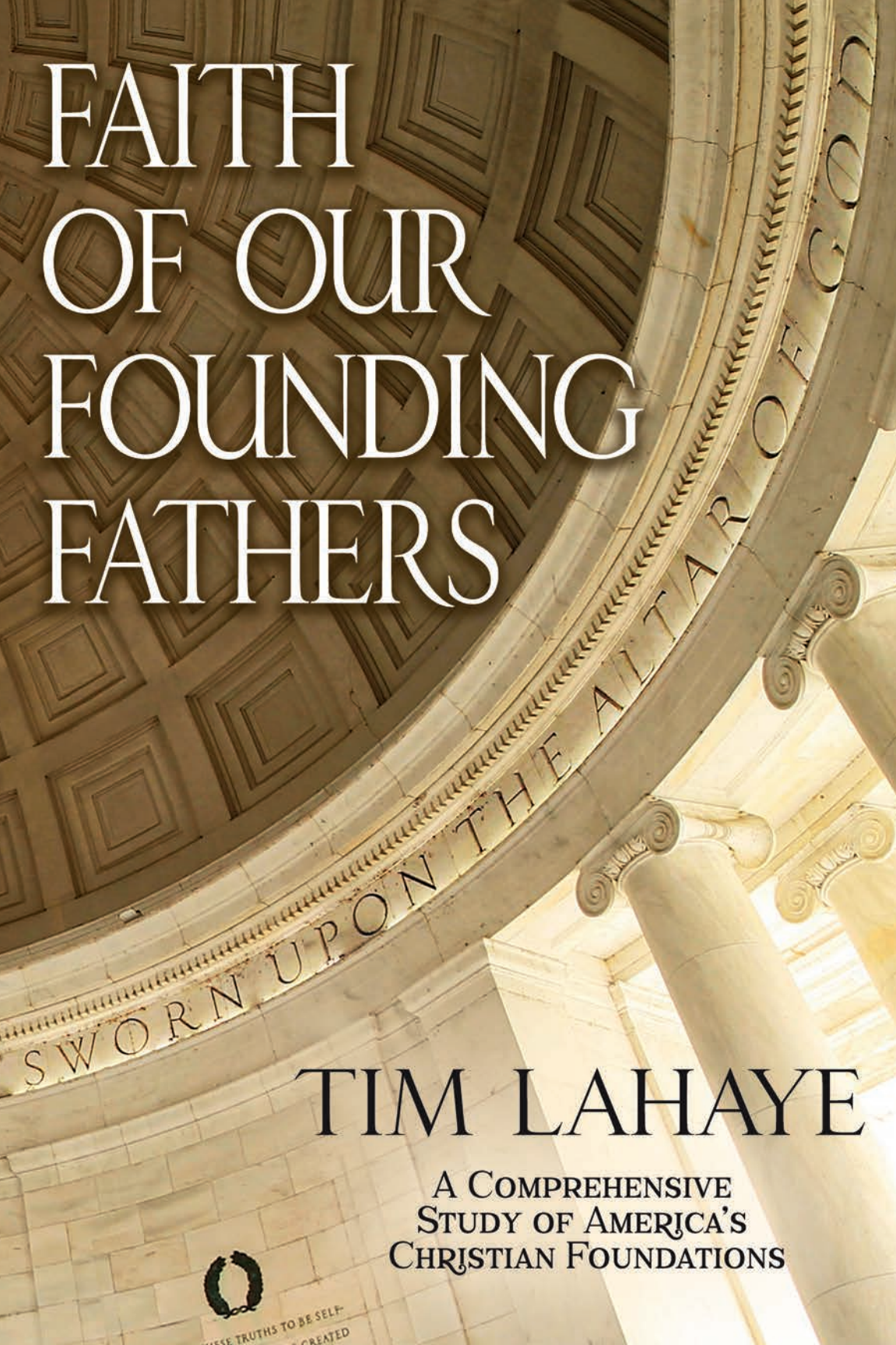


# FAITH OF OUR FOUNDING FATHERS



SWORN UPON THE ALTAR OF GOD

TIM LAHAYE

A COMPREHENSIVE  
STUDY OF AMERICA'S  
CHRISTIAN FOUNDATIONS



THESE TRUTHS TO BE SELF-CREATED

First printing: 1994  
Ninth printing: August 2022

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Master Books, P.O. Box 726, Green Forest, AR 72638  
Master Books® is a division of the New Leaf Publishing Group, Inc.

ISBN: 978-0-89051-201-2  
Digital ISBN: 978-1-61458-259-5  
Library of Congress Number: 04-77270

Cover by Diana Bogardus

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## **To Reverend Williams Lyons**

This book is dedicated to Rev. Williams Lyons, faithful missionary to free China for 20 years and Pastor of Missions at Scott Memorial Baptist Church of San Diego, California, for 12 years, where he also served as Director of Missions at Christian Heritage College. Without his careful research of over 600 books in the Library of Congress, this book would not have been written. I am proud to acknowledge him, not only as my pastoral associate for many years, but also as my brother-in-law and treasured friend.

## **Acknowledgments**

With deepest appreciation I acknowledge the able assistance of Dr. James DeSaegher, my faithful grammarian and friend who has edited all my books, Rolland Goree and my other staff members who labored so carefully to guarantee the accuracy of this book, and the hundreds of authors who included in their record of history the Christian beliefs and influences of our Founding Fathers.



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# PREFACE



THE FOUNDING FATHERS SIGNING THE CONSTITUTION  
(SEPTEMBER 17, 1787)

The untold story in American history (at least in the books written during the past 50 years) relates to the debt the people of this nation owe to the Christian faith. For, as this book will prove, the overwhelming majority of the Founding Fathers of this nation were raised in and believed the Christian faith.

## **Washington's Prayer for the United States of America**

Almighty God; We make our earnest prayer that Thou wilt keep the United States in Thy Holy protection; and Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these

things we can never hope to be a happy nation. Grant our supplication, we beseech thee, through Jesus Christ our Lord. Amen.

The original source of the prayer is the concluding paragraph in Washington's farewell circular letter sent to the governors of the 13 states from his headquarters in Newburgh, New York, June 8, 1783. This altered version appears on a plaque in St. Paul's Chapel in New York City and is used at Pohick Church, Fairfax County, Virginia, where Washington was a vestryman from 1762 to 1784.



## *Chapter 1*

# HELP! WE'VE BEEN ROBBED!

A U.S. federal judge was fascinated by the testimony of the expert witness on the stand as he described the distortion of history in the state-approved textbooks. The judge had always been led to believe that students and their parents could trust their schoolbooks. Consequently, it was difficult for him to believe that the religious history of America had been systematically stolen from our nation's texts.

