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Keep a Close Watch



“First in War, First in Peace...”¹

*One Baptist Chaplain of the America Revolution*²

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“Light Horse Harry Lee ha[s] famously eulogized his friend Gen. George Washington as ‘first in war, first in peace, and first in the hearts of his countrymen.’”³ This bromide might also be attributed to our Baptist chaplains, especially in the founding of the American Republic as she was being forged through the crucible of war.

From the time of the Protestant Reformation through present Baptist history, the military chaplain has played an integral role in times of war, national emergencies, as well as in times of peace. From their common deaths on the battlefield, men such as Ulrich Zwingli to Dale Goetz have given that “last full measure of devotion” to the cause of Christ and His church. All the while, they attended to the spiritual needs of the soldiers who had also gone into “harm’s way.”

Consider the Swiss Reformer:

Zwingli himself died on the battlefield, in the prime of manhood, aged forty-seven years.... He made no use of his weapons, but contended himself with cheering the soldiers.... Soon after the battle [of Kappel] had begun, he stooped down to console a dying soldier, when a stone was hurled against his head by one of the Waldstatters and prostrated him on the ground. Rising again, he received several other blows, and a thrust from a lance. Once more he lifted his head, and, looking at the blood trickling from his wounds, he exclaimed: “What matters this misfortune? They may kill the body, but they cannot kill the soul.” These were his last words.⁴

In memory of his contribution to the Reformation, “Zwingli[s]... statue, with a sword in one hand and the Bible in the other, stands near the municipal library at Zurich.”⁵ “Ministers of the Gospel have always played an important role in history. Of particular interest... [are the] chaplains in the United States.”⁶

One such chaplain posed a most relevant question: “Have you ever had something that you were so devoted to that you would be willing to die for it?”⁷ Baptist Pastor and U.S. Army Chaplain Dale Goetz answered in the affirmative. Goetz was the first U. S. Army chaplain to be killed in action since the Vietnam War.⁸ He was a chaplain but had also served as pastor of the First Baptist Church of White, South Dakota from 2000 to 2003. “His short pastoral ministry in White... brought him joy, but he longed for a ministry that would allow him to do disciple-making in a setting more suited to his gifting,”⁹ observed Stuart Schwenke, friend, colleague and fellow Baptist pastor. He was killed in action after having been deployed in Afghanistan for less than a month. One observer of his death recounted that:

Captain... Goetz, 43, was killed in action on Aug. 30 [2010] near Khan-dahar Province, Afghanistan, when an improvised explosive device [IED] struck his convoy.... [S]oldiers in a Humvee ahead of Goetz were struck by an IED. When Goetz was getting out of his vehicle to assist them, a second IED device exploded. Four other soldiers were also killed [with him].¹⁰

Previously Goetz had declared in an editorial: "Our freedom is worth dying for and many have gone before us to preserve this freedom."¹¹ He then asked the ultimate ironical question: "Some love their spouse or kids enough that they would die for them. Do you love anything that much?"¹² These two Christian testimonies of Zwingli and Goetz epitomize the spirit and commitment of all military chaplains—especially those of the Baptist tradition.

Baptist Chaplains of the American Revolution

The first Baptist to become a chaplain in the Continental Army "was the Reverend David Jones, who in 1776 was appointed to serve Colonel St. Clair's regiment."¹³ He was also the first Baptist missionary in Ohio to the Indians and did two extended tours that lasted more than a year. When the Continental Congress first called for a "day of fasting and prayer," Jones preached to the army regiment a sermon entitled: "Defensive War in a Just Cause Sinless."¹⁴ "Chaplain Jones was also called upon to use his medical skills as well and removed bullets and even performed amputations, although he lacked the benefit of anesthetic."¹⁵ He also "carried a pistol or musket and was not unwilling to use... [either] in battle."¹⁶ Jones was "highly trusted by Gen. Washington and preached to the troops at Valley Forge."¹⁷ It was said of him that, "In danger he knew no fear, in fervent patriotism he had no superior and few equals, in the Revolutionary struggle he was a tower of strength.... He was a Christian without reproach."¹⁸ Chaplain Jones was at the Battles of Ticonderoga, Morristown, and Brandywine. "He was [also] present for the surrender of Lord Cornwallis."¹⁹

