

# **Dr. Roger Green, American Christianity, Session 4, Denominationalism in the American Colonies**

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This is Dr. Roger Green in his teaching on American Christianity. This is session 4, Denominationalism in the American Colonies.

This is Roger Williams of Religious Diversity in Rhode Island. So, we've kind of reminded ourselves about how important Roger Williams was and how important Rhode Island was. Then, we talked about the rise of the Quakers, George Fox, and the rise of the Quakers, and then we got the Quakers over here to America. So they are obviously a very important group and settling mainly in Rhode Island, although not exclusively.

So that's kind of where we left off. We haven't gotten to the Baptist yet. Hello, Chris.

Oh, we're taping this, so I better just keep going. So, we didn't get to the Baptists yet, so let's go to the Baptists, and then we'll move on to lecture three. So Baptist denominations in Rhode Island, and then, gee, the continued history of the Baptists.

So, there are basically English Welch Baptists in Rhode Island now. And there are basically in Rhode Island, there are two kinds of Baptists, obviously Calvinist Baptists and after John Calvin on the right-hand side. Those are the dates of John Calvin.

Yeah. We're on F, Baptist denominations in Rhode Island, and then we'll just see G is very quick, just kind of continued history of the Baptists. So, there were two kinds of Baptists in Rhode Island: the Calvinist Baptist and the Baptist Baptist.

And there's a picture of John Calvin on the right-hand side. But there were some people who didn't agree with the Calvinist Baptists, and they took on the label Arminian Baptists, named after Jacob Arminius. And here's a picture on the left-hand side of Jacob Arminius, and those are the dates of Arminius.

Now, there's not a lot that separated Arminius from Calvin. Arminius was asked, in a sense, to kind of defend the Calvinist theology, and there were some things he could defend and others that he couldn't. But for our purposes, the one place that seemed to be appealing to a lot of Baptists in terms of theology was in the area of free will.

And so they look at Arminius as a proponent of freedom of the will to say yes or no to God. Of course, Calvinist Baptists were predestinarian folks who believed that some people were predestined to be saved and others were predestined or elected

to be lost. So, the Arminian Baptists came along, and there was a split in Rhode Island between the Calvinist Baptists and the Arminian Baptists.

Now, let's talk about this kind of theological controversy. You can guess what side Roger Williams is going to take. Remember we said Roger Williams was a Baptist, but for a very brief time, and he actually helped to build the first Baptist church in America.

You can guess what side he's going to take because Roger Williams is all about freedom, isn't he, in terms of his political life and what he set up in Rhode Island? Absolute religious freedom that's what he's all about in a political kind of civil life. Well, you know that he's going to be an Arminian Baptist when he becomes a Baptist, because the Baptists emphasize freedom of the will.

So sometimes there's this coming together of the belief in political freedom, civic freedom, and freedom of the will in terms of religious life as well, and Roger Williams will do that. So, it's not a surprise that he would join the Arminian Baptists to emphasize this freedom. Now, there is another name for the Arminian Baptists.

They took on a name called the Six-Principle Baptists. The Six-Principle Baptists. And the Six-Principle Baptists took on Hebrews 6, 1, and 2. So, Hebrews chapter 6, verses 1 and 2, was their kind of denominational doctrine.

And there are six principles in Hebrews 6, 1, and 2 that I'll mention here. I have actually met people who belong to the Six Principle Baptist Church because, as we will see, a denomination formed by that name out of the Arminian Baptists, and there are a lot of Baptist denominations around today. You'd be surprised.

We'll show some of those Baptist denominations in America. And there's a lot around. Some of you may be Baptists, but it would be interesting to know kind of at the end of the course what your Baptist affiliation is.

There are a lot of Baptist denominations. Here are the six principles. As far as they were concerned, these are the six basic principles of Christianity.

This really explains Christianity from Hebrews. Number one is repentance. Principle number one is repentance.

Very important, obviously. Principle number two, of course, is faith. Principle number three, which you would not be surprised about, of course, is baptism.

The third principle is very important. Principle number four is the laying on of hands. And the laying on of hands signifies the reception of the Holy Spirit from one generation to another generation.

