

# Proclaim Liberty



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RESTORING THE CHRISTIAN  
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The state of the English colonies in 1770 was of great concern to its representatives and leaders. Since 1660 England had repeatedly been changing the stipulations of the covenantal charters that had first initiated the foundation of British colonies in the continent of America. All of the changes were enacted without consent, and thus were a violation of the clearly understood concept of compacts and covenants made with the colonies. In effect, it was also a violation of English Constitutional Law, formed in the Magna Carta of 1215, the Petition of Rights in 1628, and the English Bill of Rights in 1689.<sup>1</sup>

The dark clouds of uncertainty had rolled in during the 1760's, with some of the clearest and boldest violations yet conceived in Parliament. Furthermore, the charters of all the colonies had been made with the King, *not* Parliament, and thus the colonies relied upon the King for protection, since they had no representation in Parliament. Now, Parliament was taking center stage, enacting all kinds of taxes on stamps, paper, ink, glass and tea. All without their consent! Though many at this time had no concept of independence or separation from England, the clear ideas of Common Law from the writings of John Locke and William Blackstone were so embedded in the leaders that it was common talk among the people about *how* to best redress their grievances, not *whether* there were any legitimate grievances.<sup>2</sup>

What really made the year 1760 a turning point was the determination of England to enforce the acts of trade, which up until this point, though in effect since 1660, were not upheld with any consistency. These acts would virtually stifle productivity and the free market economy of the colonies, enforcing a monopoly with English goods. John Quincy Adams remarks that the epochs of the American Revolution actually begin in 1760, and end in 1790. Only the middle stage involved a war. To Mr. Adams, son of John and Abigail, and sixth president of the United States, the real war was in the hearts and minds of men, a "revolution" of ideas regarding government. It was all, as Adams would declare, an act of God's Providence:

*"For the three several stages of this new Epoque in the earthly condition of man, a superintending Providence had ordained that there should arise from the native population of the soil, individuals with minds organized and with spirits trained to the exigencies of the times, and to the successive aspects of the social state."<sup>3</sup>*

Adams was not alone in asserting that the Hand of God was preparing a people to establish a new government based on more solid principles. In fact, he went on to declare that God had prepared many other individuals to aid in the task at hand. It was, indeed, a "contest of principle", for John Quincy Adams goes on to say:

*"In the contest of principle which originated with the attempt of the British Government to burden their Colonies with taxation by act of Parliament, the natural rights of mankind found efficient defenders in James Otis, Patrick Henry, John Dickinson, Josiah Quincy, Benjamin Franklin, Arthur Lee and numerous other writers of inferior note. As the contest changed its character, Samuel and John Adams and Thomas Jefferson were among the first who raised the standard of Independence and prepared the people for the conflict through which they were to pass."*<sup>4</sup>

Earlier in his life, (the above was written in 1850), when reflecting upon the Declaration of Independence and its significance, John Quincy Adams would speak in commemoration of that event on July 4, 1821; profound words that should be taken to heart by every American Christian. It once again clearly demonstrates that the contest faced in the late 1700's was indeed one of principle, and not whimsical passion or rebellious fever.

*"The highest glory of the American Revolution was this; it connected, in one indissoluble bond, the principles of civil government with the principles of Christianity."*<sup>5</sup>

What principles were being contested? How did the heat of the contest, conflict and trial in that day *connect in one indissoluble bond* the principles of civil government with those of Christianity? As John Quincy Adams notes above, that the principles were the *natural rights of mankind*. These rights were considered to be from God<sup>6</sup>, and are indeed clearly defined in the Bible.<sup>7</sup> Rights, though being defined previously in English Constitutional Law, had not always clearly been defined as God-given as opposed to government-granted. In the English documents mentioned earlier (Magna Carta, Petition of Rights and Bill of Rights) the emphasis had been on forcing government to acknowledge more rights in the barons, parliament and people, but not always clearly defining them as coming from God. As long as rights were considered government-granted, it was simply an argument of degree or the amount and distinct nature of the rights desired, not the source of those rights.

