

Shattered Synthesis New England Puritani

Francis J. Bremer



Shattered Synthesis New England Puritani:

The Puritan Experiment Francis J. Bremer, 2013-01-08 The comprehensive history of a system of faith that shaped the nation

Power and the Pulpit in Puritan New England Emory Elliott, 2015-03-08 For years scholars have attempted to understand the powerful hold that the sermon had upon the imagination of New England Puritans In this book Emory Elliott puts forth a complex and striking thesis that Puritan religious literature provided the myths and metaphors that helped the people to express their deepest doubts and fears feelings created by their particular cultural situation and aroused by the crucial social events of seventeenth century America In his early chapters the author defines the psychological needs of the second and third generation Puritans arguing that these needs arose from the generational conflict between the founders and their children and from the methods of child rearing and religious education employed in Puritan New England In the later chapters he reveals how the ministers responded to the crisis in their society by reshaping theology and constructing in their sermons a religious language that helped to fulfill the most urgent psychological needs of the people Originally published in 1975 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

Samuel Hopkins and the New Divinity Movement Joseph A. Conforti, 2008-03-01 Samuel Hopkins was the closest friend and disciple of the man generally considered to be the greatest religious thinker America has produced Jonathan Edwards Hopkins was also a founder and leading spokesman of the New Divinity Movement a major religious movement in New England congregationalism from 1740 to 1800 The author here combines biographical detail with a balanced and scholarly assessment of the historical and theological significance of this influential Calvinist thinker

Early New England David A. Weir, 2005 The idea of covenant was at the heart of early New England society In this singular book David Weir explores the origins and development of covenant thought in America by analyzing the town and church documents written and signed by seventeenth century New Englanders Unmatched in the breadth of its scope this study takes into account all of the surviving covenants in all of the New England colonies Weir's comprehensive survey of seventeenth century covenants leads to a more complex picture of early New England than what emerges from looking at only a few famous civil covenants like the Mayflower Compact His work shows covenant theology being transformed into a covenantal vision for society but also reveals the stress and strains on church state relationships that eventually led to more secularized colonial governments in eighteenth century New England He concludes that New England colonial society was much more English and much less American than has often been thought and that the New England colonies substantially mirrored religious and social change in Old England

The Protestant Temperament

Philip J. Greven, Jr., 2013-09-04 Bringing together an extraordinary richness of evidence from letters diaries and other intimate family writing of the 17th and 18th centuries Philip Greven the distinguished scholar of colonial history explores the strikingly distinctive ways in which Protestant children were reared and the Protestant temperament shaped in America Through this cache of remarkable and remarkably immediate and moving material the family papers of some of America's most famous theologians political figures lawyers and ministers as well as those of lesser known contemporaries farmers merchants housewives who embodied Protestant life and wrote about it most expressively Philip Greven traces the hidden continuities of religious experience of attitudes toward God children the will the body sexuality achievement pleasure virtue and selfhood among the three Protestant groups of the time He examines in turn the three strains that persisted regardless of denomination First the evangelicals their dictum for raising children Break their wills that you may save their souls ruled by a hostility to the self a feeling that selfhood is the source of sin too dangerous to be sought or desired Jonathan Edwards wrote I have been before God and have given myself all that I am and have to God so that I am not in any respect my own I have given myself clear away And we hear the products of this upbringing in their twenties and thirties speaking of themselves in the harshest tones My affections carnal corrupt and disordered distrusting themselves in the most profound ways a woman faced with the choice of a husband wrote I dare not decide myself and dread nothing more than to be left to the Bent of my own heart In counterpoint we see the moderates poised between duty and personal desire preoccupied but not obsessed with morality more interested in self control than self suppression an eminent Unitarian the Reverend Theodore Parker of Boston wrote The will needs regulation not destroying I should as soon think of breaking the legs of a horse in training him as a child's will And finally we see the genteel in polite society taking their state of grace for granted more interested in self assertion than self control completely at ease with ambition and worldliness music dancing games convivial drinking hunting and sports all an integral part of the children's lives as they grow into maturity the boys groomed for social responsibility the girls encouraged to be steady studious docile with a mild and winning presence a sweet obliging temper The Protestant Temperament uncovers the personal experience and the psychological and social effects of religion and piety in the American of the 17th and 18th centuries the feelings as well as the beliefs of religious people Fascinating and groundbreaking in its revelations and its radical reassessment of the role of religion in early American life Philip Greven's book is a major intellectual event an important and illuminating interpretation of the American Protestant experience