Leading up to the Revolution was one Rev. William McClannahan. McClannahan was known for his boldness and enterprising spirit as one of the early Baptist preachers in Virginia.²⁰ "He was the first Baptist to preach the Gospel of God's grace in the lower counties of the Northern Neck [of Virginia]."²¹ It was reported that:

Captain Mc Clannahan raised one of the companies of the Culpepper minutemen for the Revolutionary Army. He led them not only into battle but also in prayer, preaching to them regularly. His troops were principally Baptists, who were among the most strenuous supporters of liberty. The price of liberty was paid for... on the battlefields by men like... Mc Clannahan.²²

Another worth considering was a young man by the name of Thomas B. Montayne who was converted under the influence of the Rev. John Gano. He then baptized Montayne into the fellowship of the First Baptist Church of New York City.²³ His sister was also converted and baptized upon her profession of faith. "The result of the conversion of these [two] youths to the Baptist persuasion forced" their father, the elder "Montayne to a new examination of baptism in the New Testament, and in time he too was immersed and became a Baptist."²⁴

Later, "When the War of 1812 broke out with Great Britain; Montayne received a chaplain's commission."²⁵ At one particular juncture, "a general drill and review of the army had been ordered for the morning of the Sabbath, at the same hour when preaching had thitherto been the 'order of the day.'"²⁶ So Montayne immediately proceeded

to the quarters of the general in command and stated to him, in a dignified and courteous manner, that he held a commission from his country, and also from his God; that, by virtue of his latter commission, he was superior in command on the Sabbath to any of the military; that the general order for a review would interfere with orders from a higher source, and that, consequently, the review could not and must not take place.²⁷

Rev. David Jones, Rev. William McClanahan, Rev. Thomas B. Montayne, and Rev. John Gano were all Baptist pastors, preachers, missionaries, and shepherds of men's souls—even under fire. All were deeply committed to bringing Christ's Word of spiritual liberty to those who fought for political liberty and against tyranny. Their ministry and service procured the respect of even Gen. George Washington who testified that, "Baptist chaplains were the most prominent and useful in the army."²⁸

A Case Study: The Rev. John Gano

Gen. Washington insisted on procuring the best chaplains for his troops. He also desired them to be adequately paid and "[to have] them diligently attend to their religious work"²⁹ to the soldiers under his command. "His 'Orderly Book' shows an example order issued July 9, 1776[:]"³⁰

The honorable Continental Congress having been pleased to allow a chaplain to each regiment, with the pay of thirty-three dollars and one third per month, the colonels or commanding officers of each are directed to procure chaplains accordingly, persons of good character and exemplary lives, and to see that all inferior officers and soldiers pay them a suitable respect. The blessing and protection of Heaven are at all times necessary, but especially so in times of public distress and danger. The Gen. hopes and trusts, that every officer and man will endeavor to so live and act as becomes a Christian soldier, defending the dearest liberties and rites of his country.³¹

From the very beginning of the armed conflict, the spiritual needs of the men were considered to be one of highest priority by those in the highest places. Even before the outbreak of hostilities between the Colonials and Great Britain,

[T]he Baptists increased on every side; if one preacher was imprisoned, ten arose to take his place; if one congregation was dispersed, a larger assembled on the next opportunity. The influence of the denomination was strong among the common people, and was beginning to be felt in high places. In two points they were distinguished: *first* in their love of freedom; and, *secondly*, in their hatred of the *church establishment* [emphasis added].³²

Because of persecution, belief in personal liberty, and freedom of conscience, the Baptists assumed a major role in all causes of the armed conflict. Further, “The Revolution was fought in two stages,”³³ and the Baptists were at the forefront of both. “There was a military war for political independence; and there was a spiritual war for religious independence.”³⁴ An argument can be made that: “Those two stages began in the same place—Rhode Island.”³⁵ And that “They ended in the same place—Virginia.”³⁶