Dr. Paul C. Vitz, New York University psychology professor, had just finished a research project for the U.S. Department of Education on 60 of the most popular textbooks in our public schools. It is estimated that 87 percent of the nation's elementary school children use the books. "The most striking thing about these texts," stated Dr. Vitz in Judge Brevard Hand's court in Mobile, Alabama, "is the total absence of the Christian religion in them." He went on to point out that other beliefs were mentioned — the Jewish, Amish, Mormon, and Catholic faiths — but little or no mention was made of the evangelical Protestants who founded this nation.

Secularism is taught in those same textbooks, a life and worldview for children and young people that little resembles the one taught in this nation for the first 150 years of its history. Almost no mention is made of the public schools that represented education at the time the Founding Fathers gathered in Philadelphia to draft our nation's Constitution. Consequently, a whole generation of school children is being robbed of its country's religious heritage in the learning process.

A group of high school students in Lubbock, Texas, was denied access to a school classroom before or after school because conducting a Bible study would supposedly violate the First Amendment. The school provided such a room for groups to study politics, social activism, athletics, or almost anything else — but for religious purposes? "Absolutely not!" said school officials.

The outrage of U.S. congressmen caused them to pass "the equal access bill" in 1985 to rectify this problem. But even after it became federal law, making it legal for Christian students to have "equal access" to such

rooms before and after school, many hostile school authorities still refuse to cooperate. Some obsessively secular school superintendents have chosen to cancel all such special meetings so that Christian students are not given the opportunity to use school facilities. In many cases, students or their parents have had to file lawsuits to get a classroom assigned for their use. According to one student, "It is easier at our school for Marxists to get a room to hold meetings in than for Christians."

There was a day when Bibles were freely distributed in our public schools — and no one complained about the separation of church and state or "the wall of separation." In fact (as you will see in chapter 6), one of the appropriations of the first U.S. Congress was for the printing of Bibles for the conversion of the Indians. How things have changed! In Columbus, Ohio, for example, a veteran teacher was forbidden her 15-year-long practice of giving a Bible to every family in her class. Even though she went to the homes *on weekends, on her own time*, to get acquainted with the parents of each of her new students, in the process presenting them with a Bible that she purchased personally, that was forbidden. She didn't force the Bible on the parents; she merely offered it. To date, none of the parents has complained. Yet the school board, at the recommendation of the superintendent of education, decided that "even when on her own time, she is an agent of the public school; therefore, it is a violation of the separation of church and state principle."

What happened to the citizenship rights of a teacher? Apparently they don't exist if one is a Christian. The National Education Association (NEA), the most powerful union in the nation and an organization that is supposed to protect its dues-paying members, is not interested in protecting Christians. Instead, it is committed to the secularization of our schools, as are the American Civil Liberties Union (ACLU) and other secularist organizations.

Who would have believed that the Supreme Court in 1980 would uphold the decision of a Kentucky school board (in *Stone v. Graham*) that the Ten Commandments, the basis of English law and the most important code of laws ever written, were illegal to display on the walls of the public schools because they represented a religious symbol? Ironically, just a few weeks before the court's decision, some Polish high school students had demonstrated openly against their country's Communist authorities for ordering the removal of the Catholic crucifix that still adorned the walls of their public schools — and the government backed down. Americans cheered the courage of those young people for speaking out against their repressive government. Yet when our atheistically dominated Supreme Court removed the Ten Commandments from our halls, not a whimper was heard from the 95

million Christians in this country, who still don't realize that their religious freedoms are being systematically removed without a fight.

Not just the Ten Commandments and religious history have been stripped from our textbooks and classroom walls, but all religious symbols and remembrances. Christmas and Easter classics have been removed from literature; some of the greatest anthems and hymns of the holiday season are no longer permitted to be sung. The "Christmas holidays" of my youth have been changed to "winter break," and "Easter vacation" is now called "spring break" in deference to the children of atheists, Jews, and other minorities. Of course, it is permissible to teach Hanukkah during the Christmas season, but don't review the Christmas story. One Florida child was discriminated against when she provided a manger scene in response to her teacher's request that she "draw a picture of what you think of when you consider Christmas." Santa Claus was appropriate, evergreen trees and presents were acceptable, and trips to "Grandma's house" were welcomed, but the original Christmas scene was forbidden.

### **We Have Been Robbed of Our Moral Values**

The removal of religion as history from our schoolbooks betrays the intellectual dishonesty of secular humanist educators and reveals their blind hostility to Christianity. Hatred that overrules academic integrity ought to disqualify them from the public educational process. Unfortunately, however, they *run* the process. As a history major in college, I cannot conceive how any honest scholar can put together a history book without mentioning the powerful influence of the Puritans, the Calvinists, and the revivals of the 18th century that produced the Great Awakening on the founding of this nation. But as Dr. Vitz's still-unchallenged report indicates, that is exactly what they have done. They have systematically removed religious history from a nation of children at a time when humanism's anti-moral philosophy has created such an emptiness in our children that sexual permissiveness, unwed pregnancy, and venereal disease are rampant among junior and senior high schoolers, and suicide is the second highest cause of death among our nation's youth.

Whom do you blame? Don't blame the Church; we still warn young people about the consequences of such activities. Don't blame parents! They don't want their children living like humanistic animals who have evolved from lower life forms. I blame the secular humanists who have expelled traditional American moral values that were an integral part of our school curriculum for the first 150 years of our nation's history. Since the humanists gained virtual control of education in this country (about 50 years ago), not only have academic levels declined but moral levels have radically deteriorated as

well. Doing away with moral absolutes, they introduced “situation ethics” and “moral relativism,” helping to create a wave of permissiveness that has given them the excuse to further attack our nation’s youth by teaching a radical and explicit form of sex education in mixed classes without benefit of moral values. The ensuing moral holocaust could well destroy America if a cure is not found.

To illustrate the bizarre nature of this blind attack on Christianity and its moral values, note the reaction of the avid secular humanists when President Reagan openly called for the teaching of sexual abstinence before marriage as the best prevention against AIDS and other social diseases. Immediately, they railed against the suggestion as an unconstitutional mixing of religion and state in violation of the First Amendment. With such thinkers setting educational and social policy, it is no wonder this nation is on the verge of being transformed into the United States of Sodom and Gomorrah.

### **The Deliberate Rape of History**

When I first saw a painting of George Washington framed by a toilet seat, hanging on the walls of a local junior college, I realized that the history revisionists had gone too far. That 1975 disrespect was the direct result of a plan set in motion by “experts” on the Carnegie Foundation board of trustees back as early as 1903.

Norman Dodd, director of research for the Reece Committee, established by the U.S. Congress in 1954, revealed that a study of the activities of tax-free foundations in this country during the past 50 years indicated that some of their enormous resources had been used (\$30 million a year from Carnegie alone, plus the Rockefeller and Ford Foundations) to change the perception of history. Instead of presenting our national heroes like George Washington, Thomas Jefferson, Benjamin Franklin, and others as men of integrity and virtue, they were purposely presented as crass human beings who used their public notoriety for personal advantage.