### **Samuel Adams: Father of the American Revolution**

One of the individuals John Quincy Adams notes who made a clear contribution regarding the raising of the "standard of Independence" was Sam Adams from Boston. A "man of the people", he had begun pondering the issue of rights as early as 1743, when he was only 21. In his dissertation, with British colonial governors present before him, he had argued on the thesis of "*Whether it be Lawful to resist the Supreme Magistrate, if the Commonwealth cannot otherwise be preserved*". There sitting before him was Governor Shirley, who thirty years later, in his retirement, would be wondering who this Sam Adams was that was causing such fits for the British Crown!<sup>8</sup>

Sam Adams, Jr. was raised in a family of strict moral and religious practice. He was providentially prepared for the task God had for him to fulfill. His father served in many public spheres during his day, and the living room and home of his boyhood was in a constant discussion of political principles. Prayer and Bible reading occurred every morning and evening, and the discipline and precision in which he was raised gave him a reputation of punctuality and exactness that others could count on. Some even relate that his regularity in walking to school helped nearby workers set their clocks!<sup>9</sup>

He was most effective when writing, and he began doing this at an early age and continued throughout his life. The "power of the pen" was evident, both in its tone, style

and effect upon public affairs. It has been stated that Massachusetts led the nation in standing for the principles of independence, and that Boston led Massachusetts. If this is true, Samual Adams was the one who led Boston. Indeed, he has been given the name of "father of the American Revolution". Yet, how did he lead the town of Boston? Was he a famous soldier who could command attention like George Washington? Was he a dynamic speaker like Patrick Henry, who could spark someone to a cause in one speech? Not at all, he was an unimposing individual who commanded more by his ideas than his demeanor physically or his speech. In fact, he did not enjoy public speaking at all!

Sam Adams was so concerned for the public good, that he often neglected his own prosperity and business at the malt-house, which he inherited from his father. His family was well taken care of, and certainly he had no neglect in his duty as father and husband. However, his interest was in more than his own selfish desires, or even simply the comfort of his family. His vision was broader, deeper and more concentrated than a temporal kind of focus. He became involved in all the earlier writings of the 1760's to come out of Boston, and was also one of the first to see through the repeal of the Stamp Act, recognizing that nothing had changed in principle, for merely labels and focus of Britain had been redirected.

His focus was on integrity and honesty in the representatives, morality in the people, and most of all the principle of God-given rights. This was being violated in his day through the issue of taxation. He felt that if taxes were not enacted through lawful representation, they were an example of tyranny. As early as 1764 he argued this point in the instructions given to those who were representatives of the colonies in their local assemblies:

*"But what still heightens our appreciations is, that these unexpected proceedings may be preparatory to new taxations upon us: For if our trade may be taxed, why not our lands? Why not the produce of our lands, and every thing we possess or make use of? This we apprehend annihilates our charter right to govern and tax ourselves - It strikes at our British privileges, which as we have never forfeited them, we hold in common with our fellow subjects who are natives of Britain: If taxes are laid upon us in any shape without our having a legal representation where they are laid, are we not reduc'd from the character of free subjects to the miserable state of tributary slaves?"<sup>10</sup>*

It was this principle that he argued consistently, both publicly and in writing, especially in the Boston Gazette, and under names that were often not his own, to protect his identity. For some time Samual Adams had considered a way, method, and vehicle through which the key principles or ideas that needed to be practiced and understood could be implanted within the hearts of the colonists. Finally, the opportunity came, and on November 2nd, 1772, he made a motion in Faneuil Hall that the Tories would claim to be the "source of the rebellion".

### The Original Committees of Correspondence

*"That a committee of correspondence be appointed, to consist of twenty-one persons, to state the 'rights of the colonists, and of this province in particular, as men, as Christians, and as subjects; to communicate and publish the same to the several towns in this province and to the world, as the sense of this town, with the infringements and violations thereof that have been, or from time to time may be made; also requesting of each town a free communication of their sentiments on this subject."<sup>11</sup>*

Not only did Sam Adams have the right ideas, based upon the Biblical tradition of rights that had been practiced for over 150 years in American and preached from nearly every pulpit, but he also now had the *method* with which to disseminate them. Both are critical. By utilizing the power of the pen, Sam Adams could now plant the right ideas in the soil of men's hearts, since it could travel right to where they were, and have more long-term effect than one speech that would move someone to act for a single issue, or sacrifice themselves for battle when the crisis was hot. His vision for these committees, which were unanimously approved and initiated on the spot, was written by him a short time later as their popularity slowly began to spread.

*"May God grant.. that the love of liberty, and a zeal to support it, may enkindle in every town. If our enemies should see the flame bursting in different parts of the country, and distant from each other, it might discourage their attempts to damp and quench it. I am well assured they are alarmed at the measure now taking, being greatly apprehensive of the same consequences from it which our good friend at Plymouth hopes and expects. This should animate us in carrying it into execution. I beg you would exert your utmost influence in your neighboring towns and elsewhere."*<sup>12</sup>

James Warren was the "good friend at Plymouth", which was the first local town to respond. His wife, Mercy Otis Warren, would compile one of the most celebrated histories of the American Revolution, and was quite adept at the "power of the pen" herself. Sam Adams would write to Elbridge Gerry in 1772 that *"if each town would declare its sense of these matters, I am persuaded our enemies would not have it in their power to divide us"*. Could this town by town communication, unorganized from "above", and not controlled by any central location, actually spread like a blaze and unify the continent? What were these "rights" that Sam Adams was to declare?

