

# Who Were The Puritans

**L Reisser**

**The Puritans** David D. Hall, 2019-11-12 A panoramic history of Puritanism in England, Scotland, and New England This book is a sweeping transatlantic history of Puritanism from its emergence out of the religious tumult of Elizabethan England to its founding role in the story of America. Shedding critical new light on the diverse forms of Puritan belief and practice in England, Scotland, and New England, David Hall provides a multifaceted account of a cultural movement that judged the Protestant reforms of Elizabeth's reign to be unfinished. Hall's vivid and wide-ranging narrative describes the movement's deeply ambiguous triumph under Oliver Cromwell, its political demise with the Restoration of the English monarchy in 1660, and its perilous migration across the Atlantic to establish a perfect reformation in the New World. A breathtaking work of scholarship by an eminent historian, *The Puritans* examines the tribulations and doctrinal dilemmas that led to the fragmentation and eventual decline of Puritanism. It presents a compelling portrait of a religious and political movement that was divided virtually from the start. In England, some wanted to dismantle the Church of England entirely and others were more cautious, while Puritans in Scotland were divided between those willing to work with a troublesome king and others insisting on the independence of the state church. This monumental book traces how Puritanism was a catalyst for profound cultural changes in the early modern Atlantic world, opening the door for other dissenter groups such as the Baptists and the Quakers, and leaving its enduring mark on what counted as true religion in America.

The Puritans Kelly Mass, The Puritans were English Protestants who emerged in the 16th and 17th centuries, deeply dissatisfied with the scope of the English Reformation. They believed that the Church of England had not fully distanced itself from Roman Catholic customs and needed further reform to become a more authentic expression of Protestant beliefs. In their view, many of the Catholic practices, such as hierarchical structures, rituals, and liturgies, had been retained within the Church of England, making it insufficiently Protestant. Their aim was to purify the Church, which led them to form various groups advocating for deeper piety in both personal worship and theological belief. A central element of Puritanism was its adherence to Calvinist theology, which was rooted in Reformed Christian principles. This alignment with Calvinism marked them as part of a broader movement that sought to reject Roman Catholic influences, but also led to tension with other Protestant groups, particularly those within the Church of England who were not as radical in their reforms. Many Puritans advocated for a more decentralized church structure. Some even pushed for independent congregations, which would exist

outside the framework of the established Church of England and avoid its perceived corruptions. The Puritans' influence reached a peak during the Protectorate, when the political and religious landscape of England underwent significant shifts. By the late 1630s, Puritans had developed an alliance with emerging business interests, legislative resistance to the monarchy, and Scottish Presbyterians, with whom they shared theological and political concerns. These alliances helped the Puritans gain substantial power during the First English Civil War (1642-1646). Their victory in the war and the subsequent rise of Puritan influence under Oliver Cromwell allowed them to have a profound impact on English governance and society.

*The Glory of Grace* Lewis Allen, Tim Chester, 2018-11-13 Who were the Puritans? What did they seek to achieve? What were their successes and failures? Are they of any importance to Christians today? We firmly believe that all Christians need to discover the important story of how these men and women sought to follow Jesus Christ. Their convictions resulted in a brave and joyful faith, and the writing they have left us on the Christian life continues to be a rich resource for our own discipleship. Meeting the Puritans by listening to them has enriched both of us more than we can express. And so, in *The Glory of Grace*, we want to introduce you to people who had a deep love for Jesus Christ and a great vision for the Christian life. We all have much to learn,]€,) Each chapter contains a concise introduction followed by carefully selected excerpts from key Puritan works, together with suggestions for further reading.

