

Roger Williams (a man whose views wavered around over the years) instituted a colony at Rhode Island, Quakers, Baptists, Catholics, et al, found it necessary not to seek to stay in New England and eventually the colonies of Pennsylvania, New Jersey, Delaware and Maryland offered sanctuary for such. With them would come a number of old world settlements from the varied language groups of Europe...a scattered gathering for what would eventually be the United States of America.

Most of the churches in these colonies were either 1) direct descendent churches from the community of the old world or 2) the desired body that had been denied in the old world. Very little was yet new or innovative.

III.4
The Continent:
Puritan Age

Puritan Age on the Continent

III.4.a
Calvinist
Debates

The Calvinist debates in Theology

Calvin, in the Institutes, penned a doctrinal system that allows of varying interpretations in some areas. For its time and sophistication of world documents and learning, it is remarkably complete but, as with other such letters not having the inspiration of the Spirit of God, it left a few places where the exact expressions could be points of argument. Part of the problem, of course, existed when later debaters tried to carry their terms to Calvin and, not finding them there, found them implied and therefore demanded recognition of the ideas as the concepts of true calvinism. Calvinism had an international vogue and churches of its views could be found in most countries. But it developed its greatest solidarity (apart from Scotland, Wales, etc.) in the Low countries. There, after struggling with the Spanish for a century in the quest of freedom, the Dutch found themselves united intellectually for the reformed faith. The Calvinist debates were essentially begun as discussions of what the Reformed Faith included and how it should be applied. Eventually, when a definition was hammered out, it was used to remove from the church those who were beyond it and so outside the Reformed Faith. This tended to make the debates more pressing than might have been true otherwise...to lose was to forfeit citizenship and civil rights.

The Arminian movement, per se, was the product of a discussion in which the leading thinker was James Arminius (1560-1609). Born in Amsterdam, he became professor of theology at Leyden in 1603 and was on