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Chapter 25 “Separation of Church and State”

“Republic Or Democracy Is There A Difference”

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Chapter 25

Separation of Church and State



OR IS IT SEPARATION OF STATE AND CHURCH?



Well, which is it?

Both!

What the Founders said and did regarding the First Amendment and the “establishment clause” and freedom of religion.

(All quotes in this chapter are from Great Quotations William J. Federer unless otherwise notated)

AMENDMENT I

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”

In 1833, in his Commentaries on the Constitution of the United States, Justice Joseph Story stated:

“It yet remains a problem to be solved in human affairs, whether any free government can be permanent, where the public worship of God, and the support of religion, constitute no part of the policy or duty of the state in any assignable shape.” ¹⁷⁷⁵

“God and Country” ~ “One Nation Under God”

Vs.

“Separation Of Church And State”

This is the most polarizing phrase, concept and phobia in America today. Courts have picked it up and misuse it all the time regarding God and our country and God in our country. “God and country” and “One Nation Under God” is the historical standard that the Founders clearly believed in. If the phrase “Separation Of Church And State” used by the secularist is what was intended why is it not in our Constitution?

In fact, it is not in any of the founding documents at all. The First Amendment came after the Declaration of Independence and our Constitution were written.

The phrase “separation of church and state” was used by President Thomas Jefferson in response to a letter from Danbury Baptist Church. The phrase was used in a private correspondence of Jefferson’s response to the Danbury Baptist Association in the State of Connecticut assembled October 7, 1801 regarding Religious Liberty. (*see copies of both letters at end of chapter*)

(*See also Chapter 10 “What is Truth?”*)

As I said in the Introduction The facts are clear; reliable National Polls show that **94 percent** of Americans believe in God and that He is our Creator.

Over **84 percent** of this nation firmly believe in Jesus Christ and over **90% celebrate** Christmas.

Over **80 percent** approve of voluntary prayer in school.

We have been led by the main stream media and the liberal left to believe that we, the **94 percent** who believe in God, are the minority, **we most definitely are not!**

You have to understand at the time of the American Revolution the 10 Colonies were already established. The country had come from the era of the Pilgrims in the 1600's and though the Great Awakening Christian Revival began in 1734 and lasted 10 years. In 1776 the Colonialist were about 90-98% Protestant with some Catholic Christians.

In fact, in almost all states you had to be a member in a Christian church in good standing to even hold office in that state. As we have seen over and over the Declaration of Independence was the pivotal point in America for religious freedom for all and their attitude toward slavery.

“We are not to attribute this prohibition of a national religious establishment [First Amendment] to an indifference to religion in general, and especially to Christianity (which none could hold in more reverence than the framers of the Constitution)”. ...
Justice Joseph Story A Familiar Exposition of the Constitution of the United States, 1840

Look at the following facts and decide for yourself.

“The First Amendment was not written to protect the people of this country from religious values; it was written to protect religious values from government tyranny.”
Ronald Reagan Alabama Legislature, March 15, 1982

Remember The Liberty Window in Chapter 24



At its first meeting in September 1774 the Continental Congress invited the Reverend Jacob Duché (1738-1798), rector of Christ Church, Philadelphia, to open its sessions with prayer

Supreme Court Rulings and Congressional Records

Continental Congress (September 6, 1774), made their first official act a call for prayer, as recorded in the *Journals of the Continental Congress*, after just receiving the news that the British troops had attacked Boston:

“Tuesday, September 6, 1774. Resolved, That the Rev. Mr. Duché be desired to open the Congress tomorrow morning with prayers, at the Carpenter’s Hall, at 9 o’clock”

Continental Congress (March 16, 1776), as recorded in the *Journals of Congress*, passed without dissent a resolution presented by General William Livingston declaring May 17, 1776, as a National Day of Humiliation, Fasting and Prayer:

“The Congress. ... desirous ... to have people of all ranks and degrees duly impressed with a solemn sense of God’s superintending providence, and of their duty, devoutly to rely ... on his aid and direction ...

We do earnestly recommend Friday, the 17th day of May be observed by the colonies as a day of humiliation, fasting, and prayer; that we may, with united hearts, confess and bewail our manifold sins and transgressions, and, by sincere repentance and amendment of life, appease God’s righteous displeasure, and, through the merits and mediation of Jesus Christ, obtain this pardon and forgiveness”

Wall Of Separation?

