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Examining Patrick Henry’s Christian Worldview and Beliefs on a Christian Government

David T. Crum, Ph.D.
Truett McConnell University

The United States, unlike many other countries, has a distinct separation of church and state. From William Penn to Thomas Jefferson, George Washington, James Madison, and Patrick Henry, discussions on religious freedom continued to shape the young nation. Today, most scholars note that the majority of the Founding Fathers were Deists. Nevertheless, this nation’s government had close links with the tenets of Christianity. Many people do not realize that opinions differed on the essence of religious freedom. Henry argued that religious liberty should be available, yet a government adhering to the morality of the Lord Jesus Christ was necessary for God’s blessings. Further research is necessary on Henry’s view of religious freedom. Furthermore, any student studying the history of Christianity in America

needs to determine why Henry desired a country adhering to Biblical morality.

One can argue that Christianity played a crucial role in developing the United States. However, the Founding Fathers had to determine how much of an impact religion would have on the newly formed government. When the Roman Catholic Church and the Church of England were under much scrutiny, the early leaders of America sought to separate themselves from a tyrannical government being controlled by religion. Early America was predominantly Protestant, distancing itself from Catholicism. Adherents on both sides vigorously debated exactly how far the separation of church and state would go. The implications of the religious freedom granted by the early Americans must never be overlooked. In America, people are free to worship as they please, and the government's involvement in religion is strictly limited. Religion and specifically Christianity helped to shape the United States into the nation it is today. Patrick Henry is perhaps most widely known for his political views before and during the American Revolution. However, many ignore his Christian worldview. From opposing the *Stamp Act* to disputing the term "We the People," Henry was no stranger to American government. Yet, this study exclusively examines his Christian worldview.

Patrick Henry

Born in 1736 in Virginia to John and Sarah Henry, young Patrick grew up in a large family of nine children.¹ Henry, who was named after his "Christian uncle," grew up on a farm in the country.² His father and uncle

educated him, instructing him on life and its lessons at home.³ Historian David Vaughan writes that "The Henry clan, then, was generally well-educated, and John Henry was a man of classical education."⁴ Patrick's education focused on the great minds of the past and, most importantly, the God of the Bible. Vaughan adds, "It was in the home of his parents, then, that Patrick Henry learned life's most important lessons: morality, obedience, discipline, and responsibility."⁵ These ideals never disappeared, as he always focused on the morality of God and the hopelessness of humans.

While both his parents adhered to Christianity, doctrines separated John and Sarah. Henry was baptized in the Church of England, though predominately raised in the Presbyterian model of Christianity. Sarah was a self-proclaimed Calvinist who played a significant role in teaching young Henry about God and His existence. Calvinism emphasizes that God adopted His sheep into salvation strictly by His grace, while others are stuck in their sin and destined for hell. Though he never was a member of a particular denomination in his later years, the Doctrines of Grace stayed with him his entire life. Henry's upbringing was similar to the early New England Puritans, respecting the sovereignty of God.

Henry learned under the Rev. Samuel Davies, which made an everlasting impact on his relationship with the Lord.⁶ Many saw Davies at the time as one of the greatest preachers of the day, often comparing him to George Whitefield.⁷ Henry grew up in a Christian worldview from his youth, observing Jesus Christ as a personal Savior who regenerated His believers. Author George

¹ Harlow Giles Unger, *Lion of Liberty: Patrick Henry and the Call to a New Nation* (Cambridge, MA: Da Capo Press, 2010), 9.

² Ibid.

³ David J. Vaughan, *Give Me Liberty: The Uncompromising Statesmanship of Patrick Henry* (Nashville: Cumberland House, 1997), 133.

⁴ Ibid., 134.

⁵ Ibid., 135.

⁶ Vaughan, *Give Me Liberty*, 31.

⁷ Ibid.