So, it is also the laying on of hands that became the way in which ordination was carried out. The congregation is laying on hands to ordain someone to the pastoral ministry. So, number four, laying on of hands.

Number five is the resurrection of the dead. And number six, eternal judgment. So, as far as they're concerned, looking at this Hebrew passage, they see that those are the six principles of the Christian faith.

And they're going to be our principles, and so we're not only going to call ourselves Arminian Baptists, we're going to call ourselves six principle Baptists. So, what happens is, now let's go to number G, the continued history of the Baptists. And let's say a few things about the continued history of the Baptists.

The Baptists were a very small group in the 17th century. They didn't start to pick up steam until the 18th century. Let me just mention a couple of examples of Baptist formations in the 18th century.

The first is a university that they founded. They founded the university in 1764, and it was called Brown University. Brown University was founded, but it wasn't actually founded in Providence.

It was founded in a town called Warren, Rhode Island. I forgot. I need to look at the cards to see if some of you are Rhode Islanders here. But it was founded in a town called Warren, Rhode Island.

It moved to Providence 10 years later or so. And it was called Brown University. Very interesting.

It was founded by the Baptists to train Baptist preachers. It was also founded because it was believed by the founders that the Baptists in Rhode Island had become liberal and weren't really maintaining their biblical stance. Wasn't this a Calvinist movement, basically, the founding of Brown? They weren't really retaining the good Calvinist doctrines and so forth.

So, the founding of Brown University was to bring Baptists of Rhode Island kind of back to where they should be in terms of the Bible and theology. So very interesting. Now, fast forward to Brown University today, which is one of the Ivy League schools.

You could ask a lot of people on that campus why you were founded. I'm sure many of them would have no idea that they were founded by Baptists for Baptists and specifically for Baptist preachers. So Brown is kind of a good example of that continued history in terms of trying to maintain those emphases that we've

mentioned. Another thing we should just mention is that there were some other Baptist denominations founded in this area pretty quickly here.

I'm going to just mention two, but as I say later in the course, we'll mention others. One group was called the Particular Baptists. That's the label that got kind of attached to them.

The Particular Baptists because they believed only in believers' baptism, of course, which meant adult baptism, and they felt that some Baptists were kind of slipping into this doctrine. And so they reaffirmed the doctrine of adult baptism, believers' baptism, which, of course, is the thing that kind of signifies the Baptist movement in general. But they got the label Particular Baptists as one of many.

The second group I just want to mention, and I mention this group because we come across a similar group a couple hundred years later, and that is the, probably, you've never heard of this denomination, but it's the Seventh Day Baptists. The Seventh Day Baptists. They were founded in 1666 because they believed that Christians lived up to the nine commandments but not to the tenth commandment, to remember the Sabbath day and keep it holy.

And so they worshiped, and still do, on Friday night and Saturday. The Seventh Day Baptists. Very interesting.

Now, I mention them because later in the 19th century, we come upon Adventist groups, and the largest of the Adventist groups that we're going to see much later on in this course, but the largest of the Adventist groups are going to be the Seventh Day Adventists. So, the Seventh Day Adventists are going to come along, and they're going to come along with the same doctrine of remembering the Sabbath day to keep it holy. But anyway, a couple of Baptist denominations.

We'll want to watch for the Baptist denominations as they move along and increase and so forth. But those are two names, the Particular Baptists and the Seventh Day Baptists. So, Roger Williams and Religious Diversity in Rhode Island.

So, let me stop there for just a minute. Anything about this lecture here? We're looking basically at Roger Williams, and then we looked at the Quakers, and then quickly looked at the Baptists. Let's see what's happening in Rhode Island.

It was in a place called Warren, Rhode Island. A small town near Providence. There's still a church there, kind of commemorating the founding of Brown University in that small town.

Then, it moved to Providence, which was much more the center of life in Rhode Island at that time. Actually, it was that belief that caused the division between the two groups. The first group that was founded in Rhode Island was Calvinist Baptists.

Some of the people within that movement, however, didn't believe in predestination or election. So, they moved out and called themselves Arminian Baptists, and then some of them started to call themselves Six Principal Baptists, but still with an Arminian belief in free will and so forth. This is all happening in Rhode Island, which is the place of absolutely religious freedom, absolutely religious liberty.