The initial circular letter contained the document known as the *Rights of the Colonists*, which Sam Adams composed as part of the three-fold purpose of the committees of correspondence. These were the ideas that caught on fire like a spark to a bunch of dry leaves. They were clear, concise, and powerful. They were Biblical, and solidly backed by clear thinkers who used the Bible to defend the same principles. Now, however, they had a method by which to implant them within the hearts of the people - town by town, person by person. Each individual and local town could also help spread the flame by "declaring its sense of the matter". This is exactly what took place.

The "rights of the colonists" were declared by Sam Adams clearly. As "men", they had three fundamental rights - *"a right to life... to liberty... to property"*. Sam Adams warned of any idea that conflicts clearly with these fundamental rights given to all men to be subversive to sound government. As "Christians", the rights *"may be best understood by reading and carefully studying the institutes of the great Law Giver and Head of the Christian Church, which are to be found clearly written and promulgated in the New Testament."* Finally, as "subjects" of Great Britain, *"the absolute rights of Englishmen and all freemen, in or out of civil society, are principally personal security, personal liberty, and private property."* These, of course, would be derived and protected under the English constitution (which consisted of the three documents listed earlier). This fundamentally says that anything taken without an individual's consent is unlawful, being a violation of his property, security and liberty.<sup>13</sup>

In the Boston Gazette on January 18, 1773, a reply to the plea for committees of correspondence was given from Petersham. It was typical of many of the responses, but is worth printing only a part here. Amidst their "resolves" regarding their "sense of the principles" and ideas, they also stated as a town:

"... while we are thus under these awful frowns of divine providence, and involved, as this people are, in heavy calamities which daily increase in number and severity, it is highly becoming towns and individuals to humble themselves before Almighty God, seriously to commune with their own hearts, and seek carefully with tears, for the causes of the prevailing distresses of the land.... We believe that there are very many, who in these days have kept their integrity and garments unspotted; and hope that God will deliver them, and our nation for their sake. God will not suffer this land, where the gospel hath flourished, to become a slave of the world; he will stir up witnesses of the truth, and in his own time spirit his people to stand for his cause and deliver them."<sup>14</sup>

The original committees of correspondence grew out of the self-governmental practices of the colonies. It was an easy method to institute since it was similar to the way they had conducted business for years. It was bottom-up, at the grass roots, and involved discussion, debate and distilling of ideas and principles at the local town meeting. All it did was inspire people to put into writing their sense of the principles, and when read by others, it cemented into a strong union what had already been a unity in principle within. As Dr. Collins notes regarding these committees:

*"The principle is very simple and very fundamental. It was correspondence with cooperation at the terminal points, that brought about the Revolution... It was not merely a channel through which public opinion might flow; it created public opinion and played upon it to fashion events... It was the germ of a government."*<sup>15</sup>

As the committees grew in numbers, a natural organization took place. Not only were they providing regular meetings for individuals who were concerned, but the consultation and reading of the sentiments of other towns helped to sharpen their ideas, and stimulated more towns to follow suit. Regular correspondence helped continue an inspiration to publish articles in local newspapers, and in a general sense it matured the principles that held the colonies together. They were, in a sense, a federation of independent bodies that worked together without any hierarchy. The natural organization that took place was to simply elect representatives from each town committee that would meet together at a county level, and from there to the Colony or State level (which was first initiated by New Jersey). In effect, as noted before, it was the germ of a government, which took official form in the Continental Congress.

If such results could be achieved by the original committees of correspondence, is it possible that we have any lessons to learn today, given our present crisis here in the United States of America? Does Sam Adams and his notion of Committees of Correspondence (Com/Cors) have something to offer today? What obstacles do we face? Are dry leaves waiting to be sparked? We wish now to turn our attention to the challenge that faces us today, and why a *restoration of a Christian Committees of Correspondence* is a very real goal and need in our land.