Morgan wrote, “Patrick Henry spoke in terms of enthusiasm of Mr. Davies. It is supposed that he first kindled the fire and afforded the model of Henry’s elocution.”⁸

Being fluent in Latin, Greek, and French, Henry was a well-rounded, educated young man.⁹ Excelling in mathematics and science, he also successfully played the “flute, guitar and harpsichord.”¹⁰ Later in life, he would find himself working as a “farmer, store owner, becoming a husband and a father.”¹¹ It is said he lived by the following motto:

To be true and just in all my dealings.
To bear no malice, nor hatred in my heart. To keep my hands from picking and stealing. Not to covet other men’s goods; but to learn and labor truly to get my own living and to do my duty in that state of life unto which it shall please God to call me.¹²

In short, Henry was quite similar to some early Puritans. He believed in an active creator, the Lord Jesus Christ, as his sovereign Savior and was taught to live his life in obedience to Christ (John 14:15). As Henry grew older, he would become one of the most vocal voices of liberty. In a speech condoning the American Revolution, he declared, “We are not weak if we make a proper use of those means which the God of nature hath placed in our power.”¹³ Even today, people live by his motto of “*Give Me Liberty or Give Me Death.*” It was evident that Henry fought for freedom. Some have argued that Henry’s Christian worldview is what shaped his impressive legacy.

⁸ George Morgan, *The True Patrick Henry* (Philadelphia: J.B. Lippincott, 1907), 57.

⁹ Unger, *Lion of Liberty*, 11.

¹⁰ *Ibid.*, 10.

¹¹ Vaughan, *Give Me Liberty*, 141.

¹² *Ibid.*, 32.

¹³ William Wirt, *Sketches of the Life and Character of Patrick Henry* (Philadelphia: James Webster Publishing, 1818), 123.

Give Me Liberty
or
Give Me Death!

Christianity & Religious Freedom

Seeking to establish a bill for religious freedom in 1779, Thomas Jefferson sought a clear separation of church and state.¹⁴ It was clear that Jefferson and others feared that America would resemble England and its distinct relationship with the Church of England. With James Madison’s assistance, Jefferson saw their position become an official Virginia law “seven years later.”¹⁵ Henry held a different opinion, arguing that freedom of religion was pivotal; however, his idea limited freedom of religion to various Christian denominations.¹⁶ Henry sought to make Christianity the main faith of the “Commonwealth of Virginia.”¹⁷ Church Historian Edward Gaustad wrote:

Indeed, that long-standing pattern led some patriots to argue that if the

¹⁴ Edwin Gaustad and Leigh Schmidt, *The Religious History of America* (New York: HarperCollins, 2002), 48.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ *Ibid.*

Church of England were no longer officially supported, then at the very least Christianity must be declared the state religion. Patrick Henry took the lead in trying to get such a bill passed in the 1780s, a bill that would affirm the Christian Religion shall in all times coming be deemed and held to be the established Religion of the Commonwealth.¹⁸

Madison became infamously known as the “member of the Virginia legislation” who opposed Henry and ultimately defeated his bill.¹⁹ Madison feared that labeling Christianity as Virginia’s religion could further develop into a “one denomination”-ruled state government.²⁰ For Madison, this was unacceptable and no better than the tyranny the Founding Fathers sought to avoid with the Church of England.²¹ Madison declared:

Legislators simply do not have the right, much less the wisdom, to set themselves up as judges of religious truth. Beyond that, however, if today Virginia can lawfully establish Christianity to the exclusion of all religions, what then will prevent Virginia tomorrow from lawfully establishing a particular denomination of Christians to the exclusion of all others?²²

Henry feared the religious view of Deism and its negative influence on Christianity.²³ Deism, defined as a “belief in a God who creates but has no continuing involvement with the world and events within it,” is a dangerous belief that often leads to

humanism.²⁴ Adhering to Deism, Jefferson, Madison, and John Adams all played a prominent role in forming religious freedom in the United States.²⁵ Many believe that most founders by the late 1700s adhered to some of Deism’s teachings. The late theologian and historian C. Gregg Singer explained Deism in early America: “It is obvious that such doctrines as the inherent goodness of man [and] the perfectibility of human nature through education, and other human means, were a violent contradiction of the Puritan theology at its very center.”²⁶ Most government leaders believed that humankind had the ability to do good, which was contrary to Henry’s teachings. Henry firmly held to the Biblical view of fallen creation (Romans 3:10–11, Psalm 51:5). He wrote this about Deism:

The view which the rising greatness of our country present[s] to my eyes is greatly tarnished by the general prevalence of Deism which with me is but another name for vice and depravity. I am, however, much consoled by reflecting, that the religion of Christ has from its first appearance in the world, been attacked in vain by all the wits, philosophers, and wise ones, aided by every power of man and its triumph has been complete. What is there in the wit or wisdom of the present Deistical writers or professors that can compare them with Hume, Shaftsbury, Bolingbroke and others? And yet these have been confuted and their fame decaying, insomuch that the puny efforts of Paine are thrown in to prop their tottering fabric, whose

¹⁸ Ibid.

¹⁹ Gaustad and Schmidt, *The Religious History of America*, 124.

²⁰ Ibid., 125.

²¹ Ibid.

²² Gaustad and Schmidt, *The Religious History of America*, 125.

²³ Vaughan, *Give Me Liberty*, 181.

²⁴ Millard J. Erickson, *The Concise Dictionary of Christian Theology* (Wheaton, IL: Crossway, 2001), 48.

²⁵ Gaustad and Schmidt, *The Religious History of America*, 137.

²⁶ C. Gregg Singer, *A Theological Interpretation of American History* (Vestavia Hills, AL: Solid Ground, 1964), 27.

foundations cannot stand the test of time.²⁷

Henry continued:

I hear it is said by the deists that I am one of the number; and indeed, that some good people think I am no Christian. This thought gives me much more pain than the appellation of tory; because I think religion of infinitely higher importance than politics; and I find much cause to reproach myself, that I have lived so long, and have given no decided and public proofs of my being a Christian. But indeed, my dear child, this is a character which I prize far above all this world has or can boast.²⁸

Historian Paul Johnson argued that “Jefferson and Madison did not abhor religion,” yet they despised religious intolerance.²⁹ Johnson wrote, “What they both hated was intolerance and any restriction of religious practice by those who would not admit the legitimacy of diverse beliefs.”³⁰ Henry firmly adhered to a sovereign God who not only ruled the world but also “established and ordained the government itself.”³¹ Regarding Henry’s view on religious freedom, Baylor University Professor Thomas Kidd wrote that “Once freed from the restraints of the Bible and morality...skeptical Americans would naturally pursue selfishness and immorality.”³² Henry argued for a government that enforced morality and God’s standard, like the New England Puritans before him.

Firmly adhering to the depravity of humankind, Henry viewed immorality as a

self-destructing part of mankind unless adequately controlled by Christian standards of life. For this reason, he supported “limited government,” as he saw political leaders as nothing more than sinners themselves.³³ The Bible was the true moral code of life, unchanging and infallible for him.³⁴ Vaughan writes, “His view of Liberty—that jewel he strove to protect was rooted to his Christian worldview. Government is not the enemy, for God ordains it.”³⁵ Henry never quoted “poetry, only quoting the Bible.”³⁶ Biographer George Morgan pointed out, “The Sermons of John Sherlock shaped Henry as did the *Book Apology for the Bible* by Bishop Watson.³⁷ Morgan wrote, “He read Sherlock’s Sermons every Sunday evening to his family, after which they all joined in sacred music while he accompanied them on the violin.”³⁸

Relying on Romans 13, Henry argued that every nation and the state government were created by and for God. A government honoring God could have a much more personal relationship with the Creator and perhaps even receive His blessings. Biographer William Wirt (1772–1834) explained of Henry:

He had no doubt, that God, who in former ages hardened Pharaoh’s heart, that he might show forth his power and glory in the redemption of his chosen people. It was for the people to determine whether they were worthy of this divine interference, whether they

²⁷ Thomas S. Kidd, *Patrick Henry: First Among Patriots* (New York: Basic Books, 2011), 233.

²⁸ Wirt, *Sketches of the Life and Character of Patrick Henry*, 387.

²⁹ Paul Johnson, *A History of the American People* (New York: Harper, 1997), 207.

³⁰ *Ibid.*

³¹ Vaughan, *Give Me Liberty*, 255.

³² Kidd, *Patrick Henry: First Among Patriots*, 233.

³³ Vaughan, *Give Me Liberty*, 255.

³⁴ *Ibid.*

³⁵ *Ibid.*, 284.

³⁶ Morgan, *The True Patrick Henry*, 366.