This gave substance to the report of the 1950s that textbooks were purposely changed to include moral indiscretions, suggesting even that Thomas Jefferson had fathered children by one of his slave girls — a report that rests on very dubious “evidence.” This reduction of national heroes was what caused some of the angry parental outcries of the ’60s and ’70s to the effect that textbooks gave more space to Joseph Stalin, Mao Tse Tung, and Marilyn Monroe than to our Founding Fathers. Thus, a whole generation of young people grew up without the knowledge of American heroes, which contributed to a loss of patriotism and the reluctance of young men to serve in our military service.

Norman Dodd, in a private video testimony to a Dallas doctor, explained how the Carnegie Foundation board had planned the rewriting of history. At first they tried to hire scholars to design new books that emphasized the fallacies about the national heroes our children have traditionally studied. To the credit of scholars in 1904–1910, the Carnegie board couldn't find any who were willing. But the board did find bright, young collegians, sent them to graduate school, and then financed them to rewrite history to conform to what is today called “a contemporary view of history.”

As bizarre as that may sound, it does support an observation I have made in my research of over 600 books in the Library of Congress: if you wish to find the Christian views of our Founding Fathers, you must go back to books written more than 50 years ago. Those closest to the scene carried freely the accounts of their faith, if available, but such is almost never mentioned in contemporary texts.

Dr. Cleon Skousen, a careful research scholar, pointed out that his investigations showed no derogatory accounts of our national heroes prior to 1913. Such statements were all but non-existent. This leads a normal person to ask, “Where did today's scholars get their information?” Perhaps from the recent technique called “faction” — that is, fiction written to resemble facts. The tragedy is that such “faction” is pervasively used in our nation's texts as if it were the true record of history. Consequently, our young grow up without national heroes whom they can respect and admire.

Fortunately, that started to change during the bicentennial celebrations of the Declaration of Independence in 1976, followed by the conservative and patriotic rhetoric of President Ronald Reagan from 1976 (his first attempt to win the presidency) to 1988. Doubtless, the positive results of the bicentennial celebration of the Constitution under the direction of former U.S. Supreme Court Chief Justice Warren Burger will also help set the record straight. Any scholarly works presented during that time, however, should be examined carefully to see if the author uses quotations from the period when history was deliberately raped by left-wing scholars for hire, or if he went back to more reliable sources — those closest to the events they describe.

It has been my observation that left-wing scholars tend to lionize and exalt the statements of those who agree with them and ignore those who hold a religious or conservative viewpoint. That is why selected statements by Thomas Jefferson, Thomas Paine, Benjamin Franklin, and James Madison are frequently used and statements of a conservative tone by other patriots are ignored. For example, have you ever read anything positive about Patrick Henry except his “Give me liberty or give me death” speech? Instead, he is presented as unpopular and extremely out of step with his countrymen.

Some even suggest he was lazy, not a good lawyer, and of dubious scholarship. He is particularly portrayed by contemporary historians as opposed to the progressive ideas of Jefferson, his fellow Virginian.

The truth is, however, that Patrick Henry, who vehemently opposed almost everything Thomas Jefferson stood for, particularly after he returned from France with his Enlightenment ideas, was a very popular and brilliant attorney. Even Jefferson acknowledged that his brilliance at oratory had never been surpassed. And as far as popularity is concerned, what school child has ever learned that Patrick Henry was the only governor in American history to be elected and reelected five times? And that much of his popularity was sparked by his being the most activist attorney in the colonies on religious freedom issues? Many times he voluntarily defended the dissident ministers of his state against the attacks of the established clergy.

One story about Henry that never appears in today's history books relates to the origin of his oratory. He is acknowledged by most (even some of his detractors) as the greatest orator of his day and possibly in all our nation's history. But how he learned his oratory is seldom mentioned. His mother was an active Christian of a dissident sect in Virginia, Scottish Presbyterians. She drove her son out of town to services to hear the Reverend Samuel Davies, considered the greatest pulpiteer in colonial history. Young Patrick was assigned the task of taking notes of Davies's sermons and was required to repeat them to his mother on the buggy ride back into town — ideal training at ages 10 to 13 for a great orator and defender of religious freedoms.

While he refused to attend the Constitutional Convention because he opposed a strong federal government (for the very reasons that make big government too big today), and while he vigorously opposed the ratification of the document after it was completed, Patrick Henry and George Mason were largely responsible for extracting from James Madison the promise that the Bill of Rights would be added during the first session of Congress. But this kind of fact does not fit in with the "faction" of contemporary historians, who would rather delete Christian leaders like Patrick Henry from our textbooks.

### **What About Television and Radio?**

One may ask, "Aren't you forgetting about the impact of television, radio, movies, and the entertainment industry on society?" Not for a moment. Their programming, which during the last ten years has degraded our society with its frequent ridicule of morality while resorting to explicit sex and even perversion, is a result of this kind of education. Where do you think the two or three thousand morally perverted screenwriters, playwrights,

producers, directors, and others who make the shows received their education? The all-pervasive antimoral values of secular humanism, which have replaced traditional American moral values in many of our public schools, have had a profound effect on current social practice, and the tragic results are well known. As we will find in a later chapter, in 1787, when our Founding Fathers gathered in Philadelphia to write the Constitution, the Continental Congress (of which several of the Founders were members) passed a law regarding new territorial lands to the west. In it they clearly stated that religion, morality, and education should be taught throughout the territories. Today we feature secularism, amorality, and education without historic religion, values, or moral principle — at the expense of our children.

A reporter who was preparing for a prime-time TV program called from one of the major networks to ask my opinion about “a new documentary on teaching values.” He said, “The mood of the country is changing; people realize that we must go back to teaching moral values.” He had talked to NEA officials, who had indicated they were “deeply concerned.” He had also spoken with federal education department officials, politicians (both national and local), and, of course, parents.

“What was their primary concern?” I asked.

He replied, “How we can return to teaching traditional values without violating the First Amendment that separates religion and politics.” Before I responded to his basic question, I had to inquire, “Why this sudden concern? After all, these are the same people who have inundated the minds of our school children with the ridiculous notion that there are no rights and wrongs — whatever answer you give is ‘a right answer’ for you.”

He replied, “Many things are causing this concern — the lack of patriotism in our Marines, their inability to withstand sexual temptation and subsequent betrayal of their country, stock market scandals with insider trading, one million unwed teens getting pregnant, the teen suicide epidemic, the herpes and AIDS plagues....”

He was simply affirming the biblical maxim that we reap what we sow. As a nation, we are reaping 50 years of secularist teachings on morals in our schools — and we don't like it.