### The Challenge We Face Today

Sam Adams had a job of initiating a spark, in the form of a circular letter, declaring the rights and ideas that were familiar to most individuals in the colonies. Town by town, sparks began to fly, and pretty soon the "land was ablaze" with discussion of principles and rights at the root level, rather than merely a reaction to issues of tyranny. This, in a very real sense, helped to quell the temptation to riot and lawless reaction that could have easily engulfed the colonists, especially when the "Boston Massacre" had

already moved so many to indignation against England.<sup>16</sup> I believe we are facing challenges today, however, that are even greater than Sam Adams faced in his day.

### An Ignorance of Clear Biblical Ideas

We do not have today, as a general rule, believers who have been taught a clear Biblical world view and thus have clear ideas about the role of civil government, rights, the economy and other social issues that face us every day. Without this Biblical reference, we often have a mixture at best, fusing in humanistic psychology, sociology and political theories that find their root in pagan thinking. We have also not had a 150 year tradition, as did the colonists, of having current issues exposed and solved from the pulpit through the application of Biblical principles and truth. Thus, many believers do not have clear ideas that can easily be sparked by a restatement of their "rights" from a Biblical basis.

When Sam Adams quoted John Locke, it was like bringing back to remembrance ideas taught in the pulpit, or learned through the personal tutoring of parents or pastors. Indeed, the time it took to unify and clarify key ideas had to be taken into consideration. It was a long-term kind of solution rather than reacting to issues. However, ideas coming from an individual such as Locke, who has been much maligned but deserves far more credit than he has been given for researching clear ideas of rights and government from the Bible<sup>17</sup>, needed mere watering in order for them to sprout and rise higher than the ever present weeds of lawless reaction.

Rosalie Slater relates Sam Adams challenge in educating by clear principles and ideas as opposed to merely inciting reaction to issues of tyranny when she writes:

*"One of the great concerns in Sam Adams' heart was for the colonies to be united 'not by external bonds, but by the vital force of distinctive ideas and principles'. He particularly wanted the colonists to be 'united in constitutional principles'. His concern was not like the concern today for information on the latest issues or the latest acts of tyranny upon individual liberty. It was a harder task to educate in principles, rather than issues, but Sam Adams knew that education in constitutional principles would result in lawful action - while a lack of such knowledge might result in riot and rebellion."<sup>18</sup>*

Even though Rosalie Slater has adequately estimated Sam Adams' task of educating by principles to be a harder and longer task than informing people of the latest issues, today we face a more formidable wall. Sam Adams' task is properly measured in a matter of months, whereas ours must be measured in years. We must first *recover* the lost heritage of the past, and once again teach people the Biblical ideas about all areas of our lives in order to be able to have the same quality of results. Though the challenge is greater, there is a great deal of hope.

Throughout the last several years, particularly the decade of the 1980's, much has been produced that presents clear Biblical ideas and a world view that relates Biblical truth to common areas of living. Though not extensively or regularly preached from our pulpits, it has restored much of the necessary information from which to remove much ignorance and cure our historical and Biblical amnesia. Thus, much of the ground work, so to speak, has and is being accomplished. In fact, the scene, I believe, is ripe again for a movement such as Sam Adams' began.

## A Dependency upon External Civil Government

Another more formidable task that Sam Adams' and the other patriot leaders may not have had to face was the dependent character of individuals that regularly, methodically and mechanically look to external civil government to meet almost every need and service desired to make one happy in this life. The civil government in America is considered to be our god, an idol far larger than any stone ediface. From local town meetings to national election campaigns, most talk and "debate" is on the degree of civil government's role in providing services, not whether civil government should be providing the service at all. Arguments such as these would seem like treason to many, for it would be tampering with their "god", security blanket, or origin of salvation. Yet, the truth still remains, *the more we internally govern and provide for ourselves, the less we need to be controlled from without.*

We can understand what the colonists did face. They faced opposition from England, or the established bureaucracy of the day, much like any true constitutional thinker faces today. They also faced opposition from the Tories and other "loyalists", who simply felt that submission to government was better than reasoning out rights based on principle. This we face from both religious leaders and others who are sincere and at times hold the same basic presuppositions. But what we face in a much greater degree is the *dependent character of the believer in Christ* that has accepted thought-patterns of slavery, whether or not they wish to live as slaves. We have lost that sense of dependency upon God rather than government, and thus it is difficult to get people to transform their habits of dependent living.

