe, William Lloyd Garrison, and Charles Finney are just a few of the 19th century leaders of the abolition movement. Finney, for example, not only preached salvation but called for the elimination of slavery. He said, "I had made up my mind on the question of slavery, and was exceedingly anxious to arouse public attention to the subject. In my prayers and preaching, I so often alluded to slavery, and denounced it."{13}

Slavery is a sad and tragic chapter in American history, and we must confront it honestly. But the way the subject of slavery is taught in America's classrooms today often leaves out many important facts. I encourage you to study more about this nation's history. Our founders have much to teach us

about history, government, and morality.

Notes

1. *Rights of the Colonies* in Bernard Bailyn, ed. *Pamphlets of the American Revolution* (Cambridge: Harvard University Press, 1965), 439.
2. Alexander Hamilton writing to John Jay, March 14, 1779 in Philip B. Kurland and Ralph Lerner, eds. *The Founders' Constitution* (Chicago: University of Chicago Press, 1987), I:527.
3. Samuel Stillman, *The Duty of Magistrates* (1779) in Frank Moore, ed., *Patriot Preachers of the American Revolution* (New York: Charles T. Evans, 1892), 285.
4. "An Address to the Public from the Pennsylvania Society for Promoting the Abolition Slavery" in J.A. Leo Lemay, ed., *Benjamin Franklin, Writings* (New York: Library of America, 1987), 1154.
5. Benjamin Rush, *Minutes of the Proceedings of a Convention of Delegates from the Abolition Societies Established in Different Parts of the United States Assembled at Philadelphia* (Philadelphia: Zachariah Poulson, 1794), 24.
6. John Adams to Robert J. Evans, June 8, 1819, in Adrienne Koch and William Peden, eds., *Selected Writings of John and John Quincy Adams* (New York: Knopf, 1946), 209.
7. Speech at Constitutional Convention, June 6, 1787 in Max Farrand, ed., *Records of the Federal Convention of 1787* (New Haven: Yale University, 1937), 1:135.
8. Hamilton, in Kurland and Lerner, eds., *The Founders' Constitution,* I:527.
9. Benjamin Quarles, *The Negro and the American Revolution* (Chapel Hill: University of North Carolina Press, 1961).
10. John Jay writing to Richard Price, September 27, 1785 in *The Founders' Constitution,* 538.

11. Letter of April 12, 1786, in W. B. Allen, ed., *George Washington: A Collection* (Indianapolis: Library Classics, 1989), 319.
12. Matthew Spalding, *The Founders' Almanac* (Washington, DC: Heritage, 2002), 285-6.
13. Charles G. Finney, *Memoirs* (New York: A.S. Barnes, 1876), 324.

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