



Principle Approach Education

VERNA HALL TEACHES THE CHAIN OF CHRISTIANITY®

THE HAND OF GOD IN AMERICAN HISTORY: ENGLISH PREPARATION

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The particular preparation in England for the launching of our Mayflower Pilgrims, with which I am concerned in this paper, is the dramatic period from Wycliffe to the going forth of the Pilgrims from England to Holland. These years (1382–1608), a little over two hundred and twenty-five years, see the Hand of God literally overturning mankind's centuries-old concepts of sovereignty, government, liberty, freedom, property, unity and voluntary union, in both the ecclesiastical and the civil spheres. It was a Christian miracle, the evidence of the power of Christ in the lives of a comparatively small number of individuals, who believed in the wholeness of Christ in every activity of their lives, be that life ever so lowly or the work ever so menial by worldly standards.

But before touching on this, let us glance briefly at some of the preparation taking place in Europe during the first fourteen centuries of the Christian era.

Westward—Christianity, as it began its outreach, moved westward into Europe. Why?

Is there a scriptural basis for the direction Christianity was to move out of Jerusalem? As recorded in Acts 16, the first European convert was Lydia, a seller of purple. The Geneva edition of 1560 has it this way:

Now when they had gone through out Phrygia, and the region of Calacia, they were forbidden of the Holy Ghost to preache the word in Asia. [The marginal note reads, "God chuseth not only me, but also appointeth countries where his worde shal be preached, and onely as he will."] Then came they to Mysia, and soght to go into Bithynia: but ye Spirit (of Jesus) suffred the not. Therefore they passed through Mysia, & came downe to Troas, Where a vision appeared to Paul in the night. There stode a man of Macedonia, & prayed him, saying, Come into Macedonia, and helpe us. And after he had sene the vision, immediatly we prepared to go into Macedonia, being assured that the Lord had called us to preache the Gospel unto them . . . And on the Sabbath day, we went out of the citie, besides a river; where they were wont to pray: and we sate downe, and spake unto the women, which were come together: And a certeine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard us: whose



heart the Lord opened, that she attended unto the things, which Paul spake. And when she was baptized, and her housholde, she besoght us, saying, if ye have Judged me to be faithful to the Lord, come into mine house, and abide there: and she constrained us. (Acts 16: 6-10; 13-15) ¹

I find it significant that the Seal of the Massachusetts-Bay Colony had this Biblical statement on it: “Come over and help us.”

THREE ORGANIZED SYSTEMS

During the next thirteen hundred years, mankind will witness three organized life-systems, or views of God and the world, as Dr. Abraham Kuyper, former Prime Minister of the Netherlands, terms them: They are paganism, which assumes and worships God in the creature; Islamism, which isolates God from the creature, in order to avoid all commingling with the creature; and Romanism, whereby God enters into fellowship with the creature by means of a mystic middle-link, which is the church.² These three systems control the world, and through them many advances in civilization are made. But it is a mistake for American Christian educators to teach the rising generation that the roots and origins of American civil and ecclesiastical institutions are to be found in any of these systems. Our roots are not in Greece, in Rome, or in the Saracens. These life-systems are all attempts by man, using his own intellect, separate from God, Christ, to rule himself and others. I have sometimes thought that the adage “Man’s extremity is God’s opportunity” refers to situations like these three civilizations. When man gets to the zenith of his intellect and can go no further because of his depraved nature, then is it God’s opportunity to deal with him. (I do not subscribe to the reasoning prevalent today which likens America, as she is now, to Rome just before she fell. Regardless of external evidences, as a Christian I have to remember that Rome was a pagan nation, America the first Christian republic—there is a world of difference between the two types of government.)

The first-century churches instituted by the apostles were local institutions only. Each local church was complete in itself, and was held responsible to Christ for its own character, and the character of those whom it retained in its fellowship . . . When Christianity, by the conversion of Constantine (A.D. 312), became the dominant religion in the Roman Empire, the church polity then existing was in some respects widely different from that of the primitive churches. Less than three hundred years after the beginning at Jerusalem, the government of churches had become essentially Episcopal, though the bishops every where were elected by the Christian people . . .

A tendency to monarchy begins to be developed in what was at first a simple republic. The principle of equality and fraternity begins to be superseded by the spirit of authority and subordination. This may be noted as the first departure from the simplicity of the primitive policy.³

In the fifth and sixth centuries, God saw fit to bring the Germanic barbarians, descendants of Japheth, with a sense of self-government and a love of home, even though pagan, into contact with Christianity.



Christianity, composed of descendants of Shem, was housed in the Roman Empire. The joining forces of the barbarians with the Church of Rome, begins the long period of the Holy Roman Empire and the jockeying for power between Pope and Emperor for the dispensing of Christianity. But is this the way God wants the propagating of the Gospel to be carried on? From the top down? Is the individual Christian always to be a pawn of the state or church?

God gave mankind the period known as the Dark Ages to be a governmental and ecclesiastical lesson for all times, namely, the utter futility of one world government, civil or ecclesiastical, externally established and controlled by man. Since the days of Samuel, man had been governed by the divine right of kings theory of government, the centralized government of man's control over man. It was thus natural for him to first attempt to propagate Christianity through this means. If, however, God in His wisdom had desired centralized world government, civil and ecclesiastical, to be His way for propagating the Gospel, He could have allowed the Holy Roman Empire to continue until finally it covered the entire globe. Certainly, from a human point of view, it would have gone much faster and more efficiently! Also, the Reformation would not have been necessary.

ST. AUGUSTINE

While the contest between external church and state was waging, there were those sincere Christians endeavoring to see the relation between the "internal" world of the individual and the "external." God is never without His witnesses in this regard. As an example, I refer to St. Augustine and his "City of God." In the turbulent fifth century, he was stating a fact which twentieth-century Christians seem to have forgotten, that God rules in all affairs of men, whether man knows it or not. The Pilgrims understood this and achieved that wonderful Christian balance—between the two extremes as presented by the monastic attitude, to avoid the world, or the Puritan who tries to legislate good for the world. Dr. George Roche, former president of Hillsdale College, states in his book *Legacy of Freedom*,

History was to Augustine more than an endless cycle of experiences, but a part of a chain of growth moving toward a realization of God's will through the processes of human experience. To Augustine, progress was possible because society could grow through the individual's capacity for spiritual growth.⁴

The first fourteen centuries of the Christian era is a rich period for Christian research, and we need many more studies showing how the Hand of God was working internally in the lives of individuals, while externally there were contests for controlling power. The seeds of the fruitage and harvest we have in America in many fields of endeavor, started with some individual in these early years of the Christian era, in spite of what is generally considered a dark period.

WYCLIFFE

Let us now turn our attention to England in the fourteenth century. The time has come for the widespread freeing of individuals internally, so they can begin to work out their external freedom. This work begins,



as it always has and will, with one individual. This time it was Wycliffe, desiring to know more of the Word of God. Consider what benefit to mankind arose simply because the finger of God pointed Wycliffe to the Latin version of the Bible. As he yielded to God's direction, he was able to make the precious Word known to other hungry souls. From 1382 on in England, the spreading, individual by individual of the saving grace of Jesus Christ becomes the most powerful engine for human progress.

EXCHANGES TO BE MADE

What Biblical, Christian ideas of man and government had to be thought through before the seed of American Constitutional government could be planted on these shores by the Pilgrims? To name a few:

1. The centuries-old infallibility of the church organization had to be exchanged for the infallibility of the Bible;
2. The sovereignty of the king or pope had to be exchanged for the sovereignty of the individual governed by God;
3. Class structure had to be exchanged for the equality of all under God's law and civil law;
4. The centralized church had to be exchanged for the independent church;
5. The limited liberty and freedom of the individual, as being granted, had to be exchanged for the concept of the inalienable God-given rights of the individual—life, liberty and property;
6. The flow of power had to change from the king to the people, to the people choosing their representatives;
7. Compulsory uniformity had to be exchanged for diversity with unity in all areas of activity. While the Word of God is slowly permeating into the lives of individuals in England, helping them think through the above-mentioned concepts, let us glance at the ways and means by which God now opened up North and South America.

EXPLORATIONS

Most historians will describe the opening as "The discovery of the New World was in a sense an accident of the search for a sea-route to Asia, a search which Portugal led and which gave her the initial advantage."⁵ From the Christian position, this is the secondary cause for the explorations, not the primary,

Portugal began to push down the west coast of Africa under the guiding hand of Prince Henry, the Navigator, prior to 1460. God used this man for the particular purpose of increasing man's geographical knowledge through maritime activities. Portugal, in sailing around Africa, went in an eastward direction.

Spain begins its major explorations with Columbus in 1492, sailing westward. Portugal, upon learning of the new discovery, claimed it, for since the middle of the fifteenth century, the papacy had been issuing bulls confirming Portuguese possessions. Ferdinand and Isabella appealed to Pope Alexander VI, a Spaniard, and during 1493, a series of papal bulls drew a boundary line between Spanish and Portuguese



claims 100 leagues west of the Cape Verde Islands and granted the Spanish monarchs all the land they might find by sailing south and west until they reached India. Portugal was granted all land eastward. The loot of the Spaniards from Mexico and Peru became the ultimate source of weakness and decay for Spain. (Viewing all things from our theme, the Hand of God, I find it fascinating that the discovery of gold and silver in the hot regions of the New World merely confirmed a medieval theory that gold occurs only where the sun's rays are the hottest, thus keeping materialistic nations of that time focused on Central and South America. Also, vast resources of gold and silver in North America were reserved for the United States—another instance of God's loving care for America.)

What is **England** doing about explorations? In 1496, John Cabot, a Genoese who had become a citizen of Venice, but who was then a resident of Bristol, got a grant from Henry VII. Cabot, a vassal and lieutenant of the king, was given all the lands he could find to the north, west, and east, and a monopoly of commerce. Cabot set forth from Bristol in 1497 and found the St. Lawrence River. On his return, Henry VII granted him 10 pounds. England's claims to North America were thus based upon one individual's voyage, Cabot's of 1497.⁶

I have called your attention to the directions each of these nations took in their early exploration. Notice on the map how the area of the thirteen colonies of North America is protected. Is this happenstance, or the Hand of God? What would have happened if England, instead of Spain, had gone to the southwest and found gold? Would we have had the Pilgrims?

HENRY VIII

Having North America claimed by England, we leave the other nations scrambling for gold and turn our attention to the reign of Henry VIII.

J. H. Merle D' Aubigne, in his *History of the Reformation in Europe in the Time of Calvin* (1876), gives us the proper Christian emphasis in describing the time of Henry VIII. He says,

There are writers who seriously ascribe the Reformation of England to the divorce of Henry VIII, and thus silently pass over the Word of God and the labors of the evangelical men who really founded protestant Christianity in that country. As well forget that light proceeds from the sun. But for the faith of such men as Bilney, Latimer and Tyndale, the Church of England, with its king, ministers of state, parliament, bishops, cathedrals, liturgy, hierarchy and ceremonies, would have been a gallant bark, well supplied with masts, sails and rigging and manned by able sailors, but acted on by no breath from heaven. The Church would have stood still. It is in the humble members of the kingdom of God that its real strength lies . . . For a nation to do justice to a high and glorious calling, it must have within itself the life of faith, holiness of conscience and the hope of incorruptible riches. At this time there were men in England in whose hearts God had kindled a holy flame, and who were to become the most important instruments of its moral



transformation . . . While the priests were loudly chanting in the cathedrals the praises of the saints, of the Virgin and of the Corpus Domini, the people were whispering together about the Savior meek and lowly in heart. All over England was heard a still, small voice such as Elijah heard, and on hearing it wrapped his face in his mantle and stood silent and motionless, because the Lord was there. Great changes were about to take place.⁷

Why did God create the English Channel? Why did He separate the British Isles from the continent of Europe? This was the distance needed to enable Henry VIII to separate England from the Roman Catholic world, yet not so far that when necessary during the next 125 years, certain individuals could flee the wrath of kings and queens for a season, for God's purpose, as Joseph fled with the Christ child into Egypt.

The year is 1509 when Henry VIII ascends the throne of England, a Roman Catholic nation with church and state united and controlling all aspects of individual life. In less than 100 years, there will emerge individuals of the learning and spirituality of the Pilgrims from the quagmire of sordid, ignorant, superstitious, and cruel humanity. Human reasoning could not possibly accomplish this; political maneuvering could not accomplish it. Only God in the life of the individual could bring about such a complete change of direction, and if He can do it then, He can do it now, if He has instruments with which to work.

In teaching the Hand of God in history, we have to keep in mind there are two areas to watch, two aspects which are always related, namely, *the internal and external*. The secular historians usually watch only the external; the Christian should make the internal primary, but not skip the external. The internal is the evangelical; the external the legal. So during the thirty-eight years reign of Henry VIII, the people are beginning to reform themselves because of the Word of God (*internal*), and the king is taking unto himself all civil and ecclesiastical power (*external*). During a short period, Henry allows the people to read the Bible, thinking it will help separate them from Rome; little does he suspect that the reading and reforming will eventually separate the people from despotic civil and ecclesiastical power. God did use Henry VIII for His purpose.

EDWARD VI

After Henry VIII, in 1547, Puritanism has its first and only king, young Edward VI. Can't we imagine the joy there was in the hearts of the Puritans when they contemplated what good could come to England by having a Puritan king! But it wasn't to be that easy. Even good cannot be legislated from the top down, superimposed from the outside in. This is a hard lesson for Christians who think government should be used to legislate good for people. Edward only ruled six years, and then came what must have been disheartening and discouraging to all Puritans, the reign of Bloody Mary, beginning in 1553. She was determined to restore England to the Roman church, and she earned her epithet by her determination. Had God forsaken his people? Were the sacrifices of the English martyrs in vain? Not at all; God was working his purpose out, and even by these terrible times, He was strengthening the faith of His people,



testing their fidelity to Him, their internal faith and conviction. He was forging a tool for them to use against all forms of ungodliness, in all avenues of life.

GENEVA BIBLE

The persecutions of Protestants by Mary caused 700 to 1,000 to flee to Europe, in Germany and Switzerland particularly. It was from these refugees that the Geneva Bible comes.

The Word of God is the only offensive weapon for the Christian, and through it God arms the Christian patriot for his battle with worldliness in church and state. I have noted that Henry VIII allowed the people to read the church Bible for a season; then permission was withdrawn. Under Edward it was restored—a six-year period. It was again prohibited by Mary.

In the 1550s Geneva was the center for Biblical textual scholarship. Translations were coming about in Spanish, French, Italian. So when the English refugees arrived during the time of Mary, it was logical for them to begin their translation we know as the Geneva Bible. It is amazing how rapidly it was done, for it is estimated it began in 1556 and was completed in 1558, in time for the reign of Queen Elizabeth, when it could be read. Is this not the operation of God's law of supply and demand? Almost thirty years before the Spanish Armada, England is armed internally with the Word of God!

Consider what the English reader must have thought and felt when he read in the Geneva Bible,

To our beloved in the Lord, the Brethren of England, Scotland, Ireland, &c. Grace, mercie and peace, through Christ Jesus. Besides the manifolde and continual benefites which almightie God bestoweth upon us, bothe corporal and spiritual, we are especially bounde (deare brethren) to give him thanks without ceasing for his great grace and unspeakable mercies, in that it hath pleased him to call us unto this marvelous light of his Gospel, & mercifully to regarde us after so horrible backsliding and falling away from Christ to Antichrist, from light to darknes, from the living God to dumme and dead idoles, & that after so cruel murder of Gods Saintes, as alas, hathe bene among us, we are not altogether cast of, as were the Israelites, and many others for the like, or not so manifest wickednes, but receyved agayne to grace with moste evident signes and tokens of Gods especial love and favour . . .

Now forasmuche as this thing chefely is atteyned by the knollage and practising of the worde of God (which is the light to our paths, the keye of the kingdome of heaven, our comfort in affliction, our shielde and sworde against Satan, the schoole of all wisdom, the glasse wherein we beholde Gods face, the testimonie of his favour, and the only foode and nourishment of our soules) we thought that we colde bestowe our labours & studie in nothing which colde be more acceptable to God and comfortable to his Church then in the translating of the holy Scriptures into our native tongue . . . For God is our witnes



that we have by all meanes indevored to set forthe the puritie of the worde and right sense of the holy Gost for the edifying of the brethren in faith and charitie . . .

Therefore, as brethren that are partakers of the same hope and salvation with us, we beseeche you, that this riche perle and inestimable treasure may not be offred in vayne, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whome it hath pleased him to raise up for this purpose, so you wolde willingly receyve the worde of God, earnestly studie it and in all your life practice it, that you may now appeare in dede to be the people of God, not walking any more according to this worlde, but in the frutes of the Spirit; that God in us may be fully glorified through Christ Jesus our Lord, who lyveth and reigneth for ever. Amen. From Geneva 10 April, 1560.⁸

QUEEN ELIZABETH

The long reign of Elizabeth, 1558-1603, forty-five years, is a period for the young college Christian to study in detail from the Hand of God concept. No novel of intrigue and adventure can compare with the actual happenings of this time. Nothing but the Hand of God could have produced the Pilgrims out of such human chaos. There is now the explosion of human energy because persecutions have somewhat ceased; economic activities are expanding; pinnacles of literature are reached—all midst the rule of a tyrannical and utterly selfish queen; uncouth and sordid actions in the court; intrigues almost beyond comprehension between England, France, Spain, Rome; trouble with Ireland and Scotland; the pleadings and warnings of the United Netherlands, and last but not least, the Spanish Armada in 1588. Yet out of this crucible, with its potpourri of mixed ingredients, comes the lesson clearly illustrated and recorded, that God will have His way with His people, in spite of the machinations of human wills. Only God saved England, only God saved the Pilgrims, only God saved and will save America.

The Pilgrim would be ready in 1606 to be used of God for Christ and America, with all the resultant freedoms for the individual we know today. Therefore, in 1588, the greatest effort was made by those forces which would keep mankind forever in bondage, to destroy England where the babe of Christian civil and religious liberty was born. From a human point of view, it did not seem possible for England to remain free from either Rome or Europe—she was so tiny by comparison with the combined forces of Europe. Emperor Charles the Fifth of Austria saw the possibility of bringing all Western Europe and England together under the rule of a single family. Philip II of Spain and the Duke of Parma were to be his tools.

SPANISH ARMADA

Noah Webster says, “The Supreme Being is the rightful disposer of all events, and of all creatures.”⁹ The Spanish Armada is a classic example.



Time does not allow for the recounting of all the details, but if you have not read or taught the Spanish Armada recently, may I suggest you acquire a copy of one of the first accounts written by Richard Hackluyt in 1589, now available in several editions. Samuel Eliot Morrison calls it the prose epic of the English nation. Hackluyt says,

Whereupon it is most apparent, that God miraculously preserved the English nation. For the L. Admirall wrote unto her Majestie that in all humane reason, and according to the judgement of all men (every circumstance being duly considered) the English men were not of any such force, whereby they might, without a miracle, dare once to approach within sight of the Spanish Fleet: insomuch that they freely ascribed all the honour of their victory unto God, who had confounded the enemy, and had brought his counsels to none effect.¹⁰

We know that England was being armed internally because of the Geneva Bible in the hands of the individual, but to emphasize the power of God, let us consider very briefly the external situation.

1. Elizabeth and her statesmen, influenced by the falsehoods deliberately circulated by the Jesuit Spanish emissaries, did not believe, even as late as May 1588, that the armaments, notoriously preparing in Spain and Flanders, were intended against England. Elizabeth still believed in the possibility of averting the danger by negotiation. Even in the middle of July, just ten days before the fleet was to appear off Plymouth, the leading statesman, Walsingham, believed it had dispersed and returned to Spain.
2. Both the army and navy of England were quite unprepared, and the queen was reluctant to incur the expense necessary to the defense of her kingdom. The little nation of four million seemed oblivious to its dangers.
3. The Armada left Lisbon the end of May, after having been duly blessed by the Cardinal Archduke Albert, Viceroy of Portugal. There were more than 130 ships, divided into ten squadrons, with a total personnel of about 30,000. The plan was simple. The fleet was to proceed straight from Lisbon to Calais roads, there to wait for the Duke of Parma, bringing his 17,000 veterans. They were to cross the channel to Dover, and with a combined force of 23,000 men, march at once upon London.
4. On Friday, July 29, after being beset with their first gale, they had their first glimpse of the land of promise presented them by Sixtus V., of which they had come to take possession. On the same day and night, the blaze and smoke of ten thousand beacon-fires from Land's End to Margate, and from the Isle of Wight to Cumberland, gave warning to every Englishman that the enemy was at last upon them. Almost at that very instant, intelligence had been brought from the court to the Lord-Admiral at Plymouth that the Armada, dispersed and shattered by the gales, was not likely to make its appearance that year; and orders had subsequently been given to disarm the four largest ships.
5. On July 31, the fleets had their first meeting. There were 130 sail of the Spaniards, of which ninety were large ships, and sixty-seven of the English. Motley gives a dramatic picture:



It was a solemn moment. The long-expected Armada presented a pompous, almost a theatrical appearance. The ships seemed arranged for a pageant, in honour of a victory already won. Disposed in form of a crescent, the horns of which were seven miles asunder, those gilded, towered, floating castles, with their gaudy standards and their martial music, moved slowly along the channel, with an air of indolent pomp.¹¹

6. On Saturday, August 6, the great fleet anchored in Calais roads. Never since England was England had such a sight been seen between Dover and Calais. Along that long sandy shore, one hundred and thirty-odd Spanish ships—some of the largest and most heavily armed in the world, lay face to face with one hundred and fifty English sloops and frigates and commanded by men whose exploits had rung through the world—Howard, Drake, Hawkins and Frobisher. The Dutch were protecting the Flemish coasts. Motley describes this scene:

It was a pompous spectacle, that midsummer night, upon those narrow seas. The moon, which was at the full, was rising calmly upon a scene of anxious expectation. Would she not be looking, by the morrow's night, upon a subjugated England, a re-enslaved Holland—upon the downfall of civil and religious liberty?¹²

7. What was England doing? On the fifth of August, no army had been assembled—not even the bodyguard of the queen, and on the fifth the Armada was at Calais ready to land. There were no fortresses, no regular army, no population trained to any weapon.
8. But God dispelled the enemy through the actions of Admiral Howard, and the gales and storms. God answered the prayers of the people and protected those to be known as Pilgrims. At this time, 1588, William Bradford is born, William Brewster is about thirty, and John Robinson is a youth of about thirteen.

Richard Hackluyt tells us,

While this woonderfull and puissant Navie was sayling along the English coastes, and all men did now plainely see and heare that which before they would not be perswaded of, all people thorowout England prostrated themselves with humble prayers and supplications unto God: but especially the outlandish Churches (who had greatest cause to feare, and against whom by name, the Spaniards had threatened most grievous torments) enjoyed to their people continuall fastings and supplications, that they might turne away Gods wrath and fury now imminent upon them for their sinnes; knowing right well, that prayer was the onely refuge against all enemies, calamities and necessities, and that it was the onely solace and reliefe for mankind, being visited with affliction and misery.¹³

Hackluyt also tells us,

A while after the Spanish Fleet was departed, there was in England, by the commandement of her Majestic, and in the united Provinces, by the direction of the States, a solemne



festivall day publicly appointed, wherein all persons were enjoined to resort unto the Church, and there to render thanks and praises unto God: and the Preachers were commanded to exhort the people thereunto. The foresayd solemnity was observed upon the 19 of November; which day was wholly spent in fasting, prayer, and giving of thanks . . . Her Majestie being entered into the Church, together with her Clergie and Nobles gave thanks unto God, and caused a publike Sermon to be preached before her at Pauls crosse; wherein none other argument was handled, but that praise, honour, and glory might be rendered unto God, and that Gods name might be extolled by thanksgiving.¹⁴

I should like to conclude by giving an example how Holland commemorated her deliverance: A Spanish galleon, the St. Matthew, was captured by the Zelanders, and Hackluyt tells us,

For the memory of this exploit, the foresayd captaine Banderduess caused the banner of one of these shippes to be set up in the great Church of Leiden in Holland, which is of so great a length, that being fastened to the very roofe, it reached downe to the ground . . . Thus almighty God would have the Spaniards huge ships to be presented, not onely to the view of the English, but also of the Zelanders; that at the sight of them they might acknowledge of what small ability they had beene to resist such impregnable forces, had not God endued them with courage, providence, and fortitude, yea, and fought for them in many places with his owne arme.¹⁵

Holland struck a coin, which epitomizes my theme, the Hand of God in American History. “. . . Upon the one side whereof was represented a ship fleeing, and a ship sincking: on the other side foure men making prayers and giving thanks unto God upon their knees; with this sentence: Man purposeth; God disposeth”¹⁶

¹ Geneva Bible, 1560, University of Wisconsin Reprint, Introduction by Lloyd E. Berry.

² Dr. Abraham Kuyper, *Lectures on Calvinism*, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan (1931), pp. 9-40.

³ Leonard Bacon, *The Genesis of the New England Churches*, Harper & Brothers, New York (1874), pp. 25, 34, 37.

⁴ George Charles Roche III, *Legacy of Freedom*, Arlington House, New Rochelle, New York (1969), p. 138.

⁵ *English Historical Documents, Thl. IX, American Colonial Documents to 1776*, edited by Merrill Jensen, Oxford University Press (1969), p. 9.

⁶ *Ibid.*, p. 9-II.

⁷ J. H. Merle o' Aubigne, *History of the Reformation in Europe in the Time of Calvin*, Robert Carter and Brothers, New York (1867), Vol. IV, pp. 91, 92, III-II2.

⁸ *Ope Cit.*, Geneva Bible, pp. iiiii-iv.

⁹ Noah Webster, *The American Dictionary of the English Language*, Facsimile 1828 Edition, including the biography, “Noah Webster, Founding Father of American Scholarship and Education,” by Rosalie J. Slater, Foundation for American Christian Education, San Francisco (1967).

¹⁰ Richard Hakluyt, *Voyages*, J. M. Dent & Sons, Ltd., *Everyman's Library*, London (1907), Vol. 2, p. 393.

¹¹ John Lothrop Motley, *History of the United Netherlands*, Harper & Brothers, New York (1888), Vol. 2, p. 474.

¹² *Ibid.*, Vol. 2, p. 485.

¹³ *Ope Cit.*, Hakluyt, Vol. 2, pp. 399-400. 14 *Ibid.*, p. 400.

¹⁴ *Ibid.*, p. 400.

¹⁵ *Ibid.*, p. 395.

¹⁶ *Ibid.*, p. 39p.

ADDITIONAL RESOURCES

C. H. McIlwain, ed., *The Political Works of James I*, Russell & Russell, Cambridge, Mass. (1918).

C. H. McIlwain, *Constitutionalism and the Changing World: Collected Papers*, Cambridge at the University Press (1939).