When Sam Adams proposed independence, he was one of the few that would dare mention such a word. It was not received by many, at least not at first. However, as things began to progress, and it became obvious that England was not in the mood to reason or even hear the "redress of grievances" from the colonists, the idea began to take root. This was indeed a bold measure that would clearly break off the dependent nature of the colonists to the mother country if nothing was done at all. All began to realize that if they did not act, they would be tacitly consenting to a life of slavery. There were risks, but many realized that a declaration of *independence from England* was at the same time a declaration of *dependence upon God*. Thus, when the document was finally being signed in August of 1776 (though initially written July 2-4; it was not officially signed until later), one can imagine the elation of Sam Adams, especially because it was clearly stated that the entire declaration was given "*with a firm reliance on the protection of DIVINE PROVIDENCE*", and the men who signed it said "*we mutually pledge to each other our lives, our fortunes, and our sacred honor*".

No wonder Sam Adams stated, at the conclusion of a long speech spontaneously given as it was being signed:

*"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."<sup>19</sup>*

Many today might not think that a declaration of independence from tyranny was actually a declaration of dependence upon God, or a restoration of the true Sovereign to which all must be obedient. The fact that He reigns in heaven often poses no inconsistency to believers who feel government can and still must be sovereign in the sense of providing our rights. We are not used to thinking by *principle*, recognizing that if we yield the root principle, we are already trapped, whether or not we are put in external bars. For then, we simply live by the good toleration of our captors.

Again, however, there is hope. There is a yearning desire rising within the church and body of Christ to be free. Though at times it is expressed in rough form, it is still there. More and more individuals are reconsidering debt living, the borrowed lifestyle of luxury, and the myth of over-population. We are moving closer to true dependency upon God, and less dependency upon Caesar. It is time to move! God's loving Hand of judgment and pressure is helping believers to wake up, and move out with Him in a greater sphere of ministry.

### A Passion for the Immediate

Another challenge today, which is probably the most important area that is in need of reformation, is that of Biblical methodology. Once the right ideas are restored, and we see our dependency, we immediately jump to get a quick fix that violates the very principles we espouse. Spiritual ends demand spiritual means. The *method* of achieving liberty must be as Biblical as the liberty itself. We can actually forge our chains by the way we attempt to obtain liberty. This is illustrated graphically for us in the life of Sam Adams.

When Sam Adams' "power of the pen" was at work, it produced great frustration for England's leaders who were attempting to bring the colony back under the control of Parliament. In 1818 Sam Adams' daughter related a story about an offer Sam was given to stop writing. Governor Gage sent to Sam Adams, through Colonel Fenton, a confidential and verbal message that promised great gifts and personal advancement if he would simply stop writing his ideas that were causing a real problem for England. The message concluded that "*it was the advice of Governor Gage to him not to incur the further displeasure of his majesty*". After listening very intently and silently to the oration of bribery, Adams rose and replied with a glowing indignation:

*"Sir, I trust I have long since made my peace with the King of kings. No personal consideration shall induce me to abandon the righteous cause of my country. Tell Governor Gage it is the advice of Samuel Adams to him no longer to insult the feelings of an exasperated people."*<sup>20</sup>

Samuel Adams was as committed to righteous method as he was a righteous cause. He would not compromise his standards for personal gain. It seems that this is what we need today. Too often our cause is watered down by our willingness to compromise standards and righteous methods for the expediency of gain, even political gain. If we do this, we actually "*insult the feelings of an exasperated people*", and hurt the very people who are looking to leaders to lead them.

There is hope here as well. Even though I feel it is our biggest challenge, more are beginning to ponder the Biblical methodology of dealing with our slavish mentality. Do we simply revolt? Do we act like those who espouse *liberation theology* and use whatever means we can to achieve our goal, regardless of its nature? We must not, we cannot, deny our Lord in method in order to achieve our Lord's standard in cause. He will not honor it, and we will not achieve anything but more chains. It has taken generations to bring us to this state, and it may take generations to restore what has been taken, or more accurately put, given up by the believer over the past 175 years. We must, and it is happening, regain a long-term vision, a multi-generational vision, in order to see God honored and glorified once again. We must do things because they are right, and not because they might work!



## Restoring the Christian Committees of Correspondence

In the late 1980's God began to lead the Plymouth Rock Foundation, located in Marlborough, New Hampshire, to restore, to rebirth, a *Christian Committees of Correspondence*, modeled after the original ones led by Sam Adams. In a response to a survey sent out to its members (the foundation has been in existence since 1970), there was an overwhelming response to go ahead with such a project. Within a few months it was launched, and has been gaining ground ever since. Local CCom/Cors have begun in many States at the grass roots level.