United States Supreme Court (1984), Associate Justice William Hubbs Rehnquist, in his dissenting opinion in the case of *Wallace v. Jaffree*, 472 U.S. 38, 92, 99, 107 (1984), stated:

“It is impossible to build sound constitutional doctrine upon a mistaken understanding of Constitutional history. ...

The establishment clause had been expressly freighted with Jefferson’s misleading metaphor for nearly forty years. ...

There is simply no historical foundation for the proposition that the framers intended to build a wall of separation [between church and state]. ... The recent court decisions are in no way based on either the language or intent of the framers. ...

But the greatest injury of the “wall” notion is its mischievous diversion of judges from the actual intentions of the drafters of the Bill of Rights. ... The “wall of separation between church and State” is a metaphor based on bad history, a metaphor which has proved useless as a guide to judging. It should be frankly and explicitly abandoned.”

Ninety Founding Fathers Who Framed the First Amendment.

“One further note should be made about the now infamous ‘separation’ dogma. The *Congressional Records* from June 7 to September 25, 1789, record the months of discussions and debates of the ninety Founding Fathers who framed the First Amendment. Significantly, not only was Thomas Jefferson not one of those ninety who framed the First Amendment (he was in France), but also, during those debates not one of those ninety Framers ever mentioned the phrase “separation of church and state.” It seems logical that if this had been the intent for the First Amendment – as is so frequently asserted-then at least one of those

ninety who framed the Amendment would have mentioned that phrase; none did.

In summary, the “separation” phrase so frequently invoked today was rarely mentioned by any of the Founders; and **even Jefferson’s explanation of his phrase is diametrically opposed to the manner in which courts apply it today. “Separation of church and state” currently means almost exactly the opposite of what it originally meant.**” (David Barton, Wallbuilders)

George Washington was an open promoter of Christianity. For example, in his speech on May 12, 1779, he claimed that what children needed to learn “above all” was the “religion of Jesus Christ,” and that to learn this would make them “greater and happier than they already are”;

“To the distinguished character of patriot, it should be our highest glory to add the more distinguished character of Christian”

George Washington May 2, 1778, to his soldiers at Valley Forge

United States Supreme Court (1963), in the case of *School District of Abington Township v. Schempp*, 374 U.S. 203, 212, 225 (1963), pp. 21, 71; Associate Justice Tom Clark delivered the Court’s opinion; Justice William Joseph Brennan, Jr., concurring:

“It is true that religion has been closely identified with our history and government. As we said in *Engle v. Vitale*, ‘The history of man is inseparable from the history of religion’.”

United States Supreme Court. 1963, *Abington v. Schempp*. “Our Christian Heritage,” *Letter from Plymouth Rock*

“Secularism is unconstitutional. ... preferring those who do not believe over those who do believe. ... It is the duty of government to deter no-belief religions. ... Facilities of government cannot offend religious principles. ...”

Justice Brennan:

“[T]he State may not establish a ‘religion of secularism’ in the sense of affirmatively opposing or showing hostility to religion, thus preferring those who believe in no religion over those who do believe.”

In addition, it might well be said that one’s education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment.

The holding of the Court today plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects in classes in literature or history. Indeed, whether or not the Bible is involved, it would be impossible to teach meaningfully many subjects in the social sciences or the humanities without some mention of religion”

“Any attempt to impose rigid limits upon the mention of God or references to the Bible in the classroom would be fraught with dangers.”

“Not every involvement of religion in public life is unconstitutional”

National Day of Prayer Ruled Unconstitutional April 14, 2010

The National Day of Prayer, honored in the United States for more than a half-century, is unconstitutional, a federal judge in Wisconsin has ruled.

In a 66-page opinion issued Thursday, U.S. District Judge Barbara Crabb said **the holiday violates the "establishment clause"** of the First Amendment, which creates a separation of church and state.

"I understand that many may disagree with that conclusion and some may even view it as a criticism of prayer or those who pray," Crabb said in her opinion. "That is unfortunate. A determination that the government may not endorse a religious message is not a determination that the message itself is harmful, unimportant or undeserving of dissemination."

Crabb said her ruling is based on **"relevant case law,".....**

What is more ironic that the very Constitution that she took a legal binding Oath of Office to “protect and defend” is so overwhelming supportive of acknowledging not only God our Creator, but a National Day of Prayer and Thanksgiving even national holidays in numerous declarations by Congress and many Presidents. Clear evidence of this is recorded with the First Congress calling for a National Day of Prayer and Thanksgiving.

Victory April 2011! The 7th Circuit Court of Appeals ruled 3-0 to overturn Judge Barbara Crabb's ban on the National Day of Prayer (NDOP), now protecting the law passed by Congress in 1952, and ruling the NDOP law is fully Constitutional, allowing the President to proclaim a voluntary day of prayer and fasting for America.

Deist~ What Were They and Who Were They

Webster’s American Dictionary 1828 Definition

DEISM, n. [L. God.] The doctrine or creed of a deist; the belief or system of religious opinions of those who acknowledge the existence of one God, but deny revelation: or deism is the belief in natural religion only, or those truths, in doctrine and practice, which man is to discover by the light of reason, independent and exclusive of any revelation from God. Hence deism implies infidelity or a disbelief in the divine origin of the scriptures.

“The view which the rising greatness of our country presents to my eyes, is greatly tarnished by the general prevalence of deism, which, with me, is but another name for vice and depravity.”

P. Henry, Wirys Sketches.

Thomas Jefferson Quotes

“Every government degenerates when trusted to the rulers of the people alone. The people themselves are its only safe depositories.”

1774, while serving in the Virginia Assembly, he personally introduced a resolution calling for a Day of Fasting and Prayer:

“To invoke the Divine interposition to give to the American people one heart and one mind to oppose by all just means every injury to American rights.”

July 26, 1774, Thomas Jefferson drafted the “Resolutions of Freeholders of Albemarle County Virginia” which was accepted by the Virginia House of Burgesses:

“And that we will ever be ready to join with our fellow-subjects in every part of the same, in executing all those rightful powers which God has given us, for the re-establishment and guaranteeing such their constitutional rights, when, where, and by whomever invaded”

1774, Thomas Jefferson wrote a pamphlet entitled “A Summary View of the Rights of British Americans,” and sent it to the Virginia House of Burgesses as a proposed basis for the colony’s delegates to the First Continental Congress:

“The God who gave us liberty at the same time; the hand of force may destroy, but cannot disjoin them.”

July 6, 1775, the Continental Congress passed The Declaration of the Causes and Necessity for Taking Up Arms, composed by Thomas Jefferson, to explain to the British the presence of militiamen from several colonies gathering near Boston:

“But a reverence for our great Creator, principles of humanity, and the dictates of common sense, must convince all those who reflect upon the subject, that government was instituted to promote the welfare on mankind, and ought to be administered for the attainment of that end. ...

On December 3, 1803, it was recommended by President Thomas Jefferson that the Congress of the United States pass a treaty with the Kaskaskia Indians. **Included in this treaty was the annual support to a Catholic missionary priest of \$100, to be paid out of the Federal**

treasury. Later in 1806 and 1807, two similar treaties were made with the Wyandotte and Cherokee tribes. The treaty provided:

“And whereas the greater part of the said tribe have been baptized and received into the Catholic Church, to which they are much attached, the United States will give annually, for seven years, one hundred dollars toward the support of a priest of that religion, who will engage to perform for said tribe the duties of his office, and also to instruct as many of their children as possible, in the rudiments of literature, and the United States will further give the sum of three hundred dollars, to assist the said tribe in the erection of a church.”

(emphasis added)

Notice that Jefferson paid for Bibles to be sent to the Indians out of the U.S. Treasury.

President Thomas Jefferson also extended, three times, a 1787 act of Congress in which special lands were designated:

“For the sole use of Christian Indians and the Moravian Brethren missionaries for civilizing the Indians and promoting Christianity”

“In his Commentaries on the Constitution, 1833, Justice Joseph Story asserted that the purpose of the First Amendment was not to discredit the then existing State establishments of religion, but rather ‘to exclude from the National Government all power to act on the subject.’

Thus, the whole power over the subject of religion is left exclusively to the State Governments, to be acted upon according to their own sense of justice and the State Constitutions.”