He really called me to ask, “Is it possible to teach the moral values necessary to sustain life in a democracy and still not teach religion?” That question must be resolved or there will be no United States in the 21st century, at least as we know it today. If moral principles are not disseminated, this nation will revert to the jungle. Admittedly, it will be a modern jungle, but uncivilized nonetheless. I responded, “All moral values are rooted in someone's religious teachings. In this country, those values were originally and

traditionally rooted in the Judeo-Christian religions, and that encompasses close to 94 percent of the population according to the Gallup poll.”

Our present dilemma finds the secularizers — that six percent who don’t believe in anyone’s God or religion — maintain a virtual stranglehold on public education. In addition, they control most of our television and radio networks, dominate 65–75 percent of our government, and until very recently held a 5–4 majority on the Supreme Court. While some of them are concerned with the tragic results of producing a whole generation of young people without moral values and character traits, they are still reluctant to resort to the teaching of “moral absolutes” for fear that it will open the door to religious teaching in our schools, public places, and culture. Alarm over the moral sickness of the present day, which could develop into a virtual plague, may nonetheless force them to agree to moral teaching in a secular society in order to preserve democracy.

### **America, a Religious Nation — Justice Douglas**

America *is* a religious nation. In 1952, one of the most atheistic, antireligious Supreme Court justices clearly admitted that fact. In *Zorach v. Clausen* (343 U.S. 306), Justice William O. Douglas penned this astonishing acknowledgment:

*The First Amendment . . . does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other. That is the common sense of the matter. Otherwise the state and religion would be aliens to each other — hostile, suspicious, and even unfriendly. . . . Municipalities would not be permitted to render police or fire protection to religious groups. Policemen who helped parishioners into their places of worship would violate the Constitution. Prayers in our legislative halls; the appeals to the Almighty in the messages of the Chief Executive; the proclamation making Thanksgiving Day a holiday; “so help me God” in our courtroom oaths — these and all other references to the Almighty that run through our laws, our public rituals, our ceremonies, would be flouting the First Amendment. A fastidious atheist or agnostic could even object to the supplication with which the Court opens each session: “God save the United States and this Honorable Court.”<sup>1</sup>*

Justice Douglas was right in pointing out that government need not be hostile to religion. Unfortunately, it *has* been these past 35 years — at the



expense of our children. Unless we return to traditional respect for the teaching of religion and morality, which was advocated by our Founding Fathers and which is essential to maintaining moral sanity in a democracy, this country will ultimately destroy itself from within.

Teaching civic moral values is possible constitutionally without violating the First Amendment. We need simply to return to the original meaning of the amendment instead of the faulty view forced on the American people by the ACLU and other secular humanists in our society. The word “church,” as in “separation of church and state,” doesn’t even appear in our nation’s Constitution! That document says nothing about the separation of church and state. When the church is robbed or on fire, it is perfectly legal and right to call the government — fire department or police officials. The First Amendment merely stipulates that government make no laws that would intrude upon the Church.

The true meaning of the First Amendment has been turned on its head during the past 50 years. In this decade, those who practice the religion of secular humanism are able to use the power of the federal government to impose their religion on the vast majority of the population. One such incident occurred in 1983 when a humanist educator utilized the local police to imprison Mrs. Vicky Frost, a mother who refused to let her daughter read a textbook that she felt advocated the religion of humanism and ridiculed traditional religion. Ultimately, this gross violation of the First Amendment was overturned by the courts and the school board was fined \$70,000, but it shows how far we have come in the loss of religious freedom in just 200 years. It also demonstrates why we need to study the religious base, particularly from the evangelical Protestant church of our Constitution.

I explained to the NBC reporter, “No, it is *not* possible to teach moral values without teaching religion — if you mean by ‘religion’ any belief system that recognizes God.” Remember, all morality has its roots in someone’s religion. In fact, even amorality or anti-immorality has its roots in the nontheistic religion of secular humanism. But if you mean nonsectarian religion, yes! It is possible to teach basic moral values that are held by most of the religious people of our day.

As evidence of that, ask yourself, “What traditional moral values violate anyone’s religion?” Ask a Roman Catholic, Baptist, Jew, Muslim, Mormon, or Presbyterian, “Is it wrong to lie, cheat, steal, kill, or commit adultery?” They will usually answer with a resounding *yes*. But ask a secular humanist, atheist, Communist, or Socialist, and he’ll respond, “Not always,” “In some circumstances,” or “There are no absolute rights and wrongs.” Both answers are based on religion; in fact, both rely on “Scripture.” The religious answer

from the Judeo-Christian Scriptures, the secularists from Humanist Manifestos I and II.

### **Another Possibility: Real Pluralism**

In my debate with Dr. Paul Kurtz, the writer of Humanist Manifesto II and leader of the secular humanist movement, I challenged him concerning the need to restructure education in America for both the academic and moral good of our youth. Since this is a pluralistic nation, respecting the religious views of all citizens, why can't we establish a pluralistic educational system? That is, some schools would teach from the traditional Judeo-Christian base, others from the secular base, as they do at present. Parents could choose the institutions their children would attend. Or both points of view could respectfully and objectively be included in the classroom, allowing the student to choose for himself which to believe. After all, secular humanists claim that they believe in "free inquiry." So why not let the students hear both sides and make up their own minds? Anything less than that is nothing short of brainwashing. For example, a pluralistic school system would not be hostile to the teaching of scientific creationism but would admit that many credible scientists hold that view. Similarly, evolution could be taught as a theory and then the student could make up his own mind which theory to adopt.

Early in 1987, the American Bar Association took a poll of its very liberal membership to see if lawyers felt that such teaching would violate the First Amendment. To everyone's amazement, they discovered that 62 percent believed it would not violate the Constitution. Why, then, won't the secular humanists who control education permit creation science to be taught as a theory? Because it is contrary to their religiously held belief in evolution. Notice I said "belief," for evolution is merely a belief that cannot be proved. That is why Judge Hand in Mobile, Alabama, in a 1987 decision, identified secular humanism as a "non-theistic religion." In fact, it seems the only way to return pluralism to our public schools is to resort to the courts. As we'll see in the next chapter, the secularizers drove religion out of our schools through the courts, and that seems to be the only way we will drive it back in.

### **What Religious Freedom?**

Historically, America was built on more religious freedom than any nation in the history of the world. Even secular humanists, if they were honest, would have to admit to the religious (particularly the Christian) origins of this nation. According to Dr. Paul Vitz, the new textbooks only admit that

“Pilgrims are people who go on long journeys in large ships.” In reality, the Pilgrims and many other religious people came here in search of religious freedom. And as I will show later in this book, it wasn't atheists who founded this nation but 55 men, who for the most part had an abiding faith in God, the Bible, and His Church.

Historian A. James Reichley explained in *Religion in American Public Life*:

The single most influential cultural force at work in the new nation was the combination of religious beliefs and social attitudes known as Puritanism. At the time of the Revolution, at least 75 percent of American citizens had grown up in families espousing some form of Puritanism. Among the remainder, more than half had roots in related traditions of European Calvinism. Puritanism was the creed of the Congregational church, officially established in three of the four New England colonies, and also exerted strong influence both in the South, where the Anglican church was established, and in the somewhat more cosmopolitan middle colonies.... The great idea of Puritanism, as of the entire Reformation, was the total sovereignty and awesome otherness of God, separated from all things human, including the institutional church, by a vast spiritual and moral gulf, crossable only by the infinitude of God's grace and love.... Mainline Puritanism regarded human society as tainted by sin but nevertheless potentially useful to religion. The biblical model of a “city on a hill” was the relevant goal for political action. Puritan divines called for establishment of a “Holy Community,” governed according to standards derived from Christian principles of morality and justice.<sup>2</sup>

### **Religious Freedom Is Being Jeopardized**

James Madison would turn over in his grave if he could observe the government-inspired religious persecution that is going on in America today in the name of the First Amendment. Thomas Jefferson, the closet Unitarian who had nothing to do with the founding of our nation (he was in France being humanized by the French skeptics of the Enlightenment at the time), was no friend of faith. But even he would be appalled at the religious oppression that has erupted during the past decade.

Seven Christian fathers in Nebraska spent 93 days in jail because they refused to testify against themselves, instead invoking the Fifth Amendment. And they were refused that Fifth Amendment right by the court! Their crime? They sent their children to a Christian school that had been ordered closed because the teachers had not taken three secular-humanist-filled courses in

education. Admitted Communists have been allowed to invoke the Fifth Amendment — but not these Christian fathers. That may be the most anti-Christian attack on religious freedom in American history.

A close second, and perhaps an even more flagrant illustration of secular-humanist-totalitarian abuse of raw power, also occurred in Nebraska. The Faith Baptist Church was padlocked by the state after 66 ministers of the gospel were forcibly dragged out of a prayer meeting by 18 carloads of highway patrolmen. This act was later called illegal by a judge, and a hearing was scheduled to set damages. But the power of government was leveled against a church at secular humanist instigation in direct violation of the First Amendment. Jefferson's so-called wall of separation has been broken down by government, not the Church. Obviously, the separation of government from state and the wall to separate religious citizens from the power of government does not apply when the secular humanists have the guns and control the courts.

You may be asking, "Why Nebraska?" The answer is crucial. In Nebraska's case in 1983, the board was controlled by secularists who were determined to expand their control over public education to include all private and religious schools. The Faith Baptist Church decided to wrap itself in the First Amendment and refused to let them violate its religious freedom. So much for religious freedom when the secular humanists are in control!

Are these isolated incidents exceptions to the rule? Most Americans tend to believe that such flagrant use of government power to harass Christians or other religious people *is* an exception. They don't realize that such attacks on religious freedom are increasing at an alarming rate, not only against those who run church schools, but also against parents who choose to "home school" their children. I have before me the report of the Rev. T.N. Taylor, an Assembly of God pastor who spent 30 days in an Iowa jail for refusing to send his children to a certified school and instead teaching them at home.

In speaking with Michael Ferris, the lead counsel for the Home School Legal Defense Foundation, I found that the increase in such attacks around the country is growing "at a frightening pace." To put it in perspective, during the first 20 years that I was a pastor in Southern California, I heard of almost no attacks on churches over religious freedom issues. Gradually that began to change; in the mid '70s a total of 84 such intrusions into religious matters were reported. Today, one of the organizations in Washington, DC, that keeps track of such issues has tabulated 10,000 current cases.

At this rate of increase, unless Christians rise up and defend their religious freedoms, they will lose them. Certain people in this country believe that teaching religion to children is the worst thing that could happen to

them. Others of us believe, as did our Founding Fathers, that such instruction is among “the chief duties of man.” And that America is one nation in which religious freedom is guaranteed by the Constitution.

If we sit back and let the secularizers continue to dominate the government, the courts, the media, and education, those guarantees will be lost. Fortunately, a groundswell of concerned citizens is getting involved. They are becoming so informed that they will wrest control of this nation from the hands of the secularizers and place it back into the hands of those who founded this nation, citizens who had a personal and abiding faith in the God of the Bible.

### Endnotes

1. Dr. Ed Rowe, *The ACLU and America's Freedom* (Washington, DC: Church League of America, 1984), p. 20–21.
2. A. James Reichley, *Religion in America Public Life* (Washington, DC: The Brookings Institution, 1985), p. 54–55.

# WHO SECULARIZED AMERICA?

At the time America was founded (1787–89), two dominant philosophies or worldviews prevailed in the Western world. One was religious, the other secular. There were, of course, many variations of both. But for simplicity's sake, those with a religious worldview (most of whom considered themselves Christian, particularly after the Reformation that swept through northern Europe and England) began their entire philosophy with a belief in God as Creator and sustainer of the universe. Everything else flowed from that premise. They believed man was a created being, responsible to God to obey the truths He revealed for humanity in the Bible (for Protestants) and in the Church (for Catholics).

The secularists, including atheists, skeptics, rationalists, and others of the Enlightenment, began their philosophy without God. Usually they weren't content with disbelief but also extended hostility to those theists who held strong religious beliefs. To secularists, all of life — humanity, morals, education, science, and so on — must be considered without God. Near the end of the 18th century, when this nation was founded, this secular form of atheistic-based thinking was dominant among intellectuals throughout France and southern Europe. It exercised an inordinate influence throughout education, literature, the arts, theater, and other intellectual fields.

Some of these secularizers considered themselves deists rather than atheists, proclaiming belief in a supreme being who created the earth and the human race but was no longer involved in His universe. Like their atheist friends, the deists had no use for Scripture, and consequently their major conclusions differed little from those of other secularists.

## **Europe's Two Classes of People**

In most countries of Europe there were two classes of people — the elite ruling class, predominantly secularist in their thinking, and the masses, who were more religious. The elite were usually educated; the masses, with some exceptions, were not. As a result, the undemocratic policies of an elite ruling class prevailed, offering no elections, little freedom, and

much slavery. Seldom were the masses given an opportunity to participate in leadership.

The elite went to school or were tutored, graduated from college or university, and then entered government service, education, law, business, or the press. The masses were largely the farmers, peasants, and later the factory workers, except for the clergy, who usually received a creditable education. The elitists, who read the available newspapers and books, attended their lodges, clubs, and other associations where the philosophy promoted was predominantly secular. Such groups were ideal spawning grounds for skepticism, rationalism, illuminism, Enlightenment theories, and eventually socialism and Marxism.

