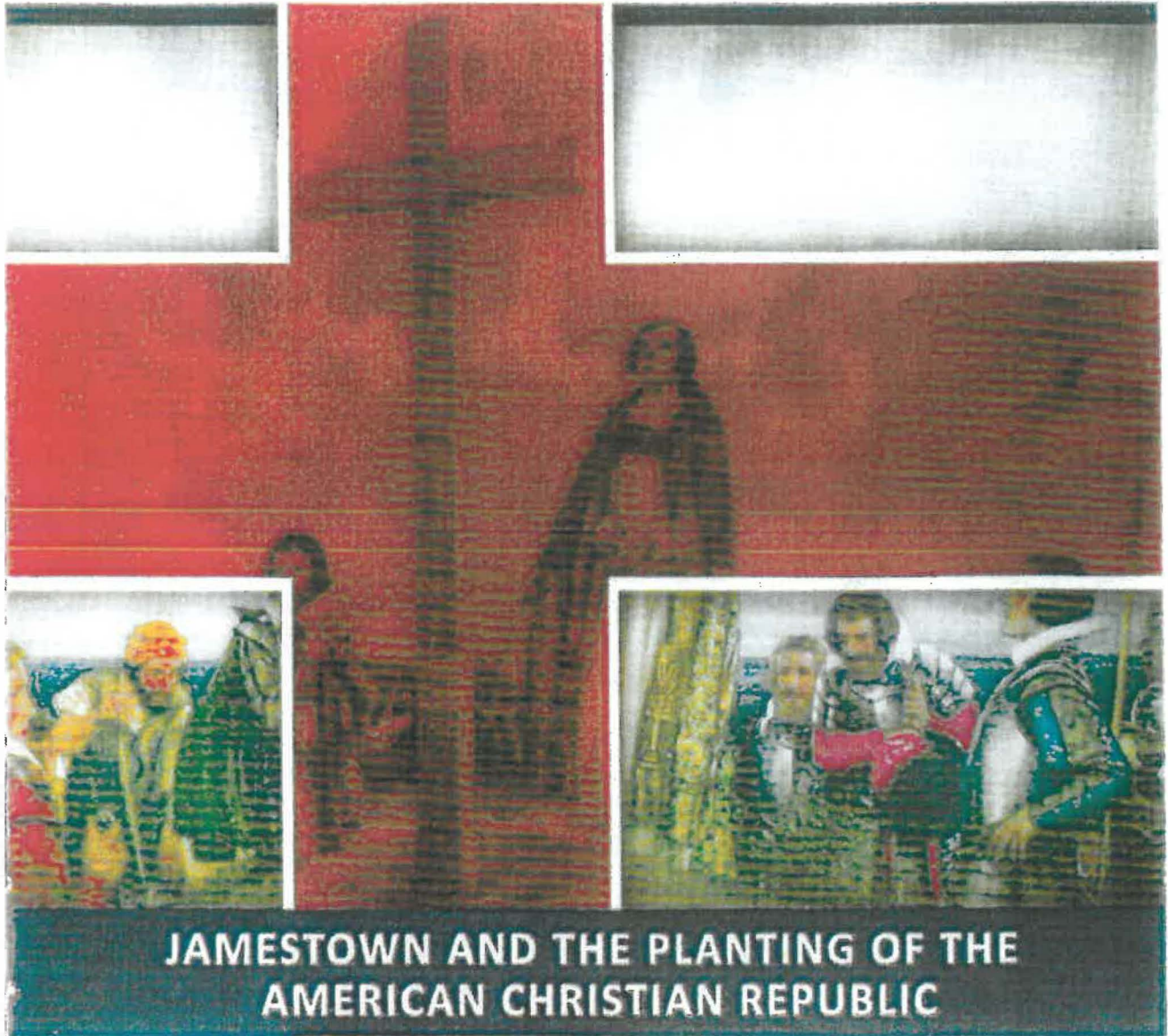


# AMERICAN Exceptionalism



JAMESTOWN AND THE PLANTING OF THE  
AMERICAN CHRISTIAN REPUBLIC

Stephen McDowell



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# American Exceptionalism

## Jamestown and the Planting of the American Christian Republic

### The Uniqueness of the United States in History

America has been different than any nation in history. America has been exceptional. This has not been due to any inherent value of her people, but has been due to the valuable ideas upon which she was founded.