So, the Puritans didn't like the Baptists, I'm sorry to say. I'm sorry for you Baptists out there, but they didn't like the Quakers either. But you can't get your hands on them in Rhode Island because this is a bastion of religious liberty.

So, the Puritans were offended by the Baptists in general, as they were by the Quakers. Something else here before we leave these folks. Okay, let's go to lecture three, where we are supposed to be this week.

Lecture three, denominationalism in the American colonies. And so, what we're going to do here is two things. We're going to look at various places, as you can see, and various leaders, and find out how these denominations got kind of settled into the American colonial period by the time we get to the American colonial period.

Then, we're going to draw some conclusions, and in the conclusions, we're going to look back somewhat geographically. So, first of all, we're going to see about denominationalism in the American colonies. Okay, we're going to start with New England here, and you will know what you already know: what the denominational makeup of New England was.

Denominational makeup is mainly congregational. Remember, the Puritans and the Pilgrims kind of came together and formed Congregationalism. Congregationalism became the dominant religious tradition in New England, and so every little town you go to, you might see a white-steepled Congregational church.

Now, some of those Congregational churches became Unitarian. Now, that's another story for another time, but the churches are still there, and they might be Unitarian churches, not Congregational churches, but there's no doubt that in New England, that was the case. Now, groups other than New England finally took a foothold, and so we mentioned the Quakers and the Baptists.

There's one more group we want to mention that took kind of, for New England, that were able to come in and kind of stay for a while, and those were the Anglicans. So the Anglican Church comes into New England, and there are Anglican churches, of

course, in Rhode Island, but eventually, even in Boston, there are Anglican churches. You pass by a lot of them in Boston.

We'll talk about some of the more famous ones. So that's obviously New England, and that's what we've been studying. Let's go down.

Let's mention B. Let's just mention Rhode Island, of course. We know in Rhode Island, because of that religious liberty, that included anybody and everybody who wanted to come, but it was predominantly Quaker, Congregational, and Baptist, and then eventually Anglicans settled into Rhode Island as well. So, for New England, it's predominantly Congregational, but then Baptist, Quaker, and Anglican.

Okay, now we are coming to New York because we've talked about New England enough in the previous lecture, so now we need to talk about New York. Okay, the first name of New York, of course, was New Netherlands. New York was founded originally as a Dutch colony, and of course, it was founded predominantly as a Dutch trading colony.

So, there is this place called New York. Now, what happens is, of course, the people who came to this Dutch trading colony from Holland are from a denomination, a church group called the Dutch Reformed. So, they obviously are Reformed.

They are mainly Calvinist in their kind of theological orientation, but because they come from Holland, they get this label kind of Dutch Reformed. Now, the Dutch Reformed folks have a pretty high view of ordination, a pretty high view of who should be the minister, and so forth. So, when they came here originally to settle in, these Dutch Reformed people came here basically as traders. When they came to settle in, they didn't have any ordained preachers.

They don't have any ordained ministers. The lay people can do some things, like visit the sick. They can read sermons and so forth, but they are limited in terms of what they can do.

And so, the Dutch Reformed church, in a sense, was just kind of, in a sense, run by the lay people until the first minister came. And wouldn't you know, the first minister set sail from Amsterdam on January 24th of 16, what is it, 1628, yesterday. Yesterday was the anniversary of the date of the setting sail of the first Dutch Reformed ordained minister.

And coming here to kind of found the first Dutch Reformed church and be a minister in that church. So, on January 24th, 1638, he sails from Holland. It's about a 10-week journey on those days.

He comes here with his wife and family, and the Dutch Reformed church is now planted in this place called the New Netherlands. So, there's another denomination, one we haven't seen. So, we haven't talked about these people yet.

So here it comes here. Okay, now along came maybe one of the most famous people, not only in American church history or Christian history but also in political history, Peter Stuyvesant. Peter Stuyvesant was the governor of the New Netherlands until 1664.

So, he became governor in 1647 and was the governor until 1664. Now, Peter Stuyvesant obviously was Dutch Reformed. And Peter Stuyvesant wanted to make the Dutch Reformed church the church of the New Netherlands.

That is, if you were going to be a voting member, male, of course, women didn't have the votes yet. So, if you were going to be a voting member of this community, you had to be Dutch Reformed. He wanted to kind of impose that upon the people.

He also had the same kind of Puritan dislike of these dissenting groups because there were some Quakers in the New Netherlands. He really did not like the Quakers, and there was a lot of oppression against this little Quaker colony in the New Netherlands. So, he kept a pretty tight hold on things through the Dutch Reformed church.

The year 1664 is an important date not only in American church history but also politically. 1664, the English took over this community, and they renamed it New York after York, England, one of the great places in England. So, they named it from New Netherlands to New York.

Now, when they named it New York, they also brought in a growing tolerance and understanding of religious liberty that had been developing in other colonies. So, in 1664, it opened the door for other groups to come into this place that had been called New Netherlands and had been kind of controlled by the Dutch Reformed, especially to Anglicans because this is now an Anglican community. I mean, it's a British community, and especially Anglicans were quite welcome to come in.

But a lot of other groups started coming into this place called New York. The Quakers felt pretty comfortable here. Also, a very small contingent of Roman Catholics came over into New York.

So, New York is beginning to be a place of a bit of freedom and a bit of toleration as well. So, New York. Now, let's go to D, William Penn, and Pennsylvania.

William Penn, and let me just mention William Penn. And again, you might have heard about him in other courses, so I'll do this pretty briefly. Those are the dates of William Penn, 1644 and 1718.

William Penn, long story short, I'm William Penn. He was British, and he was a British kind of aristocracy. I mean, he came from a very gentry class, a wealthy class, and a landowning class family in England.

So, he came from money and wealth and power and influence and so forth. And part of the Anglican church, the Anglican community. William Penn is a very interesting person because he's one of the persons who received conviction, as it was called, from the Quakers.

William Penn was started to be taken by the simplicity of the Quaker message, the simplicity of the Quaker life, and following after Christ in a very simple way. William Penn eventually became a Quaker in 1666. Very important, and we've said this about the Quakers before, so remember, it's interesting that the Quakers had appeal to all classes of people.

So, there was something in this Quaker religion that appealed to this very wealthy, privileged person. But remember, it also appealed to people in the servant classes as well and everything in the middle. So, Quakerism really went across the board.

Okay, what happens is, it's very interesting, but what happens is in 1681, William Penn gets a charter from the King of England. Of course, he would have known the King of England, so he would have gotten a charter from the King of England. And the charter is a land charter.

Now England is kind of dominating things over here in certain parts of the country, certain parts of this land, and so the King of England gives William Penn a little bit of land. Today, we call it Pennsylvania or the state of Pennsylvania. That's a pretty good deal to me.

If you're going to give somebody some land, give them land the size of the state of Pennsylvania. And, of course, it was named after William Penn, Penns Woods, Pennsylvania, and Penns Woods. It was named after Penn and his family.

He founded a city the very next year, and the city was going to be called Philadelphia. The city of what? Philadelphia? The city of brotherly love. Right, Philadelphia.

So, are there some folks in Philadelphia here? I need to look at the cards, somewhat near Philadelphia. I like Philadelphia.



We'll actually talk about this in just a minute. So he gets this land, Penns Woods, and then he finds this city, the city of brotherly love. Sounds very Quaker, doesn't it? The city of brotherly love, let's all love one another, and so forth, so it sounds very Quaker.

And, of course, what he is going to do as he establishes this, so now we'll move on to Pennsylvania itself. He's going to establish this place as a place of religious freedom. Rhode Island has been a model now a bit.

Now he says, yes, I want this colony to be a place of religious freedom, religious liberty, because I'm a Quaker, and I know as a Quaker what it was to be under state oppression, to be harassed. I know the history of Quakers being hanged in the colonies and so forth. Well, we're not going to do that in Pennsylvania, so religious toleration was absolutely important for the founding of Pennsylvania.

Okay, now, so he opens the door. Right, he does have great resentment against the Quakers and against Puritans, but this land charter comes from Charles II, so we're into Charles II's reign and rule by the time of this land charter. There is a little more tolerance here, a little more allowance for religious groups, and so forth.

He gets this from Charles II. Something else here? Okay, the doors are open. Open the doors, Pennsylvania, and it's very interesting.

One of the first groups of people to come in were German immigrants because Europe was still hassling with a lot of religious wars, and so a lot of German immigrants started to pour into Pennsylvania, which is very interesting, of all kinds of stripes. The largest group, of course, were German Lutherans. They are finding a real home in Pennsylvania.

Coming into Philadelphia, Pennsylvania, it gets me to tell a little bit of a personal story here, anyone from the Philadelphia area. I went to high school and college in Philadelphia, so I know the city of brotherly love; I know it well. The name of my high school was Germantown High School.

I don't know if you have ever heard of Germantown High School, but Germantown, a section of Philadelphia, started to be called Germantown because of all the German immigrants who were coming in, so I went to Germantown High School. That's a very interesting kind of personal history here. I can really relate to what is going on here.

What's important here is that this is really another group. There were a lot of different German denominations coming in. Lutheranism was the largest.

One of my favorites was a German denomination called the Dunkers. They were called Dunkers because they were baptized; they really believed in baptism, putting you right under them. There are a lot of German denominations.

What is interesting here, however, is that a new kind of wing of the Reformation is starting to take hold in America, in the colonies, because so far, what we've seen is the kind of Calvinist influence, Reformation influence coming in to the colonies, through the Puritans, certainly through many of the Baptists. We're seeing now a whole different atmosphere, a whole different group, a whole different Reformation thinking group with these German immigrants, especially the Lutherans. So, they are not Calvinists.

They are Lutherans, or they're from other German denominations. So that is really important. Okay, now, because there was so much religious freedom and liberty, and because Philadelphia had been a really well-established city, there were two groups that really found freedom to establish themselves denominationally, really to sink down their roots denominationally.

So let me mention the two groups. First of all, there were Baptists. There's a very important date for the Baptists in Philadelphia.

It is 1707. What happened in 1707 is that this was the first formation of a Baptist association in 1707. And they feel they can do this in Philadelphia because it's such an important city, obviously a growing important city when you think of the Revolution.

So, it's such an important city, and it's also a city that allows religious freedom. Okay, now I should have put this on PowerPoint, but I don't have a PowerPoint for this. What is, for those of you who are Baptists, will know this? However, for the Baptists, what is the central place of authority for the Baptist church? It's obviously not the Pope.

It's obviously not some Archbishop, or some Bishop, or Cardinal, or something like that. What would you say is the place of authority for Baptist theology for the Baptist church? Who ordains? Who has the power to ordain in the Baptist church or Baptist community? The congregation. The congregation is the center of authority.

That congregation is sacrosanct. Nobody can tell that congregation what to do, even other Baptists. Therefore, the Baptists, I was going to say you Baptists, but the Baptists and Gordon College was founded as a Baptist institution, so we know this from our own history.

But the center of authority is the local congregation. So, this becomes very autonomous. The local congregation becomes very important and autonomous.

Here's the center of authority. However, by 1707, you've got these Baptist groups, even different denominations, churches, and so forth, and they're all autonomous. By 1707, the Baptists started to figure out, you know, it'd be good if we could form ourselves into, if we could have a kind of an association.

Nobody's going to tell those Baptists what to do, but those individual Baptist churches, I thought some Baptist was talking to me here, but nobody's going to tell those Baptist churches what to do. But the Baptists started to figure out, boy, if we formed associations so we could support each other and discuss important things with each other, that's going to help. It's not that that association is going to make you do anything, you local Baptist church.

So, the first Baptist association in America was formed in Philadelphia in 1707. Now, we'll see that as we talk more about Baptist history, but that is a very important date, and it's a very important event happening there. The second group that found Philadelphia really to be important was a group of people starting to call themselves Presbyterians.

Presbyterians, some of you may come from a Presbyterian background. In 1706, the first Presbytery was founded in Philadelphia. So, if you are a Presbyterian, you will know that the authority for the Presbyterian church is not only in the local congregation, but it is an association of laypeople and pastors who come together to discuss Presbyterian kind of issues.

These Presbyterians, 1706 Presbyterians, would be very Calvinist people. They would be people rooted in Calvinist theology. And so, in 1706, the first Presbytery in America was formed in Philadelphia.

So that is very important. Now, I'm going to just give a quotation here to summarize this kind of. Here's the quotation: hence, no other colony has presented such a variety of religious bodies as Pennsylvania.

So that's what Pennsylvania becomes known for. Pennsylvania has become known for its variety. Pennsylvania becomes known for, we've got a lot of groups here, and we've got the German Lutherans, and we've got all kinds of Baptists here, and we've got Presbyterians, and we've got Anglicans and so forth.

So that became kind of the hallmark of the early 18th-century hallmark of Pennsylvania. So, William Penn and Pennsylvania. Let me just mention Lord Baltimore, and then I'm going to give you your break.

So, let's go to E, Lord Baltimore, and Maryland. So, let's talk about Lord Baltimore before I give you a break here. All right.

Here he is. George Calvert is his given name, and Lord Baltimore is the name that he takes when he becomes a privileged person somewhere. Okay.

Long story short about George Calvert. He was also Anglican. George Calvert was Anglican and received his title as an Anglican, but he started to be attracted to another group.

He started to be attracted to the Roman Catholics in England. It was no easy thing because the Roman Catholics were also persecuted, but he started to be attracted to them, and like William Penn becoming Quaker, Baltimore became Roman Catholic. So, he took the Roman Catholic side, and now he received a charter earlier than William Penn did.

He received a charter in 1632 just at the time of his, near the time of his death anyway. He received a charter, and he decided that he wanted to establish a place in the new world under the aegis of religious toleration and religious liberty. That led us to Maryland and the establishment of Maryland.

Okay. The first group of the, oh let me just say this, and I promise I give you your break, but the first shipload of people coming over to this colony they're going to name after Queen Mary, the first shipload comes in 1634, so after his death. Now, on that ship, there were a lot of Roman Catholics because this colony had been established as a place of religious freedom, a place of religious liberty.

Roman Catholics would know that they could go to the new world under that banner. The thing we want to take note of is that Roman, the Roman, there were a lot of Roman Catholics, but they were not the majority. So, they didn't; there wasn't the majority of people on that ship.

The majority of people on that ship were Anglicans. So, while there were a lot of Roman Catholics coming into this new colony, the Anglicans still were a majority. So it's going to be, Maryland is going to be a place where the Catholic Church is welcomed; Roman Catholics are welcomed in Maryland, but it is not going to be controlled by the Roman Catholics.

It's going to be controlled by the Anglicans. Okay. Take a quick five-second Monday kind of break.

Does anybody need the attendance sheet? While you're... A place called what happens in this place called Maryland? All right. What happened is that through a man by the name of Thomas Bray, the Church of England, the Anglican Church was established as what we might call the state church of Maryland.

So, the Church of England is established as not the Roman Catholic Church. Of course, they were a lot of them, but they weren't in the majority. So they are established by the Anglican Church, which is the church that is established by law.

So, all right. Now, Thomas Bray. What about this guy, Thomas Bray? Actually, this colony was under the aegis, under the control, as were other colonies, of the Bishop of London.

So, the Bishop of London oversaw Maryland and this portion of this new world. Now, but there's a long distance between London and the new world. And so somebody has to be on-site to run this thing.

And the person who was chosen for that was Thomas Bray. So, he was appointed by the Bishop of London as the overseer. The word that was used in those days was the commissary.

Thomas Bray was the commissary or the overseer of the colony of Maryland. Okay. Now, Thomas Bray is best known for two societies that he founded.

So, let me mention the two societies that are still functioning today. Founded by the Anglican Church, founded by Thomas Bray. The first was the Society for the Promotion of Christian Knowledge, SPCK.

So, if you ever see the initials SPCK in a textbook or anything, you'll know what this is. Society for the Promotion of Christian Knowledge. For Thomas Bray, what this was important for was to build libraries in the new world so that people would have, not massive libraries as we think of them today, but have books available, build libraries in the new world that could be connected to Anglican churches and so forth, but so that people would understand the Christian faith.

So, this was a kind of educational enterprise. So, he founded that enterprise, which kind of forwarded not only Christian knowledge but also an Anglican understanding of the Christian faith. Okay.

The second group that he founded was the Society for the Propagation of the Gospel in Foreign Parts, SPG. Society for the Propagation of the Gospel in Foreign Parts. This is more of a missionary endeavor.

So, this is to support any missionary work among what we today call Native Americans, among people who are kind of heathens, who don't belong to any denomination. So, the Society for the Propagation of the Gospel in Foreign Parts. So Thomas Bray is pretty important in getting the Anglican church established as the official church in this place called Maryland.

Now, did that mean that Maryland was intolerant? Did it mean that it was unreceptive of other people coming in? And the answer to that is no. Other groups felt comfortable. Now, you had to be Anglican to actually vote or to be elected, and so forth, but did that mean other groups couldn't come in? The answer is no.

Other groups felt comfortable coming to Maryland. So even though it was run by the Anglican church in a sense, it was open. Okay.

Now, we should mention Virginia. Okay. So that's the next on your list, Virginia, number F. All right.

Now, Virginia. The date for Virginia, remember, is 1607, and the town that was founded was called Jamestown. Now, we talked about that in the very first lecture.

So Virginia was founded in 1607 as Jamestown, Virginia, after King James. Let me just go back for just a minute here. But that colony, I don't know, disappears a bit, and all kinds of things happen there.

But that's kind of the beginning of it. However, by the time you get into the 1620s and 1630s, there are people in Virginia. There are people there who are basically Anglican.

Now, Virginia had a particularly unique problem that didn't seem to be duplicated in any of the other colonies. Virginia was a massive piece of land, granted, and the Anglicans who were coming over, they were living in, it wasn't like New England where you had, I don't know, you had Portland and Portsmouth and Ipswich and Salem and Boston and Providence. You had these cities and towns that were almost connected to each other and so forth.

So, it wasn't like New England, where everybody was living in close proximity to each other. Everybody was living scattered out totally in Virginia. So, what are these Anglicans going to do in Virginia? The only thing they can do is because they really don't have priests to minister to these Anglicans, so they can't kind of establish the Anglican church and build churches and so forth.

What they are going to do is run the Anglican communities with what they called lay vestries. So, laymen, lay people, through what are called vestries, are going to assume control of these scattered parishes. And they were very kind of extensive.

Now, it has become a problem. And the problem was, again, Virginia was like Maryland. It was under the control of the Bishop of London.

But here's London over here, and here's Virginia over here, and there's a 10, 12, 15 week boat trip to get there, on ship, and so forth. So, what problem developed in

Virginia that was unique in the colonial period or the early colonial period? These lay vestries started to kind of like the power that they had. They kind of liked that.

And they started to really control the church as lay people or control the parishes as lay people. They started to hold a pretty tight control of these parishes. And that is not the Anglican way.

The Anglican way is a hierarchical way. Archbishop of Canterbury, you have your bishops, your priests, your lay people, and so forth. So it became very problematic.

It looked like these people in Virginia were going to be out of control with these lay people kind of running the whole show in Virginia of the Anglican church. And my, oh my, what are we going to do? So, the Bishop of London sent over a man who became very important in American church history, and that man's name was James Blair. So James Blair came over to Virginia, and he arrived in 1685, 56, 66, 76, he was 29 years old when he arrived in 1685.

And he remains here pretty much until his death. So, he becomes the person who brings control to the Anglican church in Virginia. He brings and deals with these lay vestries, brings priests over from England to start working at these parishes, and so forth.

So, he's the guy who was sent over to map out the Anglican church in Virginia, how it should look, how it should be, and so forth. So he kind of saved Virginia, in a sense, from becoming totally controlled by these lay vestries. Now, one thing that he did that I just want to mention is that he's known for this, and that is that he founded a college in 1693.

It was basically for Anglicans, but it founded a college in 1693. And I don't know if you have been to Williamsburg, Virginia. Isn't it a beautiful place? Williamsburg, Virginia. If you ever get a chance, it will take you back to 18th-century Virginia, you know, the colonial period.

Well, the college was founded, it was called William and Mary in 1693. It was founded obviously; it wasn't founded to train Anglican priests, but it was founded by the Anglican church. Now the founding of these colleges, we mentioned Harvard in 1636, and we mentioned Brown, now Brown happened to be a little bit later, but William and Mary were in 1693.

And you mentioned these colleges, and I think what happens is you picture these colleges today, so you picture Harvard University today or William and Mary. You probably saw that college when you were there today. Actually, for quite a few years in William and Mary, there were no more than 20 students. In other words, there are

more people in this room than there were students at William and Mary College for the first few years.

So, they had like one building, and that was the place, and he was the teacher and so forth. So, you shouldn't picture these places like we picture them today. But it was the beginning of a really great university there in Virginia.

So, Virginia. Now, let's come to G's conclusions. I'm going to do two things with these conclusions.

The first thing I want to do is, I want to look at the state of religious life in America by the beginning of the colonial period throughout the colonies. The second thing I want to do is back up and take each denomination and just remind us where they were. I won't get to that second, and I won't even get through the first thing today.

So, first of all, conclusions. What is the state of religious life leading up to the colonial period? What does religious life in America look like leading up to that time? Okay, so a lot of things are happening here. Okay, the first thing that we are not surprised about is that by the time you get to the colonial period, there's religious diversity throughout the colonies.

So, we're not surprised about that. We've seen all these religious groups coming in and kind of settling in and so forth. So, there's a lot of religious diversity throughout the colonies, and there are a lot of religious bodies.

There's some multiplication of these bodies. So that's the first thing we see, religious diversity, different religious bodies, different religious denominations. Okay, so that's number one.

Number two is, we want to take note of this because this is very important. There is no single dominant denomination in the colonial period. There was no single dominant denomination in the colonial period, which means you're never going to have in the colonial period, in the colonies, you're never going to have what you had over in Europe, where one denomination is dominant, and that becomes kind of the state religion.

You're never going to have that, not throughout the colonies. Now you may have, you know, Massachusetts is congregational, Virginia is Anglican. I mean, you may have that kind of expression, but you're not going to have one that is dominant throughout all the colonies.

We are not going to be subject to what was happening in some places in Europe. So that's number two. Okay, number three is that the churches that we've talked about here basically are transplanted churches.



The denominations we've talked about primarily come from Europe. They're transplanted over here into American life. We have not yet really seen, as far as I can remember, any denomination that actually began on American soil.

So, we're talking still about immigrant churches. We're still talking about transplanted churches and transplanted denominations here. So, is there one that I'm missing here? The Congregationalists were transplants because they were Puritans, and then they were Pilgrims, and then now they formed Congregationalism here, but they still were kind of transplants in a sense.

So, that is going to determine American religious life. And then what we're going to see is new groups starting to form themselves on American soil. That becomes very important.

Okay, now that these groups have been transplanted over, congregationalism is a perfect example of it. These troops that are transplanted over, these groups that come over, they don't have the restraints that they had in Europe. So, they find over here a real freedom, a real liberty that they didn't experience in their church life in Europe.

That becomes very freeing for these kinds of immigrant denominations. So, we should take note of that. Okay, another thing we should take note of is that a lot of these kinds of established churches found when they got over here, they were okay for the first or second generation.

There was a strength; there was a kind of sustenance for the second generation. But a lot of these denominations that came over started to find themselves in decline. They started to find that they weren't keeping the membership in their churches or in their denominations.

And they started to find that people weren't joining their churches. That becomes very problematic for these groups. And the question is, how do you deal with that? Now, there are a lot of reasons for the decline of allegiance to the Anglican Church, the Dutch Reformed Church, and the Congregational Church.

There are a lot of reasons for that. Okay, we'll pick this up on Wednesday. And someone reminds me where we left off here.

And on Wednesday, we'll start this again. Have a good day.

This is Dr. Roger Green in his teaching on American Christianity. This is session 4, Denominationalism in the American Colonies.