The masses usually attended church to receive their philosophical instruction, which, of course, was basically religious. John Calvin and Martin Luther, who saw the wisdom of educating the masses, founded schools and colleges that were religious in orientation. They also pioneered the translation of the Bible into the languages of those countries touched by the Reformation.

With many notable exceptions, the religiously based masses were not attracted to the secularistic fads that swept through the educated minority during the 18th century. Unfortunately, the colleges and universities that in the 15th and 16th centuries insisted that man's reason be tested by or compared with Scripture gradually reversed their position; by the 17th century, man's reason became the test of Scripture. This prepared the way for the rejection of the Scripture in the 18th century and led to open hostility toward anything religious in the 19th and 20th centuries.

Today many secularists agree with Karl Marx that "religion is the opium of the people." Long before the end of the 18th century, the philosophy of secularism dominated all college and university instruction. Consequently, while the American colonies, with their strong religious roots and an educational system committed to Scripture as a Christian worldview, were growing in excess of 3 million people, most countries of Europe (particularly France) were being secularized.

### **The Tension Between Secularism and Christianity**

On almost every important philosophical question, these two contrasting philosophies were in opposition, and they still are. The Christian mindset believed in law based on the Scripture and advocated moral absolutes by which to live. The secularist philosophy not only negated the God of the Bible, but also advocated "freedom, liberty, and pleasure." The Christian emphasized that freedom is not absolute but is best experienced as the result

of responsibility to God and man. Secularism tended to prefer unfettered freedom. This philosophy of freedom became rampant in France and other countries where the Reformation had the least effect. Ultimately, secular thinking spawned the French revolution, reducing France, the greatest nation in the West at that time, to a fifth-rate power.

It is difficult to realize that at the time of the American Revolution, France, eight times more populous than the United States, was the world leader in art, literature, science, and education, but was overwhelmingly secular in its worldview. The French revolution that was so antagonistic to all religion, particularly Christianity, did not burst on the scene unexpectedly. It was the logical result of more than a century of secularistic thinking. Man is either free to do his own thing, as Voltaire and Rousseau taught, or he is responsible to God and his fellow man for the way he lives his life. Revolt against all authority is the logical result of secularist (later to be called secular humanist) thinking. That is why secular philosophers are usually so hostile toward God, Christianity, and Scripture.

History professor James Hitchcock has described it in these words:

The anti-religious sentiment of the Enlightenment was not solely a matter of ideas. Voltaire also often said about the Catholic Church, "Crush the infamous thing!" In all the Western societies, education was largely the responsibility of the churches, and the churches, established by law, were highly influential. Thus the anti-Christian intellectuals also opposed the church as an institution and a social force. The statement "I disagree with what you say, but I will defend to the death your right to say it," though often attributed to Voltaire, did not represent his views accurately. He was willing to use coercion against his intellectual enemies.

As far back as the Reformation a few people had, for religious reasons, advocated complete religious toleration. Later, many people espoused limited religious toleration as a way of avoiding destructive civil wars. In the eighteenth century, the intellectuals began to advocate religious toleration as a matter of principle. Their motives were somewhat mixed. In part they urged religious toleration out of respect for individual conscience. In part, however, it was out of the conviction that all religious beliefs were equally false and thus all should be equally tolerated. Voltaire rejoiced that, in a society where there were many religious groups, all of them would be weak.<sup>1</sup>



Voltaire's hatred was not limited to the Catholic Church. He also hated the Bible and Protestants. He is remembered as the French skeptic who said that although "it took twelve men to establish Christianity, I will show the world that it will take but one man to destroy it." One hundred years later, the Geneva Bible Society used his former residence, the very room in which he made the statement, to store Bibles for distribution throughout Europe. While Voltaire and his Enlightenment disciples may have failed to destroy Christianity, however, their philosophy has caused untold suffering throughout the whole world. As explained by Hitchcock:

The French Revolution of 1789 accomplished many of the goals of the Enlightenment, sweeping away by violence all the social institutions to which the intellectuals objected, including the church. Most of the leading *philosophers* were dead by then; the few still alive found that their ideas did not save them from prison and even execution. If they approved of many of the goals of the Revolution, they did not approve its methods. They had believed in reason, but the Revolution seemed to be the triumph of violent passions and hatreds.<sup>2</sup>

Unfortunately, secular humanism, which had been codified and made dominant on the college campus by the middle of the 18th century in France and in other European countries, had no conception of the fallen nature of humanity. Instead, it had bought from Rousseau the false concept that man is really very good and that proper education will enable him to make right choices for himself and all mankind.

In response, however, the late Dr. Francis Schaeffer, the Christian philosopher-prophet of the 20th century, said pointedly, "All roads from humanism lead to chaos." Unfortunately, it usually takes a generation or two before the chaos becomes apparent. For instance, advocating sexual permissiveness has led to one million unwed teenage pregnancies each year and a high school venereal disease rate that has risen to a shocking 20 percent. The secularist insistence that "homosexuality is just as good as straight" has propelled us to the threat of an AIDS epidemic that could become the worst plague since the 13th century. All secular humanist theories, given enough time, will lead us to chaos.

Hitchcock reviews the social disorder that describes the ultimate secularist society of the day — *in the same year* our religious forefathers were ratifying our new Constitution.

If the Revolution was in one sense the fulfillment of the Enlightenment, it was in another sense its repudiation. It destroyed the *philosophes'* dream that, having given up religious authority, man could remake his life peacefully and tolerantly. Instead, discrediting all traditional authorities ushered in a period of near anarchy. During the so-called Reign of Terror, thousands of Frenchmen were summarily guillotined. Most of them were probably innocent of any crime, and few of them had been given even the semblance of a fair trial. The Terror, an orgy of hate and revenge, was strong disproof of the Enlightenment belief that man, left to himself, would inevitably behave in a rational and just way. The dark side of human nature asserted itself with a literal vengeance in the mid-1790s.

The Terror was the first example of a familiar modern phenomenon: a movement to remake the world in the name of humanity gives birth to a murderous and destructive fanaticism. Every modern revolution has borne the same witness. It is one of the strongest arguments against total reliance on man and his goodwill. It has also given rise, among thoughtful people, to a strong distrust of all movements which proclaim that they have the welfare of "humanity" at heart. Time and again, this has meant the crushing of individual human beings in the name of a political abstraction.

The facts of the revolutionary Terror are well-known, yet their implications have not been widely recognized. Secular Humanists have often manipulated public opinion in their favor by charging that religion has a history of bloody persecution, while Humanism has always been tolerant. When they want to invoke the specter of murderous intolerance they talk about either the Catholic Inquisition or the "witch-burnings" carried out by both Catholics and Protestants. Rarely is there reference to the "Committees of Public Safety," which implemented the Reign of Terror in the name of humanity.