Although their numbers were rapidly growing, “The Baptists... [were] not so imposing a denomination in numbers at the time of the revolution.”³⁷ “[N]evertheless [they] threw the weight of their influence, whatever it might be, on the side of the colonies”³⁸ and liberty. As early as 1775 they declared openly:

[T]hat however distinguished from the body of their countrymen by appellation and sentiments of a religious nature, and embarked in the same common cause; that, alarmed at the oppression which hangs over America, they had considered what part it would be proper to take in the unhappy contest, and had determined that they ought to make a military resistance against Great Britain in her unjust invasion, tyrannical oppression, and repeated hostilities.³⁹

Because of the political and spiritual needs of the country, the Baptists “left their church members to enlist, and asked that four of their ministers, whom they had selected, might be allowed to preach to the troops during the campaign with the same freedom as chaplains of the established [or Anglican] Church.”⁴⁰ At this opportune time, “The most distinguished clergyman of the denomination... was Rev. John Gano.”⁴¹ One of the many legacies Gano left us was, “When the Revolutionary War began he would lead the charge of the baptized believers in the cause of liberty.”⁴² Gano “served as chaplain in Gen. George Washington’s army, where he maintained the same purity of character and the same zeal and energy in the cause of Christ that he exhibited on the mission field and in the pastoral office.”⁴³ While serving as “a Revolutionary War chaplain,” he was attached to, and “served as chaplain to Gen. Clinton’s New York Brigade.”⁴⁴

Chaplain Gano's Experiences

Under Fire

The British occupied New York City at the outbreak of the war. Gano, concerned for his family's safety, was forced to abandon his pastoral charge at the Baptist church there.⁴⁵ "With no church to serve, he took a Congressional commission to serve as chaplain"⁴⁶ with the Colonials. At this particular point in Baptist development Gano was one of "the most distinguished clergyman of his denomination."⁴⁷

Originally Col. Charles Webb of Stamford and Lt. Col. Hall invited him to serve as Chaplain, but he initially declined. They proposed that Gano come and preach to their regiment, which was only a short distance from the New York City. He accepted their invitation, and agreed to preach on the next Lord's Day.⁴⁸

Eventually by providential circumstances, Gano entered into the chaplain service of the Continental Army. He was, even early on, "In the fierce conflict... and under fire... his cool and quiet courage... fearlessly expos[ed] himself [and] was afterwards commented on in the most glowing terms by the officers who stood near him."⁴⁹ Gano personally testified:

My station in time of actions I knew to be among the surgeons; but in this battle [Chatterton's hill,] I somehow got in front of the regiment, yet I durst not quit my place for fear of dampening the spirits of the soldiers, or of bringing on me an imputation of cowardice. Rather than do either, I chose to risk my fate. This circumstance, gave an opportunity to the young officers of talking; and I believe it has good effect upon some of them.⁵⁰

Joel Taylor Headley observes concerning this incident that,

One can not [sic] repress a smile at this account of himself in the front of battle. When a soldier, whose appropriate place is there, finds himself in the rear, we sometimes hear some such lame excuse as "that *somehow* he got there," but for one to use it for being under the enemy's fire when his appointed place is elsewhere, is both novel and amusing [emphasis added].⁵¹

If "the impulses of his noble... [and] patriotic nature"⁵² had been better personally analyzed by the chaplain, "he would have found that the reasons for *staying* under fire were really the ones that *brought* him under it."⁵³

This must have been something for the ordinary soldier to behold indeed! In another battle, "It was on such a sight as this the fearless chaplain gazed with a bursting heart"⁵⁴ upon the troops. One witness recalls:

As he saw more than half the army fleeing from the sound of cannon—others abandoning their pieces [places] without firing a shot, and a brave band of only six hundred manfully sustaining the whole conflict, he forgot

himself, and distressed the cowardice of his countrymen, and filled the chivalrous and patriotic sympathy for the little band that scorned to fly, he could not resist the strong desire to share the perils, and eagerly get involved yet involuntarily pushed forward to the front. This is the true explanation of the “*somehow*” he got out of his place in the rear, and “found himself in front of the regiment,” just as it is the reason that he would not retire though cannon balls were crashing around him. A truly brave man can never refrain from stepping to the side of brave men when, overpowered by numbers, they still make a gallant and desperate stand for the right.⁵⁵