The stated purpose of these new, restored, Christian Committees of Correspondence, given by Rus Walton, Executive Director of the Plymouth Rock Foundation, are as follows:

1. *To serve - to honor and obey - Jesus Christ.*
2. *To seek to increase the Christian influence and impact in America.*
3. *To seek to reclaim America for Christ.*
4. *To start by transforming ourselves into dedicated, consecrated, active servants of The Lord.*
5. *To help COMCORS members to study, master, and apply Biblical principles of self, family, church and civil government in all areas of their personal lives and public affairs."*<sup>21</sup>

Prayer, education, contemplation and work comprise the four goals of this new CCom/Cor. Built upon God's bedrock principles in the Bible, as seeds are planted locally, town by town, city by city, and neighborhood by neighborhood, they will spring up and bear fruit. Thus, we can have *faith* that the Word will not return void when we plant seeds in a Biblical manner. This project involves not only the right ideas, or seeds, but the right method of planting them.

Local self-governing committees, started within neighborhoods, churches, and towns, begin to pray, study, research and finally articulate Biblical solutions to local, state and national problems. As they come together, discuss, and articulate these Biblical solutions, they also strategize to discuss the method by which these can and should be implemented. These ideas and methods are published in local "circulars" and through the help of the office of Plymouth Rock Foundation, are sent to other local committees. In this way, we each inspire the other to raise the standard of meeting today's challenges with solutions.

Like the original committees, when many are formed locally, they each elect representatives for the county level committee in a state, and then on up to a state congress. The central office of Plymouth Rock Foundation (located in New Hampshire) is simply advisory, and does not centralize or control either policy or decision making. Thus, it is a bottom-up, self-governing structure, able to coordinate through voluntary consent the spread of Biblical ideas and principles. The key to this entire structure is the life within it. In other words, *it is not mere political activism!* In fact, it is the *Christian life* of individual believers who wish to express their sentiments on how to solve problems Biblically, and with the help of Biblical and historical information, how to avoid making the same mistakes as well as work from the wisdom of those who have gone before us.

Are we ready in America for such a movement again? I submit that we are, and in fact I submit that we must for we face a more ominous threat than did the colonists two centuries ago! Our challenges seem greater, our foes are more organized (and better funded

with our tax dollars), but the stakes are higher as well. *We must have at least the same amount of courage our forefathers had to build this Christian republic in the first place.* However, though I think we need at least the same quality of character and fortitude, we might have to work much harder and longer because the country has eroded for 150 years almost without delay in its decline.

You might be thinking, *are you kidding?* Do you think small committees, praying together, coordinating themselves in churches and neighborhoods, studying history and the Bible, and even printing and spreading their research, will make any difference? Yes, for two reasons. The first, *prayer is the key.* The second, *the clear declaration of ideas and principles will have the same effect it had over 200 years ago!* You might be also asking, is there any way we can insure that the results will last? The answer is again yes. Read on for one of the most exciting aspects about what God is doing in restoring these kinds of committees.

### Raising a New Generation of Christian Statesmen

We must not simply try to stem the tide of evil. What we must do is to train a new generation of youth who are willing to embrace a vision for their children's children! We need a new generation of *statesmen* who are dedicated to proper principles rather than politics. Consider some of Webster's definitions in this regard.

**Statesmen** - "*A man versed in the arts of government; usually, one eminent for political abilities; a politician.*"

**Politician** - "*One versed in the science of government and the art of governing; one skilled in politics... cunning; using artifice.*"

At first notice, it does not seem that in Webster's day there was much difference between a politician and a statesman. However, it is obvious that the word politician is contained in the definition of being a statesmen. *All true statesmen are politicians, but not all politicians are statesmen.* Political refers more to *method* than it does to goal or content. That is why Webster uses the words *cunning* and *artifice* to describe political methods.

**Artifice** - "*from art, to make... stratagem; an artful or ingenious device, in a good or bad sense. In a bad sense, it corresponds with trick, or fraud.*"

This more accurately describes the art of a politician. If one is first a statesmen, then political strategies will be in line with the clear ideas and principles to which he espouses. However, if one is first a politician, then the end justifies the means. We might say:

**A statesman** *knows how to govern; and devises political strategies to carry it out.*

**A politician** *knows how to strategize; and devises tricks to remain in power.*

We are not just looking for statesmen, we are looking for *Christian statesmen.* Thus, we must say that our goal is to see the following:

**Christian Statesmen** *who are skilled in encouraging and maintaining self-government under God's Law in Christ.*

Yet, we are looking for more still. Our goal must still be higher in order to be where Christ wants it to be. We must look for restoring a *new generation of Christian statesmen*.

**A New Generation of Christian Statesmen** will involve a significant number of young people in any one generation who encourage and maintain self-government under God's Law in Christ for the benefit of their nation.

This is better, and more complete, but we think we need more yet. In fact, we must embrace the Biblical vision of a minimum of at least three generations, (see Psalm 78:1-11). We need a *multi-generational vision*.

**Raising a New Generation of Christian Statesmen** implies an adult generation who perceive the need and the duty to equip their children and other youth to embrace a vision for their children's children to encourage and maintain self-government under God's Law in Christ for the benefit of all the nations of the world.

Only when our vision is where God's resides, will we see the results! What are we doing about this? We are challenging Christian high schools, junior high schools, youth groups, and other groups of teenagers to embrace a higher vision than passing tests, graduating, and "making a living". That is mere survival. We are challenging a youth generation to turn their homework into ministry, start student newspapers that articulate sound Biblical ideas and the methods to impliment them. We are challenging students to form High School Christian Committees of Correspondence (HSCCOM/COR) and communicate to other schools and groups throughout the United States. Our own school has been doing this for three years, and we are coordinating the project with the Plymouth Rock Foundation and encouraging others to do it as well.

The goals, methods and duties are identical, but simply revised for the high school setting. A Teacher on the faculty can take the lead, and then editorials to newspapers, articles for publication, can be the result! Student representatives can work with adults at the county and state levels as they multiply. If we do this, we will not simply be a stop-gap generation that seeks to stem the tide of evil - we will be a generation that looks to pass the blessing, the liberty, and the zeal and knowledge of what God is doing to our children's children - *for our posterity*. Let us raise the standard and flag above the flood of the enemy! Let us embrace a vision of manifesting Christ in our generation! Ponder the words of Isaiah:

*"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." - Isaiah 59:19-21*

The higher the flood tide of evil, *the higher we must raise the standard of righteousness!* God's covenant will be kept, and His Word will be true, *to our children's children, or seed's seed*. Oh let this burn in our hearts, minds and lives. Oh generation of teenagers, arise and take up the banner of what God wants to do, and begin to write. It is only one thing that can be done, but think of how much you could write

in six years from 7th-12th grade! Every homework assignment in history, grammar and Bible could make some impact some where!

What might be the result? What might we expect in the days ahead if we take encouragement, stand strong, and begin to release the wisdom from our children, whether they are taught at home, or in a Christian school, or are part of a Christian youth group. Why not transform all into youth ministry joined with adults who have a vision to bless multi-generations together? I submit that this is what we might see, and this is what we just might experience.

1. We might see Biblical reasoning return so that clear ideas are given to the present and future generations. *"If government can provide some of our rights, why not all? If it merely involves a question of what we can afford, aren't we selfish to keep anything for ourselves - why not give all to government? Let us stand for what is right, lawful and constitutional. Let us be courageous and stand for reducing government, eliminating services, and liberating citizens to govern themselves under the standard of Biblical truth!"*

2. We might see young people and adults declare to one another, making a motion on the "floor" of this nation: *"that Christian committees of correspondence be formed in local towns, churches, schools, and neighborhoods, to state in clear terms the rights we have as individuals, Christians and Americans; to communicate and publish the same to our own local areas and the nation, requesting that each committee share their sentiments on this subject."*

3. We might see adults and youth come together with a burning zeal and a heart for God's truth to spread. *"May God grant that the love of liberty, and a zeal to support it, may enkindle every church, school, and town. If our enemies, both spiritual and natural, should see the flame of love of Christ, country and liberty bursting in different parts of the country, and distant from one another, it might discourage their attempts to damp and quench it. We beg all of you to influence your neighboring churches and schools to do the same, for if each of us would declare our sense of these matters, our enemies would not have it in their power to divide us!"*

4. We might see local teenagers and adults calling for times of fasting and prayer. An editorial in a newspaper column might read: *"it is highly recommended by the Christian School of \_\_\_\_\_ that adults, youth, and community members humble themselves before Almighty God, seriously to commune with their own hearts, and seek carefully with tears, for the causes of the prevailing distresses of the land... God will stir up witnesses for the truth, and in his own time spirit his people to stand for his cause and deliver them."*

5. We might even see the "germ of our original form of government" arise that could help demonstrate to the collapsing civil and economic sphere that the original form can work, and work well. Students and adults might declare that *"we must adhere to Biblical and constitutional principles so that we avoid all forms of riot, rebellion and anarchy, which will only forge deeper and more lasting chains than the ones we experience now."*

6. We will see an adult and youth generation, who will set before their children's children, nothing less than a vision to see God glorified, even if it means martyrdom and death. For their hearts' cry will be to declare dependence upon God and *"restore 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!"*