Modern secular Humanism has been stained with blood from its very birth. At first, the Revolution seemed willing to tolerate the church if the clergy would promise to be loyal to the regime, soon the government embarked on a systematic "de-Christianizing" campaign. Churches were closed and converted to profane uses, like stables for horses. Religious symbols were destroyed. The religious press was outlawed. All religious services were forbidden. Priests and nuns were rounded up in large numbers and sent into exile,

imprisoned, or executed. The aim of the government was to wipe out every remaining vestige of Christianity.

Although its full fury was found in France, similar ideas and practices spread to other parts of Europe where the Revolution itself spread. It became, in time, a permanent feature of European life.<sup>3</sup>

The Enlightenment's success in 18th century Europe paved the way for three of the most destructive philosophies ever devised by the secularist brain: evolution, Marxism, and humanistic psychology. Charles Darwin, Karl Marx, Sigmund Freud, and others who shared their views have produced more human suffering through government-sponsored secularism than all the previous evils known to man combined.

Our Founding Fathers recognized sufficient dangers in secularism to establish on this continent "a new nation dedicated to the proposition that all men are created equal." All men should be free to worship God as they please. In fact, many of them, unlike Jefferson, had a passionate hatred for French Enlightenment thinking and were particularly antagonistic to the "Jacobins," the instituters of the Reign of Terror under Robespierre.

A strong revolutionary spirit in this country during the War for Independence and immediately thereafter caused civil law to break down in many communities. Consequently, when the Founding Fathers gathered in Philadelphia to write the Constitution, they had ample evidence that unrestrained democracy led to anarchy. Such conditions had caused the religiously minded leaders and citizens to choose delegates who had a deep commitment to the religious roots of the colonists who established this country. In the providence of God, only eight of the signers of the Declaration of Independence were among the 55 delegates; Jefferson, Tom Paine, and Richard Henry Lee, "three of the most forceful liberal deists, were conspicuous by their absence."<sup>4</sup>

Those who did attend were selected for their deep commitment to Puritan and Calvinistic doctrine, as well as for other political considerations. Their goal was not to establish a democracy in which "every man does that which is right in his own eyes." Instead, they formulated a representative form of government based on divinely inspired law. The Constitution they wrote and the government they founded upon it verified that they never intended to establish a secular nation. Instead, it was and still is "one nation under God."

### **How Did Secularism Come to America?**

When this country was founded 200 years ago, both the citizens at large and their principal institutions (government, education, media, and church)

were controlled largely by those who believed in God or had a basic respect for the Christian faith. Today the American people still hold most of those same religious beliefs (according to the Gallup polls), but the government, the media (including print, broadcast, and the entertainment industry), and most certainly education, are overwhelmingly controlled by secularists. That is why I have lamented in previous books that a minority of secularists control the lives of a predominantly religious people.

The manner in which this all came about forms a very interesting story. One strong influence originated through secularized politicians like Thomas Jefferson. They then imported that secular thinking process into this country. It is of particular interest that during Jefferson's campaign to become our third president just 13 years later, many cries of "atheist" were raised against him by the clergy of his day.

The second force that launched the secularizing process of this country was the humanizing of our bright, young educators. During the first part of the 19th century, our country put a priority on education. Most of the schools founded since colonial days were started by religious groups. In fact, during the first century of the colonial period, all 126 colleges were established by some religious group or denomination. By the mid-19th century, these schools were maturing and making a significant contribution to the intellectual life of the new country. School teaching was considered a worthy profession, and much attention was given to the education of our young, which enabled us to develop the highest literacy rate in the world — and not just for the rich. Our country pioneered the education of every child, whether the family could afford it or not.

Because there were so few educators in our country who held masters and doctoral degrees, we developed a false intellectual inferiority complex toward the end of the century and began to send our bright, young educators to Europe to get their advanced degrees. Unfortunately, rather than just earning degrees at the Sorbonne in Paris and Bonn University in Berlin, they brought back secularism in its many forms — skepticism, German higher criticism, and raw secular humanism.

Upon their return, these teachers with degrees became the heads of colleges, particularly teachers' colleges, and leaders in state and national educational organizations. Today education is one of our nation's largest industries, which explains why the NEA is the largest union in the country. In short, the educational system was secularized from the top down. Long before the Bible was expelled from the public schools by the Supreme Court, it had been excluded from most courses by hostile administrators.

## Assault on Our Seminaries

As one interesting sidelight in all this, by the turn of the 20th century, so many of these secularists had been produced that they became professors in many seminaries and Christian colleges, leading those institutions down the secularized path as well. This is essentially where liberal Christianity came from. Had it not been for the foresight of the fundamentalists who started Bible schools, Christian colleges, and seminaries in the first two decades of this century, secularism would have prevailed. Instead, these schools have grown significantly and have produced the ministers, Christian leaders, Christian educators, and others who have been so influential in the “born again” movement that has come to prominence during the past decade.

Unfortunately, these schools, which were influenced largely by the pietistic movement, didn’t train young people for the fields of law, government, media, and secular education. In fact, some even *discouraged* Christians from participating in these very important fields. Consequently, with the development of technology and television, such fields have been filled by secularists in numbers far out of proportion to the religious beliefs and yearnings of the American people. For over a century (1850–1950 and beyond), the Christian community treated the fields of law, media, and secular education as “otherworldly.” This was not the opinion of our Founding Fathers, who felt that Christians who could afford it had a civic obligation to God and their fellow people to serve their community. During the past decade the Church has placed a new emphasis on getting involved in all spheres of life where our religious values can have a significant influence on our culture.

## The Unitarian Connection

The Unitarian Church in America, particularly in Boston, also had a powerful influence on the secularizing of this country. Several of its intellectual clergy went to Europe for advanced studies and brought back enough skepticism and higher criticism, particularly with regard to the deity of Jesus Christ, to split that church. All secularizers, of course, reject Jesus as anything more than a man. Like the Unitarians, many liberal churches have experienced schism over this crucial issue, but the Unitarians were the first.

Since Harvard University is located in Boston, it became the subject of takeover fights by the Unitarians and other secularists during the closing years of the 18th century. They needed a university, and since liberals can’t start one without government funding, they prefer to take over existing schools. For over 25 years, such Unitarian-secularist attempts were thwarted by the religious citizens, largely those fundamentalist ministers who had

enough courage to stand up to the liberal leaders of their day. Finally, however, the Unitarians won in 1805 (27 years after the founding of the United States). Today that university, considered by many to be the most influential in the nation and originally founded for the purpose of training Bible-believing ministers of the gospel, is awesomely liberal, a citadel of secular humanist teachings.

