

and eventually he lost control of the colony and in 1691 a new charter was issued while in 1692 protestantism would be established. Bray would become the commissary in 1695 and through the service of the mission societies anglicanism would develop in Maryland.

Roman Catholics were denied voting rights in 1718 but continued to come to Maryland and by 1775 numbered about 25,000...mostly in Maryland and Pennsylvania.

d. Settlements in the south...beyond Virginia, that is.

The religious work of the colonies of the Carolinas and Georgia developed later than those sketched so far. Many Huguenots, (South Carolina), Moravians (North Carolina) and Quakers (North Carolina) entered and settled the territories. Oglethorpe actually pioneered the Georgia colony as a "home" for prisoners, etc. and the missions societies of Dr. Bray sought to evangelize in these territories for the Anglican church. John Wesley and George Whitefield ministered in Georgia, Wesley in his pre-conversion days.

The Moravians were particularly effective in Indian missions and accomplished a good deal both in conversion and pacification. But this part of the country struggled economically and was victimized by many different parties. The works grew slowly.

There was probably more concern for the conversion of slaves in these colonies than elsewhere but it suffered from the hard life and attitudes of the colonists.

4. Summary:

Whatever else you do, don't get the idea that the colonies were chiefly collections of god-fearing men. There were centers of piety and practical religion but the mercantile nature of the colonial settlements brought scads of people just trying to get ahead and not worrying very much over whom one stepped on to get the desired end. Colonial conditions were very hard on morality, manners and culture. It was often so reflected in the clergy and religious leaders. There was a spark of faith and most of the religiously motivated groups who came knew something of this faith life. But the congregationalists and the Quakers surrendered a good bit of it on the "halfway covenant" principles and the other bodies struggled with the environment. It does seem that the more forceful the commitment to the reproach of the Gospel, the better the individual groups persevered.

B. The relationship of the American Churches and the Continental Bodies

As the colonies were settled by Europeans perpetuating European ideals, so the colonial churches tended to follow the same pattern, particularly as they approached the American Revolution. Our arrangement of material calls for us to consider these things before picking up the official denominational histories and the development of church life.