These include such ideas as: valuing the individual; freedom of worship; opportunity for all to labor and benefit from the fruit of their labor; freedom to elect representatives; freedom of expression of ideas; freedom to own property; freedom to get ideas, start businesses and create wealth; limited jurisdiction of civil government; the central role of the family.

These ideas produced great liberty, justice, prosperity, charity, virtue, and knowledge. They made America powerful. This power and wealth has been used, not for conquest, but for good — for furthering liberty in the world.

Throughout America's history, people have flocked to her shores to experience the fruit of her liberty and prosperity.

### Early Americans Recognized the Special Nature of the Nation in History

John Adams said that: "I always consider the settlement of America with reverence and wonder, as the opening of a grand scene and design in Providence for the illumination of the ignorant, and the emancipation of the slavish part of mankind all over the earth."<sup>1</sup>



John Adams



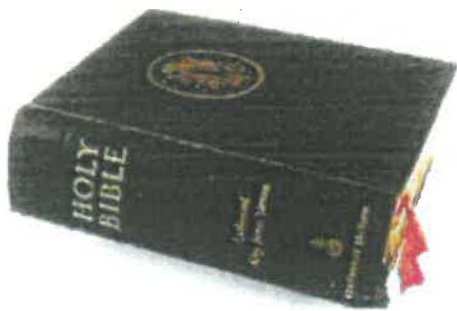
William Penn

Many of the early colonizers of America came with the vision of establishing a unique nation in history. John Winthrop wrote of the Puritan's desire to be "A Model of Christian Charity,"— "as a city upon a hill," where all the people of the earth would look upon and say of their own nation, "the Lord make it like that of New England."<sup>2</sup>

William Penn said that God gave him the land that became Pennsylvania so that he could set up a model state — “a holy experiment” — “which should open its doors to every kindred” and be a refuge for men of all creeds.<sup>3</sup>

### 5 Founding Principles

There is a call today for America to be like other nations. Yet, we do not want to be like tyrannical nations, nor those with a dictator or one-party ruling. Neither do we want to be like secular and socialistic European nations, with increasing loss of religious and civil freedoms and more government control and taxation. America’s problems today have come as we have abandoned our founding principles and embraced secular and statist ideas.



America was founded by a people providentially prepared and greatly influenced by the Protestant Reformation, by a people of the Book. The founding ideas came from the Bible. The early settlers of America carried these seed ideas with them as they colonized the nation in the seventeenth and eighteenth centuries. These ideas were planted, grew, and began to bear great fruit. This seed determined the fruit of the American Christian Republic. It produced America as an exceptional nation, the most free and prosperous in history.

### Importance of Virginia and Vision for Its Founding

Virginia was the planting of the first seed of America, and as such it is a starting place to see God’s hand in the founding of the nation and to learn the ideas that made America powerful. We must remember so we can return America to her foundation of freedom and keep this nation a place of liberty, truth, and prosperity. This is for our good, but also that of our posterity, and for those people throughout the world who seek to establish freedom in their nations.

No man was more influential in the establishment of the American colonies than Rev. Richard Hakluyt. This minister, who from Biblical inspiration became the greatest English geographer of the Elizabethan epoch, compiled the records of numerous European explorations, voyages, and settlements with the view of encouraging England to establish colonies in the new world. True to the calling God had put into his heart, the spreading of the gospel and establishment of the Christian faith in new lands was at the

forefront of his motives in undertaking this great task. Hakluyt also foresaw America as a land where persecuted Christians could find refuge.

Early attempts at colonization for purely economic reasons had failed. Hakluyt wrote that if past attempts

had not been led with a preposterous desire of seeking rather gaine than God's glorie, I assure myself that our labours had taken farre better effecte. But wee forgotte, that Godliness is great riches, and that if we first seeke the kingdome of God, al other thinges will be given unto us, and that as the light accompanieth the Sunne and the heate the fire, so lasting riches do wait upon them that are jealous for the advancement of the Kingdome of Christ, and the enlargement of his glorious Gospell: as it is sayd, I will honour them that honour mee.<sup>4</sup>



Richard Hakluyt

In 1584 Hakluyt presented his *Discourse on Western Planting* to Queen Elizabeth where he set forth the principal reasons for colonization. First and foremost was the religious reason. He said,