This action should not be surprising, for the liberal branch of the Unitarian Church was the American mother of secular humanism. It is no accident that 25 percent of the original signers of the Humanist Manifesto of 1933 were Unitarians, many of them ministers.

### **Friends of Education?**

A third scenario that explains how this country was secularized was presented by former schoolteacher and historian Samuel Blumenfeld. In his book *Is Public Education Necessary?* he told the story of the so-called “Friends of Education.”

Just 20 years after Harvard under Unitarian leadership became a bastion of secular humanism, Robert Owen, an atheist, known to many historians as “the father of modern socialism,” made an abortive attempt to start a Socialist community at New Harmony, Indiana. It lasted only two years. Its failure convinced Owen that the American people weren’t ready for socialism and must be conditioned for it through the educational process. As a result of the published testimony of a former Owenite follower who had been a Universalist minister but later professed a conversion to Christianity, the following details were revealed.

Robert Owen founded “The Friends of Education,” a group made up of atheists, Socialists, free thinkers, Unitarians, Universalists, transcendentalists, and other forerunners of secular humanism. These intellectuals set out to change the educational system in this country. Using the model of European education, they established three principles as early as 1830: 1) make school attendance compulsory, 2) establish government-sponsored “free” schools, and 3) form teacher training schools that they would control in order to prepare the teachers of the future.

Concentrating their efforts in and around Boston, these Friends of Education first urged like-minded legislators to pass legislation in Massachusetts calling for the establishment of the nation’s first office of secretary of the state board of education. They then hired Unitarian Horace Mann, known by secularist educators as “the father of public education,” as the first secretary in 1837. Holding this position evidently qualified Mann later to become the first secretary of education for the U.S. government, where he

could work toward the secularizing of the nation's schools much as he did those of the state of Massachusetts.

Mann was the driving force that implemented the three principles of the Friends of Education cited above. Particularly important to him was the establishment of "normal schools," later identified as state teachers' colleges under John Dewey, Mann's 20th century counterpart. Today the disciples of John Dewey, who was head of Columbia University's teachers' college, hold most of the key positions in these state teachers' colleges so they can mold the thinking of the nation's schoolteachers. (For further information about the results of the Friends of Education and their influence on public education, see the author's book *The Battle for the Public Schools*.)

As we have seen, Europe was secularized in the 19th century, first by the takeover of its colleges and universities, which had been until then largely religious in origin. Gradually European courts, government, media, and even clergy were secularized, which has made Europe so susceptible to socialism in one form or another.

America, however, was not secularized until the 20th century, but the procedure was the same. First the colleges and universities were taken over, then some newspapers bought up or started by secularist graduates, then radio, and finally television. Secularists established the movie industry to influence the mind through entertainment, which is why in 1948 they were equipped to take over the new medium of television. It is no accident that all four major TV networks — NBC, ABC, CBS, and PBS — are totally owned and operated by secularists. Only within the last 20 years have Christians been playing catch-up and now enjoy about 15 percent of the viewing audience. The secularizers assumed control of the law schools and slowly changed the nation's view of the Constitution, law, morality, the First Amendment, and respect for God and man.

For the past 30 years, the U.S. Supreme Court has been dominated by secularist thinkers, several of whom are atheists, and whose decisions rarely hide their hostility to religion in general and Christianity in particular. With a majority of Supreme Court members holding the secularist position, far out of proportion to the beliefs of the American people, the radical anti-Christian ACLU has had a field day, using the courts to force the secularization of our society.

### **Changing the Face of America**

This year, a 185-year-old symbol of a Nevada city had to be changed because of its "religious significance." All over the country, religious symbols that once were an integral part of our communities have been removed by court

order. This year a fire station was forced to remove a cross, a Christian symbol in remembrance of a fellow fireman who lost his life in the line of duty. And the list goes on. Any cross that is located on public land is in jeopardy; it is only a matter of time before an ACLU suit will force its removal. In the name of protecting the rights of the minority, the rights of the religious majority have been trampled under foot. This process will continue until halted by the determined efforts of the religious citizens who, until recently, have sat passively by while their civil rights have been stolen from them. Such passivity certainly does not reflect the commitment of our Founding Fathers.

The ludicrous nature of all this is apparent as I look out my window at the Washington Mall while writing these words. As the current generation of secularizers is busy destroying our nation's religious symbols, I can see the monuments of our Founding Fathers, which contain at least 45 Bible quotations and Christian symbols or references. For example, the Jefferson Memorial has inscribed in marble that president's belief in God: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." The religious statements of Abraham Lincoln appear prominently on the walls of his memorial building. The Washington Monument contains Scripture on many of its steps and a reference to God at the top. The Capitol building has references to God, as does even the Supreme Court building. One wonders how long we have before the secularizers, whose hatred for God and things religious is endless, will erupt in a vicious attack on the religious symbols of Washington, DC.

This is the tension that exists today between the religious and the secularizers of our society. The religious majority, which is least influential (except on election day), tends to be conservative. The secular minority, which tends to be liberal, currently controls most of government, the courts, education, and the media. The conservative majority is basically religious and would like to live in a morally sane society in the traditions of America. The liberal minority, skillfully using its power to secularize our once-religious nation, knows that its number one enemy is the Church — particularly "the born again" which make up about 40 percent of the population.

Consequently, there is a growing tension in this country that will last at least one full decade. The secularizers have watched the sleeping giant of religious Americans begin to rouse herself. This giant is made up of evangelical and fundamentalist Christians, proliferators, conservative Catholics and Jews, Mormons, and other religious citizens whose theology may differ but who are discovering that where citizenship is involved, they share the same yearnings for the future of American society — the yearnings of the Founding Fathers 200 years ago. They came out of their slumber in great



numbers in 1980 and 1984 to give the forces of secularism their first defeat in more than 50 years. In 1986 the secularists, who had thought themselves invincible in 1980, returned to fight with a vengeance. They realize that if the pro-religious conservatives elect a majority in government in 1988, 1992, or 1996, the secularist stranglehold on public education and the media will eventually be broken. Were that to happen, the control of our nation would pass back to the religiously minded of our nation, and the secularists would be thwarted in their published attempt to secularize this nation by the year 2000.

Our Founding Fathers beat back the attempts of the secularizers 200 years ago. If they were living today, I know whose side they would champion. And by the time you finish this book, you will, too.

### Endnotes

1. James Hitchcock, *What Is Secular Humanism?* (Ann Arbor, MI: Servant Books, 1982), p. 39.
2. *Ibid.*, p. 40.
3. Francis A. Schaeffer, *A Christian Manifesto* (Westchester, IL: Crossway Books, 1981), p. 29.
4. Hitchcock, *What Is Secular Humanism?* p. 40–41.
5. C. Gregg Singer, *A Theological Interpretation of American History* (Phillipsburg, NJ: Presbyterian and Reformed, 1975).