**Worldly Saints** Leland Ryken, 2010-09-28 Ryken's *Worldly Saints* offers a fine introduction to seventeenth-century Puritanism in its English and American contexts. The work is rich in quotations from Puritan worthies and is ideally suited to general readers who have not delved widely into Puritan literature. It will also be a source of information and inspiration to those who seek a clearer understanding of the Puritan roots of American Christianity. -Harry Stout, Yale University ...the typical Puritans were not wild men, fierce and freaky, religious fanatics and social extremists, but sober, conscientious, and cultured citizens, persons of principle, determined and disciplined excelling in the domestic virtues, and with no obvious shortcomings save a tendency to run to words when saying anything important, whether to God or to a man. At last the record has been put straight. -J.I. Packer, Regent College *Worldly Saints* provides a revealing treasury of primary and secondary evidence for understanding the Puritans, who they were, what they believed, and how they acted. This is a book of value and interest for scholars and students, clergy and laity alike. -Roland Mushat Frye, University of Pennsylvania A very persuasive...most interesting book...stuffed with quotations from Puritan sources, almost to the point of making it a mini-anthology. -Publishers Weekly With *Worldly Saints*, Christians of all persuasions have a tool that provides ready access to the vast treasures of Puritan thought. -Christianity Today Ryken writes with a vigor and enthusiasm that makes delightful reading-never a dull moment. -Fides et Historia *Worldly Saints* provides a valuable picture of Puritan life and values. It should be useful for general readers as well as for students of history and literature. -Christianity and Literature

**English Puritanism** John Spurr, 1998-08-26 The Puritans of seventeenth century England have been blamed for

everything from the English civil war to the rise of capitalism. But who were the Puritans of Stuart England? Were they apostles of liberty, who fled from persecution to the New World? Or were they intolerant fanatics, intent on bringing godliness to Stuart England? This study provides a clear narrative of the rise and fall of the Puritans across the troubled seventeenth century. Their story is placed in context by analytical chapters, which describe what the Puritans believed and how they organised their religious and social life. Quoting many contemporary sources, including diaries, plays and sermons, this is a vivid and comprehensible account, drawing on the most recent scholarship. Readers will find this book an indispensable guide, not only to the religious history of seventeenth century England, but also to its political and social history.

The Family and Social Life of the Puritans Ezra Hoyt Byington, 2023-02-17 Ezra Byington's remarkable grand tour of the daily, family, social and religious life of the American Puritans.

*The Long Argument* Stephen Foster, 2012-12-01 In this wide-ranging study Stephen Foster explores Puritanism in England and America from its roots in the Elizabethan era to the end of the seventeenth century. Focusing on Puritanism as a cultural and political phenomenon as well as a religious movement, Foster addresses parallel developments on both sides of the Atlantic and firmly embeds New England Puritanism within its English context. He provides not only an elaborate critique of current interpretations of Puritan ideology but also an original and insightful portrayal of its dynamism. According to Foster, Puritanism represented a loose and incomplete alliance of progressive Protestants, lay and clerical, aristocratic and humble, who never decided whether they were the vanguard or the remnant. Indeed, in Foster's analysis, changes in New England Puritanism after the first decades of settlement did not indicate secularization and decline but instead were part of a pattern of change, conflict, and accommodation that had begun in England. He views the Puritans' own claims of declension as partisan propositions in an internal controversy as old as the Puritan movement itself. The result of these stresses and adaptations, he argues, was continued vitality in American Puritanism during the second half of the seventeenth century. Foster draws insights from a broad range of sources in England and America, including sermons, diaries, spiritual autobiographies, and colony, town, and court records. Moreover, his presentation of the history of the English and American Puritan movements in tandem brings out the fatal flaws of the former as well as the modest but essential strengths of the latter.

**The Puritan Age and Rule in the Colony of the Massachusetts Bay, 1629-1685** George Edward Ellis, 1888

Symposium on Puritanism and Society (JCR Vol. 06 No. 02) Gary North, Allen C. Guelzo, David H. Chilton, Richard Flinn, Rita Mancha, Edmund S. Morgan, James B. Jordan, Gordon Geddes, Greg L. Bahnsen, This volume is devoted to a study of the Puritans, the contributors survey the impact of Puritan sermons, thought, and law on society in general. There is little doubt today that the Puritan movement in England and the New World helped to reshape the basic institutions of the Anglo-

Saxon world. In previous issues, we have surveyed the Puritan views concerning civil law, economics, science, and other kingdom institutions. Now we focus on those aspects of Puritan life that concerned the family, the institutional church, music, death, and Cromwell's Protectorate. Whatever politics you adopt, he says, should be liberal; whatever economics you adopt, of course, should be interventionist. Not impressed by biblical law. Dr. Lloyd-Jones falls back upon the conventional unconventionality of late-twentieth-century British politics—all in the name of liberal innovation. He ignores the fact that the dominion covenant was reestablished, after the Fall, with Noah. The Fall has now become an excuse for not doing anything to cure its effects. However, he said in his 1975 essay, Looking at history it seems to me that one of the greatest dangers confronting the Christian is to become a political conservative, and an opponent of legitimate reform, and the legitimate rights of people (p. 103). But if explicitly Christian reform is doomed, what kind of legitimate reform does he have in mind? Why, Calvinist reform, meaning economic interventionism, since Arminianism supposedly leads to laissez-faire: Arminianism over-stresses liberty. It produced the laissez-faire view of economics, and it always introduces inequalities—some people becoming enormously wealthy, and others languishing in poverty and destitution (p. 106). Free enterprise creates inequality! If these conclusions seem preposterous to you, you will want to order the latest Journal of Christian Reconstruction, which contains my article showing how free enterprise economics came to the Puritan colonies in the final years of the 17th century. You will want to read Gordon Geddes' essay on the Puritan view of death, Greg Bahnsen's defense of biblical law against Merideth Kline's attack, Rita Mancha's study of women in Calvinist thought, Richard Flinn's essay on the Puritan concept of the family, James Jordan's essay on Puritanism and music, and David Chilton's defense of Oliver Cromwell. Puritanism and Society will provide you with information which will enable you to decide whether Dr. Lloyd-Jones' assessment is correct, whether his view on 17th-century Puritanism's outlook is truly heretical. These three issues of The Journal have created considerable controversy. The idea that Puritanism was essentially a package deal—a comprehensive world-and-life outlook that affected all spheres of social life—has alienated numerous self-proclaimed neo-Puritans. This series has also driven another group to abandon the Puritan tradition, and to adopt a kind of neo-anabaptism to replace the older theonomic Puritan tradition. The reprinting neo-Puritans have faced a dual challenge: either adopt the theonomic tradition which was fundamental to the Puritan movement, or else abandon Puritanism's tradition in favor of new-anabaptism. Predictably, they wish to do neither. Yet to remain betwixt and between is to remain caught in a crossfire. The interesting product of this immobility has been a narrowing of focus: endless articles on the (beneficial) emotionalism of Puritanism, and a stream of biographical articles, primarily dealing with the less well-known later preachers who have defended predestination, but who had little or no lasting influence on Western culture, and who were not explicitly Puritan in their outlook.

Puritanism in the Old World and in the New, from Its Inception in the Reign of Elizabeth to the Establishment of the

Puritan Theocracy in New England J. Gregory,1895

*The Historical Magazine and Notes and Queries Concerning the Antiquities, History and Biography of America* ,1867

the historical magazine and notes and queries concerning the antiques, history and biography of america vol. 1 second series ,1867

*A Library of American Literature from the Earliest Settlement to the Present Time: Literature of the republic. pt. 3.*

1835-1860 Edmund Clarence Stedman, Ellen Mackay Hutchinson,1892

**Scribner's Monthly, an Illustrated Magazine for the People** ,1876

*The Puritans in Power* Geoffrey Bulmer Tatham,1913

**Anne Bradstreet. A New England Puritan Female Experience** Sylwia Mazur,2017-06-28 Essay from the year 2016 in the subject Didactics for the subject English - Literature, Works, grade: 5,00, Warsaw University (English Philology), course: III, language: English, abstract: An appropriate understanding of a Puritan woman is basic in the history of America. Without this understanding, an awareness of American heritage is lost. The first European-American women are the carriers of significant messages and legacy for their offspring. Primary sources help to understand the women such as Lady Hoby, Anne Bradstreet, Sarah Goodhue and Margaret Winthrop. These women were representatives of the Puritan females experience. The fullest descriptions are written by women who delighted in their families and God. This essay shows Anne Bradstreet's life as a Puritan woman through her writings.

**The New England Society Orations** Cephas Brainerd, Eveline Warner Brainerd,1901

The Genesis of the New England Churches Leonard Bacon,1874 The history of Protestant Christianity in the United States of America is the history, not of a national church, but of voluntary churches. I have attempted to show how it began, and to trace the origin and development of the idea which generated the churches of New England.--Preface.

**Christmas [with Special Reference to the Puritans]** George William Curtis,1883

**The Historical Magazine** John Ward Dean, George Folsom, John Gilmary Shea, Henry Reed Stiles, Henry Barton Dawson,1867

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