7. We will also see our youth, when tempted to compromise their lifestyle by appeasing their peers, employers or persecutors, declare *"we have long since made our peace with our true peer, our elder brother, Jesus Christ. He is the King of kings and Lord of lords. Tell those who have made your offer that it is fruitless to ask us to compromise our call for personal pleasure, for that will only frustrate and set back our duty to future generations."*

8. Finally, we will see adults and youth teaching, imparting, and educating younger generations, always looking to restore and go further than we ever have gone before. We will, together, begin a joint cry that rings with the Cambridge Committees of Correspondence on December 28, 1772:

*".. that this land may be purged from the sins which are a reproach to a people, and be exalted by righteousness; that God Almighty may be our God as He was The God of our fathers; and that we may be possessed of the same principles of virtue, religion, and public spirit which warmed and animated the hearts of our renowned ancestor - is the sincere prayer of your friends in the common cause of our country..."<sup>22</sup>*

#### NOTES TO THE READER

If you would like information on how to start a CCom/Cor in your area, please write to:

**Plymouth Rock Foundation**  
1120 Long Pond Road  
Plymouth, MA 02360

1 - 800 - 210 - 1620

If you are interested in a youth committee in a school, church or neighborhood, mention this as well. We travel in teams for the Plymouth Rock Foundation, with teenagers and adults, to help start these kind of committees, as well as train people in America's Christian History and government. Brochures and information are available.

## ENDNOTES

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1

See Gary Amos' new book, *Defending the Declaration*, for an excellent review of the fact that it was England's change of the already established charters and covenants that warranted the colonies to declare independence. Chapter Five, pages 127-150 describes this in detail. Wolgemuth & Hyatt, Publishers, Inc. Brentwood, Tennessee, 1989.

<sup>2</sup>*Ibid.*, pages 27-31.

3

*John Quincy Adams on the American Revolution*, quoted from *The Christian History of the American Revolution: Consider and Ponder*, compiled by Verna Hall, Foundation for American Christian Education, 1976, page 249.

<sup>4</sup>*Ibid.*, page 249.

5

*Our Christian Heritage*, compiled by the Plymouth Rock Foundation, May, 1990, Marlborough, New Hampshire, page 5.

<sup>6</sup>Amos, Gary. *Defending the Declaration*, pages 103-126.

7

See our *Proclaim Liberty* journal, Volume 1, Issue 2, entitled *The Christian and Rights*, for an explanation of God's Bill of Rights to the believer in Christ from a Biblical perspective, commemorating the bicentennial to our American Bill of Rights. Heritage Institute Ministries, 1990.

8

Hosmer, James K.. *Samuel Adams: American Statesmen*, Houghton-Mifflin and Company, 1885, page 17.

<sup>9</sup>*Ibid.*, pages 15-17.

10

*Boston Gazette, Edes and Gill, 1764*, as quoted in *The Christian History of the Constitution of the United States: Christian Self-Government with Union*, compiled by Verna Hall, Foundation for American Christian Education, page 364.

<sup>11</sup>*Ibid.*, page 481.

12

*The Christian History of the Constitution of the United States: Christian Self-Government*, compiled by Verna Hall, Foundation for American Christian Education, 1966, page 363.

<sup>13</sup>*Ibid.*, pages 365-369.

<sup>14</sup>*Christian Self-Government with Union*, pages 495-496.

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15

*Committees of Correspondence of the American Revolution*, by Dr. Edward D. Collins, as quoted in *The Original Committees* section of the *Leadership Manual for the Christian Committees of Correspondence*, by Rus Walton, Plymouth Rock Foundation, 1988.

16

For an explanation of Sam Adams' challenge of living by constitutional principles rather than riot and revolution, see *Teaching and Learning America's Christian History: The Principle Approach*, compiled by Rosalie Slater, pages 255-259.

17

See Gary Amos' fine section vindicating Locke's Biblical reasoning in his book *Defending the Declaration*, pages 35-74.

<sup>18</sup>*Teaching and Learning*, pages 257-258.

<sup>19</sup>*Our Christian Heritage*, Plymouth Rock Foundation, page 3.

<sup>20</sup>*Samuel Adams, American Statesmen*, James K. Hosmer, 1885, page 302.

21

*Leadership Manual for Christian Committees of Correspondence*, Plymouth Rock Foundation, 1988, page v.

22

*The Boston Gazette*, December 28, 1772, as quoted from *The Leadership Manual of the Christian Committees of Correspondence*, page A-11.