Wee shall by plantinge there inlarge the glory of the gospell, and from England plante sincere relligion, and provide a safe and a sure place to receave people from all partes of the worlds that are forced to flee for the truthe of Gods worde.<sup>5</sup>

Hakluyt was an original incorporator of the Virginia Charter and a member of the governing body overseeing colonization. His ideas were written into the First Charter of Virginia, April 10, 1606:

We, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those parts, to human Civility, and to a settled and quiet Government.<sup>6</sup>

## Propagation of the Gospel

Orders and instructions given to the first colonists by the London Council emphasized the religious motive. They wrote: "We do specially ordain, charge, and require" those concerned "with all diligence, care and respect" to provide that the "Christian faith be preached, planted, and used, not only within every of the said several colonies, and plantations, but also as much as they may arouse the savage people which do or shall adjoin unto them," and that every one should "use all good means to draw the savages and heathen people to the true service and knowledge of God."<sup>7</sup>



John Smith's map of Virginia

Ralph Hamor lived in Virginia in the early years and wrote *A True Discourse of the Present Estate of Virginia*, published in 1615. Hamor wrote that the work in Virginia would be for "setling and finishing up a *Sanctum Sanctorum* an holy house, a Sanctuary to him, the God of the Spirits, of all flesh, amongst such poore and innocent seduced Savages ... to lighten them that sit in darkenes, and in the shaddow of death, and to direct their feete in the waies of peace."<sup>8</sup>

## "A business so full of piety."



Rev. Robert Hunt Memorial

Virginia was a business adventure, but not solely, nor even primarily, according to many involved. Hamor wrote that the Virginia endeavor was "a business so full of piety."<sup>9</sup> He begins his *Discourse* by saying that the work in Virginia is important and they must "proceede in a business so full of honour, and worth," even "if there were no secondary causes;" [like business concerns] because "the already publish ends, I meane the glory of God in the conversion of those Infidels, and the honour of our King and country"<sup>10</sup> were sufficient reasons in themselves. Thus, Hamor puts the pious motives as primary, and other things as secondary.

## Planting the Seed at Jamestown

When the first 104 Colonists landed at Cape Henry on April 26, 1607, they erected a wooden cross where Rev. Robert Hunt led the men in prayer. Then they sailed across the bay and up a river that was named the James in honor of the king. On May 13 they reached the site they felt would be good for their settlement and called it Jamestown.



John Smith statue and 1647  
Church Tower (back left),  
Historic Jamestown.

They put up tents until houses could be built and they stretched a sail between two trees as a place for worship. According to John Smith, "For a Church we did hang an awning (which is an old sail) to three or foure trees to shadow us from the sunne. Our walls were rales of wood, our seats unhewed trees, till we cut plankes, our Pulpit a bar of wood nailed to two neighboring trees."<sup>11</sup>

It was here that the founder of the first Protestant church in America, Rev. Robert Hunt, conducted services until the church was built. This good and courageous clergyman preached twice each Sunday, read the morning and evening prayers, and celebrated communion once every three months. Rev. Hunt composed a special prayer for the colonists that was repeated each morning:

Almighty God,... we beseech Thee to bless us and this plantation which we and our nation have begun in Thy fear and for Thy glory ... and seeing Lord, the highest end of our plantation here is to set up the standard and display the banner of Jesus Christ, even here where Satan's throne is, Lord let our labour be blessed in labouring for the conversion of the heathen... Lord sanctify our spirits and give us holy hearts, that so we may be Thy instruments in this most glorious work.<sup>12</sup>

There is a shrine honoring Rev. Hunt at historic Jamestown today.

## Fulfilling the Vision in Early Jamestown

The vision to propagate the Christian faith was most notably fulfilled in the life of Pocahontas. This daughter of the Indian Chief Powhatan had providentially saved John Smith's life when he was about to be clubbed by her tribesmen, by taking his "head in her armes and laid her owne upon his to

save him from death."<sup>13</sup> She also helped secure peace between the Indians and settlers as well as obtain needed food. Smith said that she was "next under God ... the instrument to preserve this colony from death, famine, and utter confusion."<sup>14</sup>

In 1614 Pocahontas renounced her paganism, confessed her faith in Jesus Christ, and was baptized in the church at Jamestown. Not long afterward, Rebecca was married to John Rolfe, which he said would be for the "good of this plantation, for the honour of our countrye, for the glory of God."<sup>15</sup>



The Baptism of Pocahontas, the U.S. Capitol Rotunda

### Tercentenary Monument

In 1907 a monument was constructed at Jamestown Historical Park in honor of the 300th anniversary of the founding of Jamestown. Engraved on the monument are the concluding instructions to the colonists from the London Council's *Instructions for the Intended Voyage to Virginia*:

Lastly and chiefly, the way to prosper and achieve good success is to make yourselves all of one mind for the good of your country and your own, and to serve and fear God, the Giver of all goodness, for every plantation which our Heavenly Father hath not planted shall be rooted out.<sup>16</sup>



### America's Providential Purposes

The founders of America saw she had a providential purpose. That purpose, revealed in the writings of Rev. Hakluyt, include:

1. Inlarge the glory of the Gospel — that is, be a nation that produces the fruit of obedience to God's truth (which is liberty, justice, prosperity, charity, virtue, and knowledge) and then spread that truth throughout the world.
2. Be a place of refuge and freedom for the persecuted from many nations.

3. Be an example of liberty — all kinds of liberty: personal, religious, civil, economic, and political.

4. Propagate the Gospel to the lost --- which has been greatly fulfilled since, "today a majority of Native people call themselves Christians."<sup>17</sup>

To fulfill the providential purposes of America and to make the American Dream a reality for ourselves and our posterity, we must remember what God has done in our history, repent of our apathy and ignorance, prepare ourselves and all citizens in the ideas that made us powerful, and return our nation to its original Godly covenant. This begins by understanding the story of American Exceptionalism.



Pocahontas Statue,  
Historic Jamestown.

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3. William Penn, Letter to James Harrison, August 25, 1681. *Remember William Penn*, compiled by the William Penn Tercentenary committee, Harrisburg: Commonwealth of Pennsylvania, 1945, p. 77.
4. E.G.R. Taylor, editor, *The Original Writings and Correspondence of the Two Richard Hakluyts*, Vol. 2, London: Hakluyt Society, 1935, p. 178.
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10. *Ibid.*, pp. 1-2.
11. John Smith, *Advertisements for the Unexperienced Planters of New England, or Anywhere: Or, the Path-Way to Experience to Erect a Plantation*, p. 32. cited in *Pocahontas* by Grace Steel Woodward, University of Oklahoma Press, Norman, 1969, p. 52.
12. Woodward, p. 57. See also Bishop Meade, *Old Churches, Ministers and Families of Virginia*, Vol. 1, Philadelphia: J.B. Lippincott Company, 1857, pp. 74-75.
13. John Smith, *The Generall Historie of Virginia, New-England, & the Summer Isles. Book IV, in Travels & Works of Captain John Smith. Part II*, edited by Edward Arber, Edinburgh: John Grant, 1910, p. 400.
14. John Smith, *The Generall Historie of Virginia*, p. 532.
15. John Rolfe's Letter to Sir Thomas Dale, in *A True Discourse of the Present State of Virginia*, p. 63.
16. Engraved on the Monument. Also in, John Fiske, *Old Virginia and Her Neighbors*, Vol. 1, New York, Houghton, Mifflin, and Co., 1897, p. 76. See also Meade, p. 64. and Andrews, p. 56.
- <sup>17</sup> From the Native People Museum in Washington, D.C.

Cover picture: Stephen Reid (English, 1873-1948), *The Landing at Cape Henry, April 1607*, 1928 Oil canvas, 50x62 inches. Courtesy of the Chrysler Museum of Art, Norfolk.

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# God's Work Stands: A Legacy Worth Remembering

David J. Gyertson

In 2007, Virginia celebrated its 400th anniversary. On April 29, 1607 the first permanent English settlers landed at present day Cape Henry, planting a cross and claiming the New World for Christ, King and country. While the motivations behind the Virginia Company's expedition and succeeding efforts were not always honorable, and while the initial results were meager, even disastrous, the faithful Christians who played an important role in these efforts should be remembered and celebrated as this anniversary approaches. Their courage, conviction and sacrifice sowed seeds that still today produce fruit that manifests itself in Christ-centered citizenship, education and mission. Our privileges and opportunities as Christian leaders, scholars and educators find their roots in another time and place.

## **Beginnings**

That place was the King's palace in London, England. That time was spring, 1606. Richard Hakluyt waited to be summoned before the privy council of King James I. Often this Anglican clergyman dreamed of settling the New World he had heard so much about. Years of praying and working were coming to fulfillment.

His passion for this cause began, when as a lad, he visited his lawyer, geographer cousin in London. During those visits, he heard the stories of a New World across the great sea teeming with inhabitants who knew nothing of the Christian faith. With the information and artifacts he collected from the journeys of men like Sir Walter Raleigh and Sir Francis Drake, "Preacher Hakluyt" put together a comprehensive collection of maps and information on this land called "Virginia."

Finally, his dream of a permanent English settlement, an outpost for New World evangelism, would be realized. "Today must be the day," Hakluyt may have prayed as he stood waiting with his merchant friends. King James was a learned and skilled man who appeared to be as concerned about the things of the Christian faith as he was the future of England. He listened intently to the presentation of the Virginia Company that day. Their vision, commitment and sense of divine destiny stirred within him a sense of divine mission. The Virginia Company received their charter and with it the responsibility of settling this virgin land for God, the King and England.

In issuing the Virginia Company charter the King wrote:

We greatly commend and graciously accept their desires for the furtherance of so noble a work, which may, by the providence of Almighty God, hereafter tend to the glory of his divine majesty, in propagating of Christian religion to such people as yet live in darkness and miserable

ignorance of the true knowledge and worship of God and may in time bring the infidels and savages living in those parts to human civility and a settled, quiet government.

The Virginia Company's stated mission included a spiritual priority. In the company's published tract entitled *A True and Sincere Declaration of the Purposes and Ends of the Plantation*, they wrote:

First, to preach and baptize into Christian religion and by the propagation of the Gospel, to recover out of the arms of the devil a number of poor and miserable souls wrapped up into death in almost invincible ignorance; to endeavor the fulfilling and accomplishments of the number of the elect which shall be gathered from out of all corners of the earth; and to add to our myte the treasury of heaven.

On December 20, 1606, 105 settlers and 40 seamen set sail from England in three vessels to begin their purposed task. Hakluyt, unable to make the journey for reasons history does not record fully, probably stood by and watched as the Rev. Robert Hunt was installed as the spiritual leader for this expedition.

After what the records describe as a difficult and perilous voyage, they landed at the windswept dunes of present day Virginia Beach on April 26, 1607. Before permitting the settlers to move on, Hunt required that each wait before in a time of personal examination and cleansing. On April 29, they erected a wooden cross, claimed the land for God and the King, holding the first recorded prayer service of the new land in a spirit of thanksgiving for God's mercy and grace. They named the place Cape Henry after James' son, Henry Prince of Wales.

In that sacred moment, a covenant was made in response to a vision. Hunt declared, "From these very shores the Gospel shall go forth not only to this New World but the entire world." Act 1, scene 1 in the unfolding drama of America had begun.

While we are unsure of the scriptural meditation used by Chaplain Hunt that day, it might well have been the words written by the Apostle Paul about Abraham in Romans 4:20, 21 "...he, (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God and being fully persuaded that, what he had promised, he was able also to perform."

With the vision caught and the covenant made, the settlers boarded their ships, moved into the Chesapeake Bay and on up the king's (James) river. At a spot, 40 miles from the river's mouth, they constructed Jamestown, the first permanent English settlement in the New World. The task of taming the wilderness and evangelizing the Indians had begun.

Much has been written about the trials and exploits of those early days in Jamestown. Famine, disease and unpredictable relations with the Natives added to the constant burden of the unfriendly environment. There was no gold the size of pomegranates lying on the beaches as some had been told when they were recruited for this journey. Only stalwart courage and the protecting hand of providence kept Hakluyt's vision alive despite the conditions and imperfect motivations of many.

## **The Vision Expands**

We turn to the second act in Virginia's history of progress and development. England and Spain were at war. The history of both countries is filled with stories and legends of the swashbuckling encounters between the Spanish Armada and the Royal Navy. That war threatened to move across the ocean to the shores of Virginia. Fearful of the Spanish, the colonists decided to move further up the James River to find "a more secure seat of government." At a spot twelve miles south of the current city of Richmond, they located a peninsula surrounded on three sides by water.

In 1611, they established the village of Henricus named in honor of England's Patron Prince Henry. With the Spanish threat minimized, relations with the Indians stabilized and shelters built, they turned their attention more fully to the spiritual purpose that drew them to this land -- reaching the Indians with the Gospel of Jesus Christ.

Under the leadership of the Rev. Alexander Whitaker, known to historians as the "Apostle of Virginia," the mission to "rest these savages from invincible ignorance" took on new energy. The burden that Whitaker felt for this important task is illustrated in his sermon entitled "Good news from Virginia" published in 1612. It was sent to England to rally financial support for the church's work at Henricus and Jamestown. The following excerpt provides insight into the intensity of Whitaker's call.

Let the miserable condition of these naked slaves of the devil move you to compassion. They acknowledge that there is a great good god, but they know him not. Wherefore they serve the devil for fear after a most base manner. If this be their life, what think you shall become of them after death, but to be partakers with the devil and his angels in hell forevermore?

And you, my brethren, my fellow laborers, send up your earnest prayers to God for his church in Virginia, that since his harvest is great, but the laborers few, he would thrust forth laborers into his harvest; and pray also for me that the ministration of his Gospel may be powerful and effectual by me to the salvation of many, and advancement of the kingdom of Jesus Christ, to whom with the Father and the Holy Spirit, be all honor and glory forevermore, amen.

From the beginning of the English explorations, the Indians, under the leadership of Chief Powhatan, father of Princess Pocahontas, generally were friendly and helpful. John Rolfe's marriage to Pocahontas, and the resulting trip to England where she won the hearts of the British people, did much to open the doors for evangelization. Pocahontas is considered one of the first converts to the protestant Christian faith from the New World. Her untimely death, along with some misdirected evangelistic zeal of colonists, led to strained relationships between the Indians and the settlers.

## **The Educational Initiative**

The next phase of the vision involved the children of the Indians. It was felt that if they could embrace Christianity before being entrenched in the faith of their forefathers that the Gospel

might have a foothold. It was here the idea of education emerged as the primary method for evangelization.

In the spring of 1617, Rev. Whitaker tragically drowned attempting to cross a section of the James River. The Rev. Patrick Copeland, sent to Henricus to continue Whitaker's work, wrote back to England "there is a much greater want of schools rather than churches in this new land." The vision of effective ministry now had the new dimension of education. Through formal schooling, the Indians could be "wrest from invincible ignorance," taught how to read the Scriptures and convinced of the truth of the Gospel. The New King James version of the Scriptures, published in 1611, became the primary textbook.

In 1618, the Virginia Company submitted another request for a charter to begin an educational program in the New World. The school, called Henricus College, was to be a comprehensive educational institution. Copeland envisioned a program that included the full spectrum of education from grammar school to post university level curricula. The stated purpose was "education for the training of the Indians in the true knowledge of God and in some useful employment and to educate the children of the settlers who were now deprived of formal education." They planned a university level program modeled after Cambridge and Oxford. After that, the grammar school activities would begin. Education, in keeping with the "teaching them to observe all that I commanded" of Jesus' Great Commission now became the main vehicle through which the promise made at Cape Henry would be achieved.

Excitement swept the English church. The king approved the charter and set aside ten thousand acres as an endowment for construction and operations. Offerings were collected and gifts solicited by the Archbishop of Canterbury. A communion set and altar furnishings were secured for the chapel. Trustees were appointed and a head master employed to develop the curriculum, purchase the books and begin the selection of faculty. Lastly, the chief builder, a soldier of suitable reputation and renown, Captain William Weldon, was commissioned to begin construction immediately.

On August 28, 1619, a year after the charter was approved, William Weldon set sail with a crew of 50 skilled workmen to begin the task of clearing the land and erecting the university. They landed at Jamestown on November 4, 1619, after what the records describe as a miraculous voyage of good weather and God's speed. Among them was the ship's surgeon, John Woodson, about whom history records was "a man of high character and of great value to the young colony."

However, storm clouds began to gather. While Weldon's war record was exceptional, he was ill prepared of spirit and temperament for the challenges the primitive lifestyle would bring. He was skilled at fighting and working in a civilized environment. Life in the Virginia wilderness, however, was more difficult than Weldon expected. He discovered that the fulfillment of this great vision would require sacrifice, inconvenience and continual hardship -- obstacles he was unwilling to face. Within a few days after landing, he dismissed forty of the workmen, freeing them from their commitments and sending them off to survive as best they could. Communications between England and Virginia were limited. The Virginia Company and the King assumed all was moving as planned.

Meanwhile, Weldon excused his lack of progress on shortages of materials, lack of cooperation and limited help from England. During the three years Weldon was in charge, the records declare, “no timber was squared nor brick laid”. Weldon was called home to give an accounting for his poor stewardship.

The task of evangelism pressed in on the settlers during those unproductive years. Seeing little progress on the educational vision, they turned to other methods of outreach and persuasion. They tampered with the vision and took things into their own hands. Witch doctors were kidnapped, tortured and killed if they refused to convert. Indian children were taken from their parents. Methods ranging from barbaric cruelty to inviting Indian families to live in the homes of the settlers were employed to a limited effect.

On March 22nd 1622, the Indian Chief Opechancanough launched a treacherous and skillfully conceived attack against the English settlements throughout Virginia. Henricus was destroyed. The records of these assaults make gruesome reading. Had it not been for the thirty-minute advance warning of a young Indian boy, recently converted to the Christian faith, the Jamestown settlement would have been obliterated. A plaque in his honor hangs today in the ruins of the Jamestown church. As it was, one third of the settlers were killed. Some villages were destroyed so completely that only recently have archeologists discovered their existence. The ongoing excavations of Wolstenholme Towne and Martin’s Hundred, on the Carter’s Grove plantation near Williamsburg, reveal the thoroughness and horror of the attacks.

Word reached England and took its toll. The vision was obscured by the unfaithfulness of one man. Zealous, well-meaning individuals changed the plan. The passion for evangelism was gone. Anger and revenge filled British hearts. Attention turned northward to the efforts of the Plymouth Company -- another group chartered by King James. Hakluyt’s vision and the sacrifices of Hunt, Whittaker and Copeland appeared to be lost and forever forgotten.

But there was a word, penned ten years earlier, that echoes across colonial history like a prophetic utterance. The Rev. William Crashaw, writing in the introduction to Whitaker’s sermon “Good news from Virginia” declared:

This work is of God and will therefore stand. It may be hindered, but it cannot be overthrown. If we then, were so base as to betray and forsake it, God’s whose it is, will stir up our children after us and give them that good land to enjoy that men shall say, God hath made his ways known upon the earth and his saving health among all nations.”

God’s people made a commitment. God added to it his promise. An unalterable covenant was made that providence would not forget. The visions, prayers and promises of the faithful are never forgotten and always kept. “for the Lord thy God is a merciful God; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto thee” (Deut. 4:31).

### **The Covenant Continues**

This compelling vision, with education at its center, shifted from the Virginia colonies to Massachusetts. Harvard was established in 1636 with a charter modeled after the Henricus and Cape Henry mission. In 1693, the College of William and Mary assumed the legacy of the early Virginians. In nearly every succeeding decade, as the Christian faith matured in this new land, the legacy of Christ-centered education re-appeared in the mandates and missions of literally hundreds of religious and educational efforts.

Today, the educational vision of many institutions, such as those connected to the council of Christian colleges and universities, models the disciple-making, Scripture-anchored convictions of these faithful colonists who paid the supreme price for service. In Virginia, as the 400th anniversary approached, three established institutions reflected this centuries old commitment. Liberty University, Regent University and Patrick Henry College all have statements of purpose and methods of service reflective of this original covenant. Of particular interest is the fact that M.G. "Pat" Robertson, founder of the Christian Broadcasting Network and Regent University, is a descendant of Robert Hunt and John Woodson -- a children's children connection to Crashaw's introduction in Whitaker's "Good News from Virginia."

While it is not surprising that published history, in general, has overlooked these faithful, it is unfortunate that Christian historians generally failed to emphasize the role of these forefathers in their examination and recounting of America's Christian roots. The mixed motivations of the Virginia Company and the tragic way Native Americans were mistreated became the primary focus. Nevertheless, God always has his faithful who will keep his purposes alive even at the cost of their own well-being.

Let us remember and emulate these faithful. And let us recognize that the responsibility for their sacrifice and example now falls into our hands for what might well be one of the most important periods in human history. God is never late -- his promises are never forgotten. He has raised up another generation, the children's children of those early settlers, and given us this land as our inheritance.

God's work stands.

Let us pick up the mantle and live this history "so that men may say that God has made his ways known upon the earth and his saving health among the nations."

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