The Last American Puritan Michael G. Hall, 2012-01-01 Powerful preacher political negotiator for New England in the halls of Parliament president of Harvard father of Cotton Mather Increase Mather was the epitome of the American Puritan He was the most important spokesman of his generation for Congregationalism and became the last American Puritan of consequence as the seventeenth century ended The story begins in 1639 when Mather was born in the Massachusetts village of Dorchester He left home for Harvard College when he was twelve and at twenty two began to stir the city of Boston from

the pulpit of North Church He had written four books by the time he was thirty two Certain he was God s chosen instrument and New England God s chosen people he disciplined mind and spirit in service to them both Tempted to Atheisme and unbelief afflicted early by nightmares and melancholy then by hope and joy he was a pioneer in recognizing the excitement of the new sciences and sought to reconcile them to theology This well wrought biography the first of Increase Mather in forty years draws on the extensive Mather diaries which were transcribed by Michael Hall A Paradise of Reason J. Rixey Ruffin,2008 William Bentley was pastor of the East Church in Salem Massachusetts from 1783 until his death in 1819 There he ministered to the sailors widows artisans and captains of the waterfront He offered his flock a faith grounded by the dual pillars of a benevolent deity and salvation through moral living *Making Heretics* Michael P. Winship,2009-02-09 Making Heretics is a major new narrative of the famous Massachusetts disputes of the late 1630s misleadingly labeled the antinomian controversy by later historians Drawing on an unprecedented range of sources Michael Winship fundamentally recasts these interlocked religious and political struggles as a complex ongoing interaction of personalities and personal agendas and as a succession of short term events with cumulative results Previously neglected figures like Sir Henry Vane and John Wheelwright assume leading roles in the processes that nearly ended Massachusetts while more familiar hot Protestants like John Cotton and Anne Hutchinson are relocated in larger frameworks The book features a striking portrayal of the minister Thomas Shepard as an angry heresy hunting militant helping to set the volatile terms on which the disputes were conducted and keeping the flames of contention stoked even as he ostensibly attempted to quell them The first book length treatment in forty years Making Heretics locates its story in rich contexts ranging from ministerial quarrels and negotiations over fine but bitterly contested theological points to the shadowy worlds of orthodox and unorthodox lay piety and from the transatlantic struggles over the Massachusetts Bay Company s charter to the fraught apocalyptic geopolitics of the Reformation itself An object study in the ways that puritanism generated managed and failed to manage diversity Making Heretics carries its account on into England in the 1640s and 1650s and helps explain the differing fortunes of puritanism in the Old and New Worlds Fountainhead of Federalism Charles S. McCoy,J. Wayne Baker,1991-01-01 Fountainhead of Federalism offers a new translation of Heinrich Bullinger s presentation of his understanding of the covenant Charles McCoy also discusses Bullinger s work as it relates to the federal tradition A People So Favored of God, Second Edition George W. Harper,2007-12-01 This book is intended for all those with an interest in New England Puritanism American evangelicalism the history of revivalism or the history of pastoral ministry *One Holy and Happy Society* Gerald R. McDermott,2010-11 Jonathan Edwards 1703 58 was arguably this country s greatest theologian and its finest philosopher before the nineteenth century His school of disciples the New Divinity exerted enormous influence on the religious and political cultures of late colonial and early republican America Hence any study of religion and politics in early America must take account of this theologian and his legacy Yet historians still regard Edward s social theory as either nonexistent or