Rev. “Gano was [always] in the midst of the melee” it seems.⁵⁶ On another occasion, “[W]ith his accustomed indifference to danger, [he] walked the breastworks,⁵⁷ viewing... [the British] approach till the whole space around... Fort was red with the scarlet uniforms.”⁵⁸ The Colonials were in dire straits at this particular point. Captain Moody of the Fort gave them a “charge of grape shot, which threw them into great confusion.”⁵⁹ This dispersed the British for a spell. But,

At sunset a couple of flags were sent demanding the immediate surrender of the Fort, and threatening in case of refusal to put the garrison to the sword. The two brothers, Clintons, commanding in the two Forts, sent the same answer to the summons, viz., that they chose the latter alternative. On the return of the flags the firing recommenced, and for two hours it flamed and thundered in the darkness, and then came the final assault. The drums beat a hurried charge, and the overwhelming mass of the enemy poured in one wild torrent over the feeble defenses, and by mere weight of numbers crushed down the little handful that had stood so bravely [kept them] at bay.⁶⁰

The Colonials made break over the parapets and escaped down the cliffs to the river when the Fort was overrun by the British.⁶¹ This is an example of how Gano, as chaplain, was always in the midst of the action, not in the rear with the surgeons, as a chaplain ought to be.

Another time, Gano, upon returning from a much-needed furlough at home, found his unit had removed. He “Ascertain[ed] that the regiment to which he belonged was with Gen. Lee, so he hastened forward to join it.”⁶² They were to join the main army at the banks of the Delaware River. It was at this time when “Gano... accompanied the division which marched rapidly forward to join [Gen.] Washington. He crossed the wintry Delaware with the army when it made its fearful midnight march on Trenton, and shared in the dangers of the battle that followed.”⁶³ Chaplain Gano considered being at the front part of his duty too. He well understood that if the common soldier saw the chaplain as a man of courage—this could possibly spur them on to bravery too.

Amongst the Troops

There is no doubt that Gano was an inspiration “under fire.” His main focus, however, was the care of souls: “In all his intercourse with the troops he kept in view the duties of his station, and never suffered an opportunity to pass in which he could rebuke sin or put in a word of admonition.”⁶⁴ For instance, early one morning, he made his way to the regimental prayer service. Passing by a group of officers, one who did not see him swore rather profanely. All of the others saluted Gano. But

... when the profane lieutenant turning quickly round saw him, and checking himself, said, “Good morning, doctor.” “Good morning,” replied Gano, “I see you pray early.” The abashed [and embarrassed] officer colored and stammered out, “I beg your pardon, sir.” “Oh,” replied the chaplain, passing on, “I cannot pardon you; you must carry your case to God.”⁶⁵

Another time, he was in the proximity of a group of soldiers who were disputing whose turn it might be to cut the day’s allotment of firewood. One grumbling soldier

... exclaimed in an angry manner, “I’ll be d___d if I will do it.” Soon after finding he must, he took up the axe to perform it. Gano immediately stepped forward, and reaching out his hand said, “Give me the axe.” “Oh no,” replied the soldier, “the chaplain shan’t cut the wood.” “Yes, but I *must*.” “Why?” said the soldier in surprise. “Because I just heard you say you would be d___d if you would cut it, and I had rather do it for you than that you should be made miserable forever.”⁶⁶

As Preacher

Gano, not only known for his patriotic courage, quick wit, and to rebuke or admonish the soldier’s ways, was ever-ready with a timely, impromptu sermon in the field.