(The Constitution of the United States of America-Analysis and Interpretation: Legislative Reference Service of the Library of Congress U.S. Government Printing Office 1953, page 758 from “The Original 13” by William J. Federer)

Continental Congress (June 12, 1775), less than two months after the Battles of Lexington and Concord, where “the shot heard ’round the world” was fired, declared Thursday, July 20, 1775, as a Day of Public Humiliation, Fasting, and Prayer:

“As the Great Governor of the World, by His supreme and universal Providence, not only conducts the course of nature with unerring wisdom and rectitude, but frequently influences the minds of men to serve the wise and gracious purposes of His indispensable duty, devoutly to acknowledge His superintending Providence, especially in times of impending danger, and public calamity, to reverence and adore His immutable Justice, as well as to implore His merciful Interposition for our deliverance.

This Congress, therefore, considering the present critical, alarming and calamitous state of these Colonies, do earnestly recommend, that Thursday, the Twentieth of July next, be observed by the Inhabitants of all the English Colonies on this Continent, as a day of public **HUMILIATION, FASTING, AND PRAYER**, that we may with united hearts and voices, unfeignedly confess and deplore our many sins and offer up our joint supplications to the All-wise, Omnipotent and merciful Disposer of all Events, humbly beseeching Him to forgive our iniquities, to remove our present calamities, to avert the desolating judgments with which we are threatened, and to bless our rightful Sovereign King George the III^d. and inspire him with wisdom to discern and pursue the true interest of all His subjects”

On November 1, 1777, as recorded in the *Journals of Congress*, Richard Henry Lee, along with the committee of Samuel Adams and General Daniel Roberdeau, recommended a resolution setting apart:

“Thursday, the 18th of December next, for solemn thanksgiving and praise, that with one heart and one voice the good people may express the grateful feelings of their hearts, and consecrate themselves to the service of their Divine Benefactor; and that, together with their sincere acknowledgments and offerings, they may join the penitent confession of their manifold sins, whereby they had forfeited every favor, and their humble and earnest supplication that it may please God, through the merits of Jesus Christ, mercifully to forgive and blot them out of remembrance.”

Continental Congress (September 11, 1777), approved and recommended to the people that 20,000 copies of *The Holy Bible* be imported from sources other than England. This was in response to the shortage of Bibles in America caused by the Revolutionary War interrupting trade with the King’s commissioned printers. The Chaplain of Congress, Patrick Allison, brought the matter to the attention of Congress, who assigned it to a special Congressional Committee, which reported:

“The use of the Bible is so universal and its importance so great that your committee refers the above to the consideration of Congress, and if Congress shall not think it expedient to order the importation of types and paper, the Committee recommends that Congress will order the Committee of Commerce to import 20,000 Bibles from Holland, Scotland, or elsewhere, into the different parts of the States of the Union. Whereupon it was resolved accordingly to direct said Committee of Commerce to import 20,000 copies of the Bible.”

Continental Congress (November 1, 1777), issued a national Proclamation of Thanksgiving and Praise to all colonies, as a result of the victory at Saratoga:

“Forasmuch as it is the indispensable duty of all men to adore the superintending Providence of Almighty God; to acknowledge with gratitude their obligation to Him for benefits received and to implore such further blessing as they stand in need of; and it having pleased Him in His abundant mercy not only to continue to us the innumerable bounties of His common Providence ... to smile upon us as in the prosecution of a just and necessary war for the defense and establishment of our unalienable rights and liberties” ...

Continental Congress (October 18, 1780), issued a Proclamation for a Day of Public Thanksgiving and Prayer. This came after the revealing and subsequent deliverance from Benedict Arnold’s plot to betray General George Washington and his troops to the British:

“Whereas it hath pleased Almighty God, the Father of all mercies, amidst the vicissitudes and calamities of war, to bestow blessings on the people of these states, which call for their devout and thankful acknowledgements, more especially in the late remarkable interposition of his watchful providence, in the rescuing the person of our Commander-in-Chief and the army from imminent dangers, at the moment when treason was ripened for execution”. ...

First National Day of Thanksgiving 1789

On OCTOBER 3, 1789, from the U.S. Capitol in New York City, President George Washington issued the first Proclamation of a National Day of Thanksgiving and Prayer to Almighty God, as just one week earlier the first session of the U.S. Congress successfully approved the First Ten Amendments limiting the power of the Federal Government.