³⁷ *Ibid.*

³⁸ *Ibid.*

would accept the high boon now held out to them by heaven.³⁹

Before statehood, in the 1760s, when establishing the colony of Virginia, Henry set two essential goals in sight. He desired “Christian religious freedom and the elimination of slavery.”⁴⁰ Henry argued that establishing Christianity as a mandatory state religion would essentially shut down slavery due to the moral teachings and codes contained within the faith.⁴¹ He pointed to the despair faced in Virginia in comparison to Pennsylvania. Henry wrote, “Pennsylvania is the country of the most extensive privileges with few slaves.”⁴² Henry was adamant that God had blessed Pennsylvania due to its liberty, particularly as many within the colony opposed slavery. Modern-day Reformed theologian Nelson Kloosterman explains the harsh reality of morality without God:

Turning from dependence on God to dependence on themselves, human beings began to display the fruit of infidelity or faithfulness by ascribing to themselves what belongs to God alone and applying to God what applies only to the creature. Disorder and confusion replaced order and harmony, disintegration replaced integration, through all of creation, among human beings, and within individuals themselves.⁴³

Adhering to a sovereign God, Henry knew that Christian morality was superior to human morality. After all, according to his worldview, humans were fallible. This was

evident within his own life. Henry “never freed his slaves.”⁴⁴ Later he stated, “Would anyone believe that I am Master of Slaves of my own purchase! I am drawn along by the general inconvenience of living without them; I will not, I cannot justify it.”⁴⁵

Henry sought a Virginia that would financially support Christian churches, adhere to the Biblical principles of law, and in his view, establish equality amongst civil and religious freedom.⁴⁶ Without the Christian religion being embraced by a state or the federal government, he feared this nation would self-destruct, and he often used slavery as a prime example of his view.⁴⁷ Henry argued that if the government relied on God, it would be unstoppable. He said, “There is a just God who presides over the destinies of nations, who will raise up friends to fight our battles for us.”⁴⁸ Ironically, his prediction later came true in the fight for independence, as France became an ally with the colonies to establish America as an independent nation.⁴⁹ According to Henry, this was the work of a sovereign Creator.

Founding Father Henry Lee wrote in 1790, “Henry is already considered a prophet.”⁵⁰ His fellow Americans recognized his faith and worldview and did not deny his passion for the Christian religion. One Baptist pastor asked, “Why follow Henry? He is not a god.”⁵¹ Henry replied, “No indeed, my friend; I am but a poor worm of the dust—as fleeting and unsubstantial as the shadow of the cloud that flies over your fields and is remembered no more.”⁵² Scholars often look to Henry and

³⁹ Wirt, *Sketches of the Life and Character of Patrick Henry*, 139.

⁴⁰ Kevin J. Hayes, *The Mind of a Patriot: Patrick Henry and the World of Ideas* (Charlottesville: University of Virginia Press, 2008), 63.

⁴¹ *Ibid.*, 64.

⁴² *Ibid.*, 63.

⁴³ Nelson Kloosterman, *Calvin for Today* (Grand Rapids, MI: Reformed Heritage Books, 2009), 199.

⁴⁴ *Ibid.*

⁴⁵ Hayes, *The Mind of a Patriot*, 66.

⁴⁶ Unger, *Lion of Liberty*, 167.

⁴⁷ Vaughan, *Give Me Liberty*, 200.

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*

⁵⁰ *Ibid.* 201.

⁵¹ Wirt, *Sketches of the Life and Character of Patrick Henry*, 393.

⁵² *Ibid.*

argue that slavery could have been eliminated earlier if others had embraced his principles.⁵³

It is worth mentioning that many Founding Fathers simply did not get along with Henry. The most notable was Jefferson. It was clear that Jefferson and Henry disagreed on political issues and religious freedom. Jefferson was very critical of him at times, even stating, “He was a man of very little knowledge of any sort; he read nothing and had no books.”⁵⁴ At the time, many viewed books as a “foundation of social capital.”⁵⁵ Jefferson added of Henry, “He is the laziest man in reading I ever knew.”⁵⁶

A clash of worldviews further prevented the two men from ever establishing a long-lasting friendship. Jefferson, a well-known Deist, disagreed intensely with Henry on a Christian government. In 1784, Henry was officially shut down, making Virginia free from any church ties.⁵⁷ Presbyterians, Baptists, George Washington, and John Marshall aligned with Madison and Jefferson.⁵⁸ Though Henry remained persistent in seeking state “support for Teachers of the Christian Religions,” Virginia remained free of any Christian government.⁵⁹ Madison declared:

Who does not see that the same authority which can establish Christianity, in exclusion of all other Religions, may establish with the same ease any particular sect of Christians, in exclusion of all other Sects? That the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment, may force him to

conform to any other establishment in all cases whatsoever?⁶⁰

Madison’s views were relatively simple; he argued that if one were to establish a Christian Virginia, what denomination would hold authority? He argued that significant theological differences existed among Christians and that complete harmony was impossible. On Virginia’s decision to separate from religion, Professor Larry Schweikart noted, “Virginia refused to fund ministers’ salaries, and the idea of individual religion grew stronger, rather than the form or structure of Christianity.”⁶¹ In one of the earliest works ever written on Henry (1818), William Wirt argued Henry sought religious diversity in all of his proposed bills:

If there be any evidence of a leaning towards any particular religious sect in this bill, or any indication of a desire for an established church, the author of these sketches has not been able to discover them. Mr. Henry was a sincere believer in the Christian religion and had a strong desire for the successful propagation of the gospel, but there was no tincture of bigotry or intolerance in his sentiments; nor have I been able to learn that he had a punctilious preference for any particular form of worship.⁶²

Morality was at the heart of Henry’s “Christian government and education argument.”⁶³ Professor of Political Science James R. Rogers argued that “Henry’s views on forming a Christian government are often

⁵³ Vaughan, *Give Me Liberty*, 201.

⁵⁴ Hayes, *The Mind of a Patriot*, 7.

⁵⁵ Ibid.

⁵⁶ Ibid.

⁵⁷ Unger, *Lion of Liberty*, 167.

⁵⁸ Ibid.

⁵⁹ William J. Bennett, *America the Last Best Hope Volume I* (Nashville: Thomas Nelson, 2006), 111.

⁶⁰ Ibid.

⁶¹ Larry Schweikart and Michael Allen, *A Patriot’s History of the United States* (New York: Penguin Group, 2004), 97.

⁶² Wirt, *Sketches of the Life and Character of Patrick Henry*, 245.

⁶³ Ibid.

misjudged.”⁶⁴ However, Henry did seek Biblical influence. He writes:

Christian teaching, he suggests, tends to “correct the morals of men, restrain their vices, and preserve the peace of society.” Telling the truth, keeping one’s word, dealing with others honestly in trade as well as in personal matters, not stealing or acting violently against others: all of these are goods that promote the temporal interests of civil society.⁶⁵

According to Rogers, Henry’s main argument was for “Biblical morality to be shared through the means of education.”⁶⁶ Henry never backed away from the view of God being sovereign. Henry’s religious beliefs shaped his entire life. He regularly “preached and shared the gospel” to legislatures. At a time when racial tensions were high within the Commonwealth of Virginia, Henry was on record as desiring peace with Native Americans.⁶⁷ Christian revivalist Lady Huntington sought his help in evangelizing the Indians and establishing Native American territories, protecting them from attacks.⁶⁸ He supported Huntington’s plan, but Congress’s approval was essential to support the financial grants necessary for such a plan.⁶⁹ The proposal ultimately failed, but some scholars argue that it could have prevented many “blood-filled” battles in Virginia.⁷⁰

In addition to evangelizing Native Americans, Henry sought to establish Christianity in public schools. He stated that:
Schools will also be established.
Children will be educated in them to

religion and virtue, in a liberal manner agreeably to that great principle of Christianity, Love to God, universal charity and good-will to all mankind. They will also be instructed in useful knowledge so that they may become good Christians and useful members of the Community.⁷¹

Rachel Wilson of the Society of Friends wrote, “Henry had a great respect for the Christian religion.”⁷² Henry was known to have a great relationship “with many Christians, from Quakers to Baptists.”⁷³ Baptists were often ridiculed and under attack. It is believed, Henry “rode 50 miles on one occasion to come to the aid of local Baptists.”⁷⁴ Further, Virginia Baptist Rev. John Weatherford was arrested for “unlicensed preaching.”⁷⁵ Henry came to his aid, as George Morgan wrote:

So interested did Henry become in this work that he paid out of his own pocket the jail fees of the Rev. John Weatherford, whose release in Chesterfield County had been secured through his agency. Not for twenty years did this clergyman know that Henry had been his good angel.⁷⁶

Henry could not separate Christianity from life or politics. He embraced a Christian worldview that shaped his own legacy. Often recognized for his humility and respect, he believed in a sovereign, active Creator. Wirt mentioned if there was one sin that “conquered Henry, it was the love of money.”⁷⁷ While some historians note that he struggled in his faith in his prime political

⁶⁴ James R. Rogers, “Patrick Henry’s Very Modern Proposal,” *First Things: Journal of Religion and Public Life*, August 20, 2013.

⁶⁵ Ibid.

⁶⁶ Ibid.

⁶⁷ Vaughan, *Give Me Liberty*, 184.

⁶⁸ Vaughan, *Give Me Liberty*, 185.

⁶⁹ Ibid..

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Morgan, *The True Patrick Henry*, 125.

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid., 126.

⁷⁷ Wirt, *Sketches of the Life and Character of Patrick Henry*, 403.

years, many compared him to King David. By “1795 his health was failing, he lost an interest in political affairs and devoted his time to reading the Bible and spending time with his children.”⁷⁸ He said of the Bible, “This book is worth all the books that ever were printed.”⁷⁹ Historian Harlow Unger argued, “Henry sought repentance in his later years and desired to show his family how much he loved them.”⁸⁰

Henry preached the gospel to his doctor on his death bed and urged him to believe in Christ.⁸¹ After his passing, his possessions were distributed amongst his wife and children. It is written that his final request was the following, “This is all the inheritance I can give to my dear family. The religion of Christ can give them one which will make them rich indeed.”⁸² While the Commonwealth of Virginia never adopted Christianity as a state religion, the Virginia model of religious liberty found itself in the First Amendment of the United States. Virginia State Legislator William Wirt wrote on Patrick’s legacy, “To Henry, therefore, great credit goes. To him, we are indebted for the article in the Virginia Bill of Rights securing Religious Liberty and for the First Amendment of the Federal Constitution embodying the same principle.”⁸³

Wirt Henry adds:

The adoption of this principle (Religious Liberty) as the chief cornerstone of American Government, and its subsequent progress in other portions of the world, indicating that it is destined to become all-prevailing as Christian civilization advances, with an inestimable blessing which flows from it, make Mr. Henry’s act in causing its insertion in the Virginia

Bill of Rights the most important of his life. If it had been the only act of his public life, it was sufficient to have enrolled his name among the greatest benefactors of the race.⁸⁴

Conclusion

It would be a mistake to deny Christianity’s influence in shaping Henry into the man he was. Due to the influences of his mother, father and pastor, he was destined to declare Christianity as his truth and live it out as an authentic worldview. While his desire to establish Christianity as a state and federal religion failed, all believers in Christ must respect and honor the motivations behind his principles. Henry viewed God as sovereign and everlasting. He feared that immorality could destroy his country and its people. Henry had some legitimate concerns with immorality and its influence on America. He struggled with sin, acknowledging the travesty of slavery.

It is true that many Deists strongly opposed Henry, and most notably they won. Christianity would never become the state religion. Interestingly enough, in the modern era, “one-third of Americans fit the description of a deist.”⁸⁵ While genuine believers in Christ acknowledge that Christianity cannot be forced on a soul, it must be personal, the legacy of Deism and the Founder Fathers is troubling at the very least.

The point must be made, then, that Henry’s intentions were pure, and his concerns were valid. Immorality can destroy and lead a nation in the wrong direction. At the same time, religious freedom in the United States still is second to none. And as Wirt pointed out, this is in large part due to Henry and his fight for religious liberty. While

⁷⁸ Unger, *Lion of Liberty*, 266.

⁷⁹ *Ibid.*, 267.

⁸⁰ *Ibid.*

⁸¹ *Ibid.*, 186.

⁸² *Ibid.*

⁸³ Morgan, *The True Patrick Henry*, 267.

⁸⁴ Morgan, *The True Patrick Henry*, 267.

⁸⁵ Paul Froese and Christopher Bader, *America’s Four Gods* (New York: Oxford University Press, 2010), 33.

disagreeing with Madison and Jefferson on distancing legislation from Christianity, Henry still fought tirelessly for religious freedom.

Americans still, for the time being, have the right to freely worship Jesus Christ as their Lord and Savior. The Christian must respect and never forget Henry and his love for God. Henry can still be honored today, with Christians standing up for Christ and fighting for His truth. In his later years, Henry sought repentance, forgiveness, and love. These are all traits we value today.

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