Once a request came to have Gano “go and spend a little time with them”⁶⁷ at Canajoharie. Gen. Clinton gave him leave to go. When he arrived the men “wished... [he] would dwell a little more on politics... [than he] commonly did.”⁶⁸ Instead of politics, he took the opportunity to give them a Gospel sermon. He most assuredly realized some were about “to meet their maker” in battle and needed the message of salvation more than a political address. He took his sermon from “the words of Moses to his father-in-law[:]”⁶⁹ “Come, go thou with us, and we will do thee good; for he that seeketh my life, seeketh thy life, but with us thou shalt be in safeguard.”⁷⁰

Once, Gano’s regiment was “encamped at Otesgo, for five or six weeks, previous to... receiving orders for marching.”⁷¹ Their bivouac fell on the Fourth of July. The “officers insisted on... [Gano] preaching.”⁷² His thoughtful text was “This day shall be a memorial unto you throughout your generations.”⁷³ About this same

time “The Gen. informed... [him] that he had received orders to move the regiment, and that he should do it on the next Monday.” He requested the Chaplain to keep the orders quiet “till after service the next day, which was Sunday.” Gano’s timely and appropriate text was: “Being ready to depart on the morrow.”⁷⁴ Immediately after the sermon the general gave orders to break camp and move out.⁷⁵

In Sum

Let us remember well John Gano, Chaplain to The Continental Army of Gen. George Washington, as an early Baptist example of one who was a faithful minister in the name of our Lord Christ. Richard Furman commented on his influence as a Baptist minister, as well as his contributions to the spiritual needs of the troops. Furman observed concerning Gano:

He believed, and therefore spake. Having discerned the excellence of Gospel truths, and the importance of eternal realities, he felt their power on his own soul, and accordingly, he inculcated and urged them on the minds of his hearers, with persuasive eloquence and force. He was not deficient in doctrinal discussion, or what rhetoricians style the demonstrative character of a discourse; but he excelled in the pathetic,—in pungent, forcible addresses to the heart and conscience. The careless and irreverent were suddenly arrested, and stood awed before him; and the insensible were made to feel, while he asserted and maintained the honour of God, explained the meaning of the Divine law,—showing its purity and justice,—exposed the sinner’s guilt,—proved him to be miserable, ruined and inexcusable, and called him to unfeigned, immediate repentance. But he was not less a son of consolation to the mourning sinner, who lamented his offences committed against God,—who felt the plague of a corrupt heart, and longed for salvation; nor did he fail to speak a word of direction, support, and comfort, in due season, to the tried, tempted believer. He knew how to publish the glad tidings of salvation in the Redeemer’s name, for the consolation of all who believed in Him, or had discovered their need of his mediation and grace; and to him this was a delightful employment. Success attended his ministrations, and many owned him for their father in the Gospel....

His attachment to his country, as a citizen, was unshaken, in the times which tried men’s souls; and as a Chaplain in the army for a term of years, while excluded from his church and home, he rendered it essential service. Preserving his moral dignity with the purity which becomes a Gospel minister, he commanded respect from the officers, inspiring them, by his example, with his own courage and firmness, while toiling with them through military scenes of hardship and danger.⁷⁶

Most succinctly, William Cathcart may have captured the essence of Gano’s influence as chaplain: “His love for his country’s cause made the humblest soldier

a brother; his genial manners and fearless daring made him the special friend of offices of all ranks: while the spirit of the Saviour so completely controlled his entire conduct that his influence over his military charge was unbounded.”⁷⁷ ☹

Notes:

¹ See the article: “Henry Lee,” *Encyclopedia Britannica*, Internet source, <http://www.britannica.com/EBchecked/topic/334542/Henry-Lee> (accessed April 18, 2011). The article states in part: “He was the father of Robert E. Lee and the author of the resolution passed by Congress upon the death of George Washington containing the celebrated apothegm ‘first in war, first in peace, and first in the hearts of his countrymen.’”

² The author would like to thank Rev. Mike Collins, of the South Woods Baptist Church and PhD student at Mid America Baptist Theological Seminary and Mr. Drew Harris of the South Woods Baptist Church and a Master of Divinity student at The Southern Baptist Theological Seminary, for their personal encouragement and editorial help in this project.

³ Quoted in: H. W. Crocker, III, *Robert E. Lee on Leadership: Executive Lessons in Character, Courage, and Vision* (New York, NY: Three Rivers Press, 1999), 47.