underdeveloped Gerald McDermott demonstrates to the contrary that Edwards was very interested in the social and political affairs of his day and commented upon them at length in his unpublished sermons and private notebooks McDermott shows that Edwards thought deeply about New England's status under God America's role in the millennium the nature and usefulness of patriotism the duties of a good magistrate and what it means to be a good citizen In fact his sociopolitical theory was at least as fully developed as that of his better known contemporaries and more progressive in its attitude toward citizens rights Using unpublished manuscripts that have previously been largely ignored McDermott also convincingly challenges generations of scholarly opinion about Edwards The Edwards who emerges from this nook is both less provincial and more this worldly than the persona he is commonly given The New England Soul Harry S. Stout,2012-01-05 Harry Stout's groundbreaking study of preaching in colonial New England changed the field when it first appeared in 1986 Here twenty five years later is a reissue of Stout's book a reconstruction of the full import of the colonial sermon as a multi faceted institution that served both religious and political purposes and explained history and society to the New England Puritans for one and a half centuries **The Thought of Jonathan Edwards** Miklos Veto,2021-01-25 Jonathan Edwards is the greatest theologian of colonial America as well as its first important philosopher As a theologian he represents without any concession Calvinistic Orthodoxy re thought and re lived through the experience of the Great Awakening The large majority of his writings are of a theological character yet this theology is articulated and expressed through a systematic philosophical reflection Edwardsian thought covers three major areas First being grace and glory then the doctrine of the will extending to the study of the original sin and evil finally an entirely original theory of knowledge synthesizing spirituality aesthetics and epistemology The present book the first edition of which appeared in French almost thirty years ago is a uniquely comprehensive study of the work of Jonathan Edwards It discusses all the aspects of his thought over against the background of classical Protestant theology and of seventeenth and eighteenth century Western philosophy Our time witnesses a significant renewal of interest in Jonathan Edwards Professor Veto's book should prove to be a major contribution to assist and to guide the readers of America's Theologian **Puritans Among the Indians** Alden T. Vaughan,Edward W Clark,2009-06-01 These eight reports by white settlers held captive by Indians gripped the imagination not only of early settlers but also of American writers through our history Puritans among the Indians presents in modern spelling the best of the New England narratives These both delineate the social and ideological struggle between the captors and the settlers and constitute a dramatic rendition of the Puritans spiritual struggle for redemption The Hidden Balance John Corrigan,1987-07-31 Congregationalist ministers Charles Chauncy and Jonathan Mayhew were among the most influential social and religious thinkers in Boston in the mid eighteenth century This 1987 study argues that Chauncy and Mayhew produced a complex but coherent body of ideas and that these ideas were organized closely and self consciously around the principle of balance Writings on society and government are treated alongside theological works rather than separate from

them and each man's corpus is placed against the background of English ideas as well as within the context of intellectual and social life in Boston. Investigation of the ideas of Chauncy and Mayhew in this way leads to the conclusion that although the two men believed that a cosmic principle of balance organized social and religious life they believed as well that full philosophical comprehension of this principle was beyond human capability. In order to express their understanding of cosmic order Chauncy and Mayhew appropriated the metaphor of the great chain of being.

Biblical Counsel, 1993

The Cry at Salem Jeffrey J. Richards, 2002-12-03

Foundations of Religious Literacy John V. Apaczynski, 1982. Originally published by the College Theology Society in 1982, this collection of essays addresses issues of religious literacy. The explorations forming the unifying motif here focus on where religious classics can be found today, how they are encountered, and how their meaning is properly grasped and expressed. These concerns are vital to those engaged professionally in the transmission, assimilation, and creative development of our cultural heritage. Co-published with the College Theology Society.

The Supremacy of God in the Theology of Samuel Rutherford Guy M. