

# A M E R I C A N C H U R C H H I S T O R Y

## 1 6 0 0 s

### I. Ethnic Sources for Settlements in America

#### A. British (England, Scotland, Ireland)

—significantly, most early British colonists came for religious reasons

##### 1. Brownists = Pilgrims = Separatists

Plymouth Colony – 1620, after 10 years in Holland

##### 2. New England Puritans: loyal but not happy in England

###### a. commercial interests

Massachusetts Bay Colony - 1629

###### b. freedom for religious experimentation

##### 3. Virginia Anglicans

Jamestown - 1607

##### 4. The English Quakers in the middle colonies

###### a. Flourished in England under the tolerance of Cromwell's Commonwealth (1647-60)

###### b. King Charles II of the Restoration paid a debt of £16,000 to the son of Admiral William Penn by granting him "Penn's Woods" in the new world

#### B. Scots-Irish of Ulster

##### 1. Ulster colonized by Scots under James I and Cromwell to dilute the nettlesome Irish and reap economic benefits

“Throughout the religious persecutions of the seventeenth century, few Scots emigrated to America. Unwelcome in English projects of colonization, they came slowly to the new world. Most of those who did leave Scotland emigrated to the North of Ireland, among whom there were a few Cameronians who adhered to the Covenanted Reformation. Many of these in turn left Ireland for the new world.” — Hutchinson, p. 39



## 2. Desire for economic and religious freedom

- a. As a colony, Ulster could not control its wool industry; no independent exports
- b. Sought relief from paying head tax to Church of England and wanted freedom of religion

## C. Dutch

1. settlement of New Amsterdam at approx. same time as Synod of Dort, 1619
2. commercial motivations were primary

Though industrious, these early colonists were not always religious in practice. Any Dutch who were concerned about religious practice already enjoyed a full measure of freedom in Holland, a country that had a thorough-going reformed faith recently sealed by the Synod of Dort (1618)

## D. Germans

1. After the catastrophic Thirty Years War (1618-1648)
  - a. many destitute Germans were drawn to Penn's "Holy Experiment" in early 1700's by the offer of cheap land, low taxes, and freedom of religion
  - b. The Treaty of Westphalia (1648) did not recognize dissenters outside of the Lutheran and Reformed Churches. Many Mennonites, Dunkers, and Quakers fled to America
  - c. Salzberg Lutherans flee under persecution of Austrian RC archbishop to Prussia and to Georgia (1731)
2. there early was a close relation of German Reformed to the Dutch Reformed in the old and new worlds

## E. French

1. Basically, religious refugees (Huguenots) after the Revocation of the Edict of Nantes (1685)
2. Scattered settlements from the Carolinas to Nova Scotia

## II. Virginia developments

### A. Early Puritan influence

1. evangelical vision of Puritan clergy

Commissionary sermon in London: "...cast aside all cogitation of profit."  
-convert the heathen  
-enlarge Christ's kingdom

2. Jamestown founded 1607 under Governor De La Warr (d. 1618); first Protestant sermon in new world that June

3. Rev. Alexander Whitaker, Apostle of Virginia, (ca. 1610ff.)

a. Left comfortable English parish to “help bear the name of God to the Gentiles”

(1) Started churches at settlements up the James River

(2) Evangelized Rebecca (a.k.a., Pocahontas)

(3) 1613, published a sermon back in London, “Cast thy bread upon the waters” (=Atlantic), a call for settlers. Had proclaimed, “Send us young men who may be excluded from the Church of England because of their zeal” —Hays, p. 61.



b. Puritan influence

(1) His father was divinity professor at Cambridge, a Puritan stronghold

(2) New freedom; no need of vestments in the woods

4. Puritan laws under enlightened rule (ca. 1620-24) of the governor, Sir Edwin Sandys

a. Puritan influence in society

(1) opposed by James I who said, “choose the devil, but not Sandys”

(2) Laws against gaming and drunkenness and for Sabbath observance

b. House of Burgesses established for self-rule = first representative assembly in America (1620)

c. Established laws regulating settlers and clergy

d. Puritans largely kept in check after the VA Co. becomes a royal colony in 1624

e. Eligible women and also slaves brought by 1619; VA begins to show a profit by 1622.

(1) On April 18 of that year, recognition was given to God in a Jamestown sermon titled, “Virginia’s God Be Thanked”

(2) Jamestown was unaware of the March Indian massacre up-river that slaughtered 347 settlers

5. VA becomes a royal colony, 1624

a. Series of anti-Puritan governors, 1630 till 1647

(1) Secular control of ministers; Puritan clergy not permitted

(2) Many Anglican clerics in this period had a reputation for incompetency: unlearned and corrupt, while Puritans held evangelical burden

B. Anglican efforts in VA

1. Spiritual jurisdiction of VA under the Bishop of London, member of the VA Council

2. King James I called for churches and schools for the barbarians
  - a. Henrico University established for the Indians with lower level supporting schools
  - b. 1622 Indian massacre stanching interest and money for Indian schools; new policy: kill the chiefs and convert the rest
3. Challenge of broad territory: one church per average 600 sq. mile parish.
  - a. Only 1:20 settlers attended
  - b. Poor pastoral visitation
  - c. Lay readers employed annually
4. Later church services saw 300-500 worshipers seated according to social rank
5. 1693 - William and Mary College at Williamsburg founded by James Blair, commissary of the Bishop of London

Mainly a seminary to train local youth and missionaries to Indians

### III. Maryland

#### A. Established 1634

1. George Calvert, the first Lord Baltimore
  - a. Faced difficulties after converting to Roman Catholicism
  - b. Colonizing attempts
    - (1) Primarily interested in business rather than RC refuge
    - (2) Failed in early attempts in New Foundland
    - (3) Could not take oath of allegiance in VA that King was the head of the Church
2. colony named for Charles I's French wife, Henriette Maria
3. The first English proprietary (hereditary) colony
4. Religion
  - a. Necessary toleration
    - (1) in the 1630s there was no need for the RCs to migrate out of their comfortable positions (most were of the gentry)
    - (2) most early settlers were Anglicans and Puritans looking for commercial opportunity
    - (3) When two Jesuit priests found early success in proselytizing, Baltimore replaced them with other priests less threatening to potential colonists
  - b. Toleration Act, ca. 1649
    - (1) Climate

- (a) In England, the Puritans ruled during the Commonwealth
- (b) In Maryland, many Puritans were coming in from England and Virginia
- (2) Result: protection **for all Trinitarians** in reaction against Puritans' agitating for special favor

## B. The Established Church in Maryland

### 1. Early agitation

- a. In the face of aggressive Puritan action in MD during the Commonwealth years of Cromwell ('47-60), a MD official unwisely declared the colony's allegiance to exiled King Charles II.
- b. Puritans effect change in Act of Toleration for their benefit, but are overturned by Cromwell

### 2. During the Glorious Revolution of 1688 (in England), Protestants seized the government in MD on the grounds of threat of attack by foreign RC countries

### 3. William and Mary make Maryland a Royal colony in 1692

#### a. Church of England thus established there

- (1) The colony was 3/4 Protestant
- (2) Papists were soon outlawed

#### b. Quakers and RCs protest poll tax to support CoE clergy

### 4. Colony returned to the Baltimores in 1715

- a. after the 4th Lord Baltimore becomes a Protestant
- b. many RC refugees now coming to MD

### 5. Dr. Thomas Bray in MD

#### a. Preparations after appointment by Bishop of London as commissary (deputy bishop) for MD, 1696

- (1) church planters and missionaries of quality recruited before leaving England
- (2) \*libraries and book funds collected for new pastors; resulted in the forming of the SPCK, the Society for the Promotion of Christian Knowledge

#### b. Society for the Promotion of Christian Knowledge, (1698) = Anglican publishing agency

#### c. Society for the Propagation of the Gospel in Foreign Parts, (1701) = Anglican missions agency

#### d. In England Bray promoted toleration for all Trinitarians in MD; led to 1689 Toleration Act in England being extended to trinitarians in MD except RCs

## IV. New England

### A. Plymouth colony

#### 1. Ten years in Holland

a. During persecution under James I

b. Reasons for self-exile and move to America

(1) Freedom in Holland but hard working conditions

(2) Licentious Dutch youth

(3) Desire to evangelize Indians

Gov'r Edmund Winslow declared that his people wanted to be Englishmen without the burden of the English Church, wanted to give their children an English education, and remove from Holland where the Sabbath was profaned.

#### 2. Voyage of the Mayflower, 1620

a. Providential mercies on the trip

b. Different landing site from Virginia where they had been invited by Govr Sandys

#### 3. Mayflower Compact

(1) First self-rule in America: "civil body politic"

(2) Influence of

(a) John Owen, Dean of Christ's Church College, Cambridge Univ, and

(b) John Locke, student from Christ's Church College; *Second Treatise on Government* argues that power arises from the people and is delegated to magistrates

#### 4. William Brewster = sole [ruling] elder for 9 years until first pastor arrives

#### 5. Financial arrangements and growth of the colony

a. Slow growth due to communism, harsh conditions, and poor soil

b. Paid off debt of trip over nine years

#### 6. Meeting house and service at Plymouth

### B. Massachusetts Bay Colony and southern N.E.

#### 1. Puritan colony with greater wealth, station, and capacity than Plymouth pilgrims

Early on had 136 immigrant ministers and an educated population

## 2. From business proposition to a religious haven

- a. Salem a fishing colony in 1628
- b. Mass Bay Company chartered 1629
- c. Large migration of 20,000 Puritans by 1640

## 3. Introduction of Congregationalism

- a. Relation to the Church of England
- b. Relation to Plymouth Colony

- (1) Deacon Samuel Fuller of Plymouth, 1629, missionary physician to Puritans
- (2) Massachusetts' Governor Endicott appeals to Plymouth's Governor Bradford
- (3) Congregationalism begun in Salem, July 1629

## 4. Church and State

- a. The visionary ideal: a new Israel entering the promised land

- b. Not so much a theocracy as a religious oligarchy

We go "to seek out a place of cohabitation and consortship, under a due form of government both civil and ecclesiastical. . ." — Governor Winthrop, 1630

Against democracy, "...the meanest and worst form among nations"

- c. Ministerial influence - unofficial and indirect

- (1) Power transferred from Company stockholders to the Governor, his Deputy, and the council of 12 "assistants" who made and enforced the laws of the commonwealth.
- (2) Suffrage granted to all male church members\* until liberalization in 1691 (that year = the end of "the New England Way")

\*(membership based upon a profession of an experience of regenerating grace)

- d. Expulsion of new dissidents

- (1) Anglicans with prayer book
- (2) Roger Williams and Anne Hutchinson

## 5. Connecticut

- a. Northern settlement

- (1) Land hunger

- (2) First westward movement, Rev. Thomas Hooker
- (3) Controversy with Gov. Winthrop
- (4) 1636, three towns on Conn. River: Weathersfield, Hartford, Windsor
- (5) Two churches transplanted
- (6) “Fundamental Orders,” 1638
  - (a) More democratic— suffrage for all male citizens
  - (b) Less theocratic—only governor must be a Congregationalist

b. Southern settlement = New Haven Colony

- (1) Established from England
- (2) Rev. John Davenport & Theophilus Eaton
- (3) Land by treaty from Indians
- (4) Biblical government; Eaton governor for 20 years

c. Two parts unite, 1664

Civil Government of the north prevails

C. Congregationalism in the four N.E. colonies: Plymouth, Massachusetts, Connecticut, New Haven

1.\* Polity: expressed in the Cambridge Platform, 1646-48, = the Constitution of Congregationalism

a. Occasion

- (1) English Puritan queries regarding the NE churches’ relation to the established Church of England
- (2) Internal question of interchurch discipline after challenges by renegades

b. Adoption of the Westminster theology; in 1679 the Savoy Confession (1658) was adopted

c. Particulars

- (1) Autonomy of each congregation
- (2) Voluntary basis of association within each congregation; church covenant
- (3) Conspicuous absence of doctrine in each covenant



(4) Officers: pastor, teacher, elders, deacons

(a) Teachers and elders phased out within 50 years

(b) Elected by all adult, male members; in 1700's by all eligible voters in the community since public taxes supported the church

d. Maintained power of magistrate to enforce the 1st table of the 10 commandments against heretics and schismatics

e. Scriptural arguments for Congregationalism?

textus receptus of Acts 15:23 vs. Heb. 13:17 and I Thess. 5:12,13

Acts 15:23 in the NKJV (= Textus Receptus):

They wrote this letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings.

Acts 15:23 in the NASB:

...and they sent this letter by them, "The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings."

Heb. 13:17

Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account.

I Thess. 5:12

And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you,

## 2. Church

a. Meeting houses

(1) Division of the sexes

(2) No heat

(3) One "tithing man" for every 10 families

b. Worship

(1) Two services with a "nooning house" for travelers

(a) Order of service

(b) A long free prayer

(c) Bible reading and exposition

(d) Sermon: "preach the glass around"

(e) Shorter prayer

(2) Music

(a) After 1640, the “Bay Psalm Book,” published at Cambridge, MA

(b) “Lining out the Psalms” See Swete, p. 57!

D. A Puritan dynasty in Massachusetts Bay Colony

1. John Cotton (1584-1652)

a. Teacher in 1st Church of Boston (1633ff.) after 20 years as vicar of Boston Church, Lincolnshire

b. Envisioned a theocratic state as in Israel

(1) Divine right of Christian rulers: the sinner subject to the saint

(2) Civil rights based on religious conformity

(3) Supreme court of ministers

c. Outside opinions of him

(1) Opponents: some “could hardly believe that God would suffer Mr. Cotton to err”

(2) Grandson: he was “a walking library”

2. Increase Mather, son of Richard Mather

a. Son-in-law of John Cotton and father of Cotton Mather

b. Trained at Harvard and Trinity College, Ireland

c. Involvements

(1) Led in the “Reforming Synod” of 1679 in response to recent natural and political calamities; wanted stricter church discipline

(2) President of Harvard, 1685-1701

(3) Helped secure new (independent charter) for Massachusetts, 1691

(4) Set stage for Salem Witch Trials with his “Cases of Conscience Concerning Evil Spirits,” yet challenged the trials with a pamphlet against the use of spectral evidence

### 3. Cotton Mather (1663-1728)

a. Harvard training: age 16, B.A.; 18, M.A.; 21, ordination

b. Third generation colonist who saw the demise of the Puritan ideal

...Christ carried some thousands of reformers into the retirements of an American desert on purpose that... he might there, to them first, and then by them, give a specimen of many good things which he would have his churches elsewhere aspire and arise unto. And this being done, he knows whether there be not all done that New England was planted for, and whether the plantation may not, soon after this, come to nothing. (Mather, *Magnalia Christi Americana*, p. 27).



(1) Chronicled in his Magnum Opus, *Magnalia Christi Americana* = (*Great Works of Christ in America*)

(2) Bonifacius = (*An Essay on Good Works*); an attempt to impact New England society through personal moral suasion instead of legislating Puritan morality; Puritan pietism

(3) *Biblia Americana* = encyclopaedia on every scrap of knowledge; never published

c. Plagued in his remaining years by his involvement in the witch trial travesty

d. Memorable achievements

(1) A founding father of Yale University in Conn. He wrote this shareholder of the East India Co:

“Sir, though you have your felicities in your family, which I pray God continue and multiply, yet certainly if what is forming at New Haven might wear the name of YALE COLLEGE, it would be better than a name of sons and daughters. And your munificence might easily obtain for you such a commemoration”

(2) Innovative fighter of small pox

(a) Member of Royal Society of London

(b) Public reaction

- Special delivery note tied to a grenade: “Cotton Mather, you dog; Damn you: I’ll enoculate you with this, with a pox to you!”

-Mather’s reaction:

“The town is become almost a Hell upon Earth, a City full of Lies, and Murders, and Blasphemies...; Satan seems to take strange Possession of it, in the epidemic Rage, against that notable and powerful and successful way of saving the Lives of People from the Dangers of the Small-Pox.” (Mather’s Diary)

### 4. Institutions of higher learning

a. Harvard College, (1636) 1640

- (1) Desire of Mass. General Court
- (2) Gift of Rev. John Harvard in his will: 779 pounds plus more (below)
- (3) First real president, Henry Dunster, 1640-54
- (4) Primary purpose: train ministers
- (5) Many educated men (most from Cambridge) by 1647
- (6) Origins
  - (a) Mass. General Court calls for local training of ministers
    - i) 76 of 87 ministers in Mass. by 1700
    - ii) 31 of 35 in Conn.
  - (b) Rev. John Harvard bequeaths 400 vol. library and one half his estate to the new college
- (7) Early Presidents
  - (a) Nathaniel Eaton, the Tyrant
  - (b) Henry Dunster (1640-54), turns Baptist
  - (c) Increase Mather (1685-1701)

b. Yale College, 1701

- (1) Elihu Yale, son of a founder of New Haven colony
- (2) Reaction against anabaptistic tendencies at Harvard
- (3) More accessible to Conn. candidates

5. Controversies in Puritan N.E.

a. \*Roger Williams (1603?-83)

- (1) Separatist from England who refused the office of teacher at the Boston Church (1631) because it would not separate from the CoE; about age 30
- (2) Learned Indian dialects when he landed in Plymouth for two years after agitating in Mass.; he opposed:
  - (a) Magistrates' enforcement of the 1st Table of the Law
  - (b) Unbelievers being allowed to take oaths



(c) The charter which simply expropriated Indian lands without payment

- he was “a preacher of less light than fire” Cotton Mather

(3) Banished in 1635 after taking pulpit of Salem church

(a) held it was not lawful to hear Anglican preachers; land from the Indians, not from the king

(b) General court of Mass. intervened in the local congregation to get him exiled

“didn’t know the meaning of bed or bread for 14 weeks” in the harshest of winters

(4) Purchased Indian land (Rhode Island) for religious refugees

(a) “Providence” -Williams

(b) “New England’s Sewer” -detractors

(5) Father of Separation of Church and State

\*\*Rhode Island was the first govt in the world to achieve complete religious liberty

(a) “Bloody Tenet of Persecution” – 1644 in England

- the will of the majority has force in civil matters only

-religion has caused too many wars

(b) “Bloody Tenet Yet More Bloody” - 1651, in response to John Cotton’s 1647 tract, “Bloody Tenet Made White in the Blood of the Lamb”

(c) Not the father of the American Baptist Church; although holding to “believer’s baptism” in his opposition to the half-way covt, he was an affusionist who opposed dunking as “faddish”

b. Excommunication of “Mother” Anne Hutchinson (1637)

(1) Her cov’t of grace vs. others’ cov’t of works

(2) Special revelations

(3) Excommunicated by Govr Winthrop



Anne Hutchinson, Puritan dissident

c. Troubles for other non-conformists

(1) Baptists: doors of Boston meeting house nailed shut

(2) Quakers: four English martyrs who returned after exile

d. The Half Way Covenant, 1662

(1) Originally only believers and their children were considered as part of the visible church. The half-way covt was an accommodation of children of the 2nd generation who were upright but had made no profession of faith

(a) 3rd generation baptized, but kept from communicant membership till a profession

(b) Use of “means” to prepare the way for grace = “mechanical religion”

i) Promoted by Solomon Stoddard of Northampton, Mass.

ii) Paved way for 1st Great Awakening

(2) Reactions

(a) System mocked by the Baptists

(b) More Reformed groups resist; e.g., establishment of New Ark, N.J.

e. \*Conservative Massachusetts Proposals, 1705

(1) Instigated by the Mathers who felt Congregationalism, without any checks, had a propensity toward liberalism

(a) decline of Harvard

(b) Brattle Street Church

(2) \* A call for Presbygationalism; the est. of regular ministerial conventions or “consociations”

(a) Examine ministerial candidates

(b) Oversight (with teeth) of local congregations

(3) Rejected by freedom-loving churches

(4) Adopted in Connecticut as Saybrook Platform, 1708

(a) Influence of NY

(b) Always more conservative than Mass.

(c) Set stage for 1801 Plan of Union

f. Indian missions

(1) Intentions revealed

(a) Charters

Plymouth: Called for “. . . The conversion of such savages as yet remain wandering in

desolation and distress to civil society and the Christian religion”  
Massachusetts Bay: To win the savages “...to the knowledge and obedience of the only true God and Savior of mankind”

Massachusetts Great Seal: An Indian saying “come over and help us”

(b) Laws

Plymouth: 1636 laws in support of gospel missions

Massachusetts: 1646 law calling for annual selection of 2 ministers from among their number as missionaries

(2) Significant missionaries

(a) \* John Eliot (1604-90), “Apostle to the Indians”

i) Cambridge graduate

ii) 1631 - arrived in Boston as a “teacher”

iii) Studied dialects for 15 years before 1st sermon

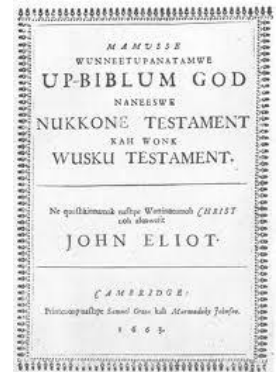
iv) Organized Christian Indian villages along lines of Ex. 18: “Praying Towns”

v) Translations

- 1663= 1st Bible translation in America (in Algonquin)

- certain Mather treatises and Cambridge Platform

(b) The Mayhews of Martha’s Vineyard Island



g. Salem Witch Trials, 1692

(1) Historical Context

(a) European trials: e.g., 5000 killed in Alsace in 1600s

i) Half million victims from 14th to 18th century

ii) 300 victims in England, 1645-49

(b) New England background: dozen accused executed in isolated cases over time

i) Puritan mentality: “the devil’s counterattack against righteous advances in the promised land”

ii) Increase Mather’s timely tract documenting case histories of witchcraft

(c) Preacher’s kids inspired by witchcraft of Jamaican slave, Tituba

(2) 20 victims; all had pleaded innocent

(3) 50 confessors released

(4) Conclusion

(a) Saner heads vs. irrational charges

(b) 1697 - public repentance



“The devil was indeed active—not in the accused but in the accusers.” -Judge Sewell

(c) A nail in the coffin of the Puritan Commonwealth

#### h. The decline of the Puritan Commonwealth

(1) A diluted state church

(a) Half-way covenant (ca. 1662ff.)

(b) An over-dependence on mechanical means

practice:

i) Overlooked the imminent power of God

Dependence on man’s doings paved the way for later Arminianism in cooperation with God, and finally, Unitarianism

theory:

ii) Yet de-emphasized man’s part in his own conversion

(2) Growing discontent within and without

(a) An external covenant without substance

“Presbyterians applauded them for not yielding to the doctrine of believer’s baptism but denounced them for seeming to render baptism almost nugatory by their radical demand for a personal religious experience as a prerequisite to communicant status in the church. Baptists, on the other hand, commended their demand for congregations of regenerate saints but lamented their continuation of infant baptism.”  
—Ahlstrom, p. 158

(b) Resistance to ecclesiastical leadership after Salem, 1692

(c) Affluence dilutes the Puritan vision: “religion begot prosperity and the daughter had destroyed the mother” –Cotton Mather in retrospect (cited from *World Magazine*, 7/3/10, p. 47)

#### i. Footnote on Congregational Apologist, John Wise (fl. 1715)

(1) Appeal to “natural rights” besides Scripture

“Democracy is Christ’s government in Church and State”



“Power is originally in the people”

“By natural right, all men are born free”

(2) Ideas revived in 1772 reprints

(a) Democracy of Congregationalism akin to humanism of Deism and Unitarianism --C. Gregg Singer

- De-emphasized responsibility to God’s law vs. collective human will
- Exaltation of human rights, not human responsibilities

(b) Contrast Declaration of Independence with U.S. Constitution

(3) Revocation of the independent charters 1684-88

V. The Middle Colonies: Dutch Reformed and English Quakers

A. Dutch West Indies Co. declared Reformed Religion established in all its colonies

1. Fort Nassau (Camden, N.J.) & Fort Orange (Albany, N.Y.), 1623

2. Manhattan, New Amsterdam, 1621

B. Classis of Amsterdam maintains oversight for years = rule from Europe

C. Early pastors

1. Jonas Michaelius, 1628

2. Everardus Bogardus, 1633

a. Opposed two incompetent governors

b. note Sweet, p. 86, for insights to successful fund-raising

3. \* John Van Mekelenburg: first protestant missionary to the Indians

- a. “Patroon” system (bring 50 adult colonists to qualify for supporting a minister)
- b. Patroon Killiam Van Rensselaer brought over Van Mekelenburg
- c. First Protestant missionary to the Indians; learned Mohawk language

#### D. End of Dutch independence, 1664

- 1. Peter Stuyvesant, last Dutch governor
  - a. Church elder who gave religious liberty for most refugees
  - b. No tolerance for Dutch Lutherans and Quakers
- 2. \*English conquest in 1664 maintains religious freedoms the Dutch had introduced

#### E. The Quakers

- 1. Founded by George Fox 1647 in England. Fox would visit Quaker settlements in the New World in 1672
- 2. Distinguishing Characteristics
  - a. Pacifism
  - b. mystical world view; intuitions on a par with Scripture
  - c. no sacraments
  - d. plain dress
  - e. complete separation of church and state
- 3. In New England
  - a. Early Quaker missionaries banished
  - b. New England laws made Quakerism capital crime
    - (1) Four zealots martyred for the Quaker cause
    - (2) Law suspended after 20 years
- 4. In Rhode Island religious toleration with theological opposition: “George Fox Digged Out of His Burrows” -Roger Williams
 

Fox replies: [Williams tract] “is a very envious and wicked book”
- 5. Quakers in Pennsylvania, New Jersey, and Delaware
  - a. William Penn

- (1) Most successful of all English colony leaders, conducted a “holy experiment”
- (2) 1681, granted Pennsylvania in lieu of a debt of 16,000 pounds
- (3) 1682, given Delaware by Duke of York; governed as a part of Pennsylvania until 1702
- (4) 1682, Penn arrived in America, issued complicated Frame of Government for Quaker church order
- (5) 1701, government simplified, freedom increased

b. Religious freedom

- (1) \*Included all law-abiding citizens who “acknowledged one Almighty and Eternal God to be the “Creator, Upholder and Ruler of the World”; thus includes Protestants, Catholics, Jews
- (2) In addition, widely advertised for colonists
- (3) Two reasons (above) led to very successful colony

c. Growth of Quakers in Pennsylvania and Delaware

- (1) First mostly English and Welsh Quakers
- (2) 4000 in 1683; 12,000 in 1689
- (3) By 1685, more than half not English
- (4) By 1760, 30,000 Quakers in America

6. Spiritual life of the Quakers

- a. Birthright membership established 1737
- b. Increase of wealth
- c. Question of drink controversial
- d. 1700’s, “dry, lifeless state” of many Friends

7. Quaker organization

- a. Loosely organized at first
- b. George Fox established Monthly and Quarterly Meetings
- c. First Yearly Meeting in London, 1668
- d. Church order and discipline gradually introduced into America
- e. \*Emphasized outward conformity to rules
- f. “Birthright membership” established in London Yearly Meeting of 1737

“-went from the semblance of a church to that of a corporation”