⁴ Phillip Schaff, “Zwingli,” *The History of the Christian Church*, Vol. 8: *Modern Christianity. The Swiss Reformation*. Internet source, http://www.whitehorsemedia.com/docs/HISTORY_OF_THE_CHRISTIAN_CHURCH_08.pdf (accessed April 8, 2011).

⁵ See: “Ulrich Zwingli: Catholic Information” article. Internet source, <http://mb-soft.com/believe/txc/zwingli.htm>. (accessed April 10, 2011).

⁶ “U.S. Chaplains Brief History,” *American Christian Heritage Group Blog*, Internet source, <http://acheritagegroup.org/blog/?p=574> (accessed April 10, 2011).

⁷ *Baptist Bulletin*, “Baptist Chaplain Killed in Afghanistan,” Internet source, <http://baptistbulletin.org/?p=10579> (accessed April 9, 2011).

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

¹³ David L. Cummins, “America’s First Chaplain,” in *This Day in Baptist History*, E. Wayne Thompson and David L. Cummins, co-writers (Greenville, SC: Bob Jones University Press, 1993), 49.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ William Cathcart, *The Baptist Encyclopedia*, ed. Louis H. Everts (Philadelphia, PA: Louis H. Everts, 1881), 1:611; Quoted in Cummins, “America’s First Chaplain,” 50.

¹⁹ Cummins, “America’s First Chaplain,” 49.

²⁰ E. Wayne Thompson, “Wars Waged from Prison to Revolutionary Battlefields,” in *This Day in Baptist History*, 344–345.

²¹ Ibid., 345.

²² Lewis Peyton Little, *Imprisoned Preachers and Religious Liberty in Virginia* (Lynchburg, VA: J.P. Bell Co., 1938), 368; Quoted in E. Wayne Thompson, “Wars Waged from Prison to Revolutionary Battlefields,” 345.

²³ David L. Cummins, "A Chaplain Challenges the Command," in *This Day in Baptist History*, 221–222.

²⁴ Ibid., 221.

²⁵ Ibid.

²⁶ William B. Sprague, *Annals of the American Pulpit* (New York, NY: Robert Carter and Bros., 1865), 6:266; Quoted in David L. Cummins, "A Chaplain Challenges the Command," 221–222.

²⁷ Ibid., 221–222.

²⁸ William Cathcart, ed., "John Gano," *Baptist Encyclopedia: A Dictionary of The Doctrines, Ordinances, Usages, Confessions of Faith, Sufferings, Labors and Successes, and of the Gen. History of the Baptist Denominations in All Lands with Numerous Biographical Sketches of Distinguished American and Foreign Baptists, and a Supplement* (Philadelphia, PA: Louis H. Everts, 1881; reprint, Paris, AR.: *The Baptist Standard Bearer*, 1988), 434.

²⁹ Lemuel Call Barnes, *Was Gen. George Washington Baptized by Chaplain John Gano?* From the Papers of Lemuel Call Barnes, The Archives of the American Baptist Samuel Colgate Historical Library, Rochester, NY; quoted in James R. Beller, *America in Crimson Red: The Baptist History of America* (Arnold, MO: Prairie Fire Press, 2004), 263.

³⁰ Ibid.

³¹ Joel Tyler Headley, *The Chaplains and Clergy of the Revolution*, (New York, NY: Charles Scribner, 1867); reprint, Filiquarian Pub., LLC. *High Quality Paperback Series*, n.d.), 66.

³² William Cathcart, "Introductory Remarks to Chapter Eleven;" quoted in Beller, "The Forging of [a] Baptist Nation," *America in Crimson Red*, 253.

³³ Beller, "The Forging of [a] Baptist Nation," *America in Crimson Red*, 256.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Headley, *The Chaplains and Clergy of the Revolution*, 250.

³⁸ Ibid.

³⁹ Quoted in Headley, "John Gano," *The Chaplains and Clergy of the Revolution*, 250–251.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Beller, "Who Hath Believed Our Report?" *America in Crimson Red*, 210.

⁴³ E. Wayne Thompson, "A City Pastor, a Revolutionary Chaplain, a Wilderness Preacher," in *This Day in Baptist History*, 327–328.

⁴⁴ Ibid.

⁴⁵ Phil A. Newton, "John Gano and Issac Backus: Eighteenth Century American Baptist Models for Contemporary Training of Church Planters and Church Revitalizers" (Unpublished PhD paper for the seminar 9945 Missions & Ministries of the Church, Submitted to Drs. Alvin Reid & J.D. Greear, Southeastern Baptist Theological Seminary, Spring 2011), 13. Requests can be made to the South Woods Baptist Church, Memphis, TN, @ <http://www.southwoodsbc.org/>.

⁴⁶ Ibid.

⁴⁷ Headley, "John Gano," *The Chaplains and Clergy of the Revolution*, 251.

⁴⁸ John Gano, *Biographical Memoirs of the Late John Gano of Frankfort Kentucky Formerly of New York City: Written Principally by Himself* (New York, NY: Printed by Southwick and Hardcastle for John Tiebout, 1806; Google internet digitized source, http://www.5thny.org/Biographical_Memoirs_of_the_Late_Rev_Jo%5B1%5D.pdf), 93.

- 49 Headley, "John Gano," *The Chaplains and Clergy of the Revolution*, 255.
- 50 John Gano, *Biographical Memoirs*, 94.
- 51 Headley, "John Gano," *The Chaplains and Clergy of the Revolution*, 255.
- 52 Ibid., 255–256.
- 53 Ibid., 256.
- 54 Headley, "John Gano," *The Chaplains and Clergy of the Revolution*, 257.
- 55 Ibid., 257–258.
- 56 Ibid., 262.
- 57 Breastworks are a temporary breast high fortification, sometime called a parapet. Internet source, <http://www.thefreedictionary.com/breastworks> (accessed May 4, 2011).
- 58 Headley, "John Gano," *The Chaplains and Clergy of the Revolution*, 261.
- 59 Ibid.
- 60 Ibid., 261–262.
- 61 Ibid., 262.
- 62 Ibid., 258.
- 63 Ibid., 258–259.
- 64 Ibid., 264.
- 65 Ibid.
- 66 Ibid., 264–265.
- 67 John Gano, *Biographical Memoirs*, 10.
- 68 Ibid.
- 69 Ibid., 102–103. (This is reference to Numbers 10:29).
- 70 Ibid., 103.
- 71 Ibid., 104.
- 72 Ibid.
- 73 Ibid. (This is a reference to Exodus 12:14 concerning the Passover).
- 74 Terry Wolever, *The Life and Ministry of John Gano, 1727–1804*, Volume 1, *The Philadelphia Association Series* (Springfield, MO: Particular Baptist Press, 1998), 87. (This is a reference to Acts 20:7).
- 75 Ibid.
- 76 Richard Furman, "Personal Letter to Charles S. Todd Concerning the Character and Ministry of Rev. John Gano," quoted in William B. Sprague, *Annals of the American Pulpit, or Commemorative Notices of Distinguished American Clergymen of Various Denominations from the Early Settlement of the Country to the Close of the Year Eighteen Hundred and Fifty Five; With Historical Introductions* (New York, NY: Robert Carter & Brothers, 1860), 65–67. Richard Furman recounts his remembrance of John Gano in a letter to Charles S. Todd, Ambassador from the United States to Russia, Shelbyville, KY., June 9, 1857. The Ambassador writes in response to a request concerning Gano and says: "I feel so inadequate to do any thing [sic] like justice to his [Gano's] memory that, instead of attempting to embody any recollections and impressions of my own, I take liberty to transcribe the following account of him [Gano] from the pen of the Rev. Dr. Furman of Charleston, S.C., who had every opportunity of forming a correct judgment of his character and standing." For this quote see same source in this notation, 65.
- 77 William Cathcart, *Baptist and Revolution*, 41–42; quoted in William P. Grady, *How Satan Turned America Against God*, vol. 1, *Understanding the Times Series* (Knoxville, TN, Grady Publications, 2005), 145. (See Grady note, 934. For more information on Gano from Cathcart see: William Cathcart, ed., "John Gano," *Baptist Encyclopedia*, 433–434.