The First Amendment begins:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In his Proclamation, President Washington stated:

"Whereas it is the duty of all nations to acknowledge the Providence of Almighty God....we may...unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations.....

"and beseech Him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our...duties properly...to render our national government a blessing to all the People, by constantly being a government of wise, just and constitutional laws...

and to bless them with...peace and concord...and the increase of science...and...to grant unto all Mankind such a degree of temporal prosperity as He alone knows to be best."

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United States Congress (January 1, 1795), heard President George Washington give his National Thanksgiving Proclamation, declaring Thursday, the 19th of February, 1795, as a National Day of Thanksgiving and Prayer. In it he stated:

"The happy course of our public affairs in general, the unexampled prosperity of all classes of our citizens, are circumstances which peculiarly mark our situation with indications of the Divine Beneficence towards us. In such a state of things, it is in an especial manner our duty as a people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to Almighty God, and to implore Him to continue and confirm the blessings we experience"

United States Congress (1822), ratified in both the House and Senate of the United States, along with Great Britain and Ireland, the *Convention for Indemnity under Award of Emperor of Russia as to the True Construction of the First Article of the Treaty of December 24, 1814*. It begins with these words:

"In the name of the Most Holy and Indivisible Trinity"

United States Congress (May 1854), in the Thirty-Fourth Congress assembled, Nathaniel P. Banks of Massachusetts being Speaker of the House, passed a resolution in the House which declared:

"Whereas, The people of these United States, from their earliest history to the present time, have been led by the hand of a kind Providence, and are indebted for the countless blessings of the past and present, and dependent for continued prosperity in the future upon Almighty God; and whereas the great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the gospel of Jesus Christ, it eminently becomes the representatives of a people so highly favored to acknowledge in the most public manner their reverence for God: Therefore,

1. **Resolved.** That the daily sessions of this body be opened with prayer.
2. **Resolved.** That the ministers of the gospel in this city are hereby requested to attend and alternately perform this solemn duty."

On Monday, March 30, 1863, President Abraham Lincoln issued a Proclamation appointing a National Day of Humiliation, Fasting and Prayer:

“Whereas, the Senate of the United States devoutly recognizing the Supreme Authority and just Government of Almighty God in all the affairs of men and of nations, has, by a resolution, requested the President to designate and set apart a day for national prayer and humiliation; and.....

On July 7, 1864, President Abraham Lincoln issued a Proclamation of a National Day of Humiliation and Prayer:

“Whereas the Senate and House of Representatives at their last session adopted a concurrent resolution, which was approved on the 2nd day of July instant and which was in the words following, namely:
That the President of the United States be requested to appoint a day for humiliation and prayer by the people of the United States”.....

In 1864, President Abraham Lincoln recorded:

“I believe in national humiliation, fasting, and prayer, in keeping a day holy to the Lord, devoted to the humble discharge of the religious duties proper to such a solemn occasion.” ...



History of the Aitken Bible

(Source: WallBuilders, David Barton; used with permission)

Prior to the American Revolution, the only English Bibles in the colonies were imported either from Europe or England. Publication of the Bible was regulated by the British government, and required a special license. Robert Aitken’s Bible was the first known English-language Bible to be printed in America, and also the only Bible to receive Congressional approval. Aitken’s Bible, sometimes referred to as “The Bible of the Revolution,” is one of the rarest books in the world, with few copies still in existence today.

On January 21, 1781, Robert Aitken presented a “memorial” [petition] to Congress offering to print “a neat Edition of the Holy Scriptures for the use of schools.” This is the text of that memorial:

**To the Honourable The Congress
of the United States of America
The Memorial of Robert Aitken
of the City of Philadelphia, Printer
Humbly Sheweth**

**That in every well regulated Government in Christendom The
Sacred Books of the Old and New Testament, commonly called the
Holy Bible, are printed and published under the Authority**

of the Sovereign Powers, in order to prevent the fatal confusion that would arise, and the alarming Injuries the Christian Faith might suffer from the Spurious and erroneous Editions of Divine Revelation.

That your Memorialist has no doubt but this work is an Object worthy the attention of the Congress of the United States of America, who will not neglect spiritual security, while they are virtuously contending for temporal blessings. Under this persuasion your Memorialist begs leave to, inform your Honours

That he both begun and made considerable progress in a neat Edition of the Holy Scriptures for the use of schools, But being cautious of suffering his copy of the Bible to Issue forth without the sanction of Congress, Humbly prays that your Honours would take this important matter into serious consideration & would be pleased to appoint one Member or Members of your Honourable Body to inspect his work so that the same may be published under the Authority of Congress.

And further, your Memorialist prays, that he may be commissioned or otherwise appointed & Authorized to print and vend Editions of, the Sacred Scriptures, in such manner and form as may best suit the wants and demands of the good people of these States, provided the same be in all things perfectly consonant to the Scriptures as heretofore Established and received amongst us.

Aitken's Bible Endorsed by Congress

The war with Britain cut off the supply of Bibles to the United States with the result that on Sept. 11, 1777, Congress instructed its Committee of Commerce to import 20,000 Bibles from "Scotland, Holland or elsewhere." On January 21, 1781, Philadelphia printer Robert Aitken (1734-1802) petitioned Congress to officially sanction a publication of the Old and New Testament which he was preparing at his own expense. Congress "highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion . . . in this country, and . . . they recommend this edition of the bible to the inhabitants of the United States." This resolution was a result of Aitken's successful accomplishment of his project.

The endorsement was signed by Charles Thomson, who was Secretary of the Continental Congress. Thomson, a signer of the Declaration of Independence, is also famous for "Thomson's Bible," the first American translation of the Greek Septuagint, published in 1808 (Thomson was an accomplished theologian, publishing such works as "A Regular History of the Conception, Birth, Doctrine, Miracles, Death, Resurrection, and Ascension of Jesus Christ.")

After appointing a committee to study the project, Congress acted on September 12, 1782, by “highly approving of] the pious and laudable undertaking of Mr. Aitken.” The endorsement by Congress was printed in the Aitken Bible:

as it is honorable to the Gentleman, who has exerted himself to furnish it, at the evident risk of private fortune. We are, Gentlemen,

Your very respectful and humble servants,
WILLIAM WHITE,
GEORGE DUFFIELD.

Philadelphia, September 10th, 1782.

Honble James Duane, Esq. Chairman, and the other Honble Gentlemen of the Committee of Congress on Mr. Aitken's Memorial."

Whereupon,
RESOLVED,

THAT the United States in Congress assembled highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion, as well as an instance of the progress of arts in this country, and being satisfied from the above report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this Recommendation in the manner he shall think proper.

CHA. THOMSON, Sec'ry.

¶ **The Names and Order of all the Books of the OLD and NEW TESTAMENT, with the Number of their Chapters.**

G enesis hath Chapters	50	II. Chronicles hath Chapters	36	Daniel hath Chapters	12
Exodus	42	Ezra	10	Hosca	14
Leviticus	27	Nehemiah	13	Joel	3
Numbers	36	Esther	10	Amos	9
Deuteronomy	34	Job	42	Obadiah	1
Joshua	24	Psalms	150	Jonah	4
Judges	21	Proverbs	31	Micah	7
Ruth	4	Ecclesiastes	12	Nahum	3
I. Samuel	31	The song of Solomon	8	Habakkuk	3
II. Samuel	24	Isaiah	66	Zephaniah	3
I. Kings	22	Jeremiah	52	Haggai	2
II. Kings	25	Lamentations	5	Zechariah	14
I. Chronicles	29	Ezekiel	48	Malachi	4
M atthew hath Chapters	28	II. Chronicles hath Chapters	6	To the Hebrews hath Chapters	13
Mark	16	Ephesians	6	Epistle of James	5
Luke	24	Philippians	4	I. Peter	5
John	21	Colossians	4	II. Peter	3
The Acts	28	I. Theſſalonians	5	I. John	5
The Epistle to the Romans	16	II. Theſſalonians	3	II. John	1
I. Corinthians	16	I. Timothy	6	III. John	1
II. Corinthians	13	II. Timothy	4	Jude	1
Galatians hath Chapters	6	Titus	3	Revelation	22
		Philemon	1		

Robert Aitken printed three documents in the front of his Bible, the report of the committee established to review his memorial; the report of the Congressional Chaplains; and Congresses endorsement. Below is the text of these documents:

**BY THE UNITED STATES IN CONGRESS ASSEMBLED:
 September 12th, 1782.**

THE Committee to whom was referred a Memorial of Robert Aitken, printer, dated 21st January, 1781, respecting an edition of the Holy Scriptures, report, "That Mr. Aitken has, at a great expense, now finished an American edition of the Holy Scriptures in English; that the Committee have from time to time attended to his progress in the work; that they also recommended it to the two Chaplains of Congress to examine and give their opinion of the execution, who have accordingly reported thereon; the recommendation and report being as follows:

Philadelphia, 1st September, 1782.

Reverend Gentlemen,

"Our knowledge of our piety and public spirit leads us without apology to recommend to your particular attention the edition of the Holy Scriptures publishing by Mr. Aitken. He undertook this expensive work at a time when, from the circumstances of the war, and English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account particularly he deserves applause and encouragement. We therefore wish you, Reverend Gentlemen, to examine the execution of the work, and if approved, to give the sanction of our judgment, and the weigh of your recommendation."

We are, with very great respect,

Your most obedient humble servants.

**(Sign'd) JAMES DUANE, Chairman in behalf
of a Committee of Congress on Mr. Atken's Memorial.**

**Reverend Doct. White and Revd. Mr. Duffield,
Chaplains of the United States in Congress assembled.**

Report.

Gentlemen,

"GREEABLY to your desire we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testament. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for this invaluable book, we rejoice in the present prospect of a supply; hoping that it will prove as advantageous as it is honorable to the Gentleman, who has exerted himself to furnish it, at the evident risk of private fortune. We are, Gentlemen,

Your very respectful and humble servants"

(Sign'd) William White, George Duffield.

Philadelphia, September 10th, 1782.

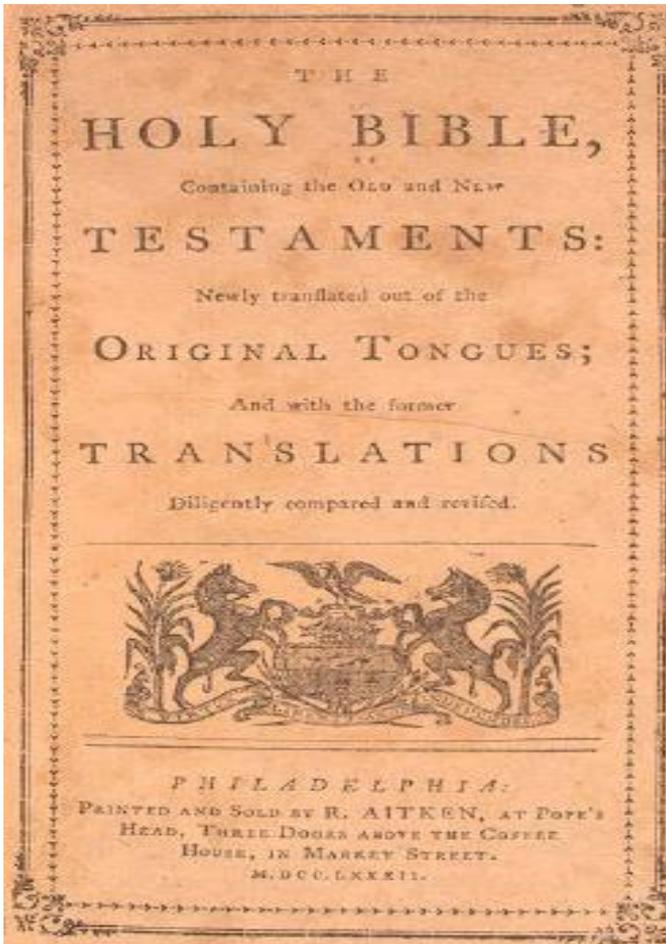
Honourable James Duane, Esq. Chairman, and the other Honourable Gentlemen of the Committee of Congress on Mr. Aitken's Memorial."

Whereupon,
RESOLVED,

“THAT the United States in Congress assembled highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion, as well as an instance of the progress of arts in this country, and being satisfied from the above report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this Recommendation in the manner he shall think proper. “

CHA. THOMSON, Sec'ry.

Original Aitken's Bible Cover



Jefferson's Pledge to keep Government out of Religion & Church Danbury Baptist Association's Correspondence

President Thomas Jefferson and Jefferson's address back to them.

The address of the Danbury Baptist Association in the State of Connecticut assembled October 7, 1801 to Thomas Jefferson, Esq., President of the United States of America.

Sir:

Among the many millions in America and Europe who rejoice in your Election to office, we embrace the first opportunity which we have enjoyed in our collective capacity since your inauguration, to express our great satisfaction in your appointment to the chief Magistracy in the United States: And though our mode of expression may be less costly and pompous than what many others clothe their addresses with, we beg you, Sir to believe, that none are more sincere.

Our Sentiments are uniformly on the side of Religious Liberty - That religion is at all times and places a matter between God and Individuals - That no man ought to suffer in Name, person or effects on account of his religious Opinions - That the legitimate Power of Civil Government extends no further than to punish the man who works ill to his neighbor. But, Sir our constitution of government is not specific.

Our infant charter, together with the Laws made coincident therewith, were adopted as the Basis of our government at the time of our revolution; and such had been our Laws and usages, and such still are; that religion is considered as the first object of Legislation; and therefore what religious privileges we enjoy (as a minor part of the State) we enjoy as favor granted, and not as inalienable rights: And these favors we receive at the expense of such degrading acknowledgements, as are inconsistent with the rights of freemen.

It is not to be wondered at therefore; if those, who seek after power and gain under the pretence of government and Religion should reproach their fellow man - should Reproach their Chief Magistrate, as an enemy of Religion, Law and good order because he will not, dare not assume the prerogative of Jehovah and make Laws to govern the kingdom of Christ.

Sir, we are sensible that the President of the United States, is not the national Legislator and also sensible that the national government cannot destroy the Laws of each state; but our hopes are strong that the sentiments of our beloved President, which have had such genial Effect already, like the radiant beams of the Sun, will shine and prevail through all these States and all the world till Hierarchy and tyranny be destroyed from the Earth.

Sir, when we reflect on your past services, and see a glow of philanthropy and good will shining forth in a cause of more than thirty years we have reason to believe that America's God has raised you up to fill the chair of State out of that good will which he bears to the Millions which you preside over.

May God Strengthen you for the arduous task which providence and the voice of the people have called you to sustain, and support you in your Administration against all the predetermined opposition of those who wish to rise to wealth and importance on the poverty and subjection of the people. And may the Lord preserve you safe from every evil and bring you at last to his Heavenly kingdom; through Jesus Christ our Glorious Mediator.

Signed in behalf of the Association,
The Committee

Neh. Dodge; Ephraim Robbins; Stephen S. Nelson



Thomas Jefferson's reply to Danbury letter

Messrs. Nehemiah Dodge, Ephraim Robbins & Stephen S. Nelson
A Committee of the Danbury Baptist Association in the State of Connecticut
Gentlemen:

The affectionate sentiments of esteem & approbation which you are so good as to express towards me on behalf of the Danbury Baptist Association, give me the highest satisfaction. My duties dictate a faithful and zealous pursuit of the interests of my constituents and in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing.

Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establishment of religion, or prohibiting the free exercise thereof, thus building a wall of separation between Church and State.

Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection and blessing of the common father and creator of man, and tender you for yourselves and your religious association assurances of my high respect and esteem.

Thomas Jefferson, January 1, 1802

Taylor E. Hoynes, Jr. has written and published “Republic Or Democracy, Is There A Difference?”. This inclusive 700 page collection of history focuses on the founding of America and provides the reader an exhaustive collection of information, quotations and documents.

For more information about these, audio visual programs, other material and the author go to:

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Also, an Ebook of documents and overview of the Founders titled “Our Founding Documents, Then And Now”

Chapter 25

1775 **Story, Joseph.** 1833. Joseph Story, *Commentaries on the Constitution, 1833* (reprinted NY: Da Capo Press, 1970), Vol. III, p. 726, Sec. 1868, and p. 727, Sec. 1869. Joseph Story, *A Familiar Exposition of the Constitution of the United States* (MA: Marsh, Capen Lyon, and Webb, 1840; reprinted Washington, D.C.; Regnery Gateway, 1986), p. 314, Sec. 441, p. 316, Sec. 444. “Our Christian Heritage,” *Letter from Plymouth Rock* (Marlborough, NH: The Plymouth Rock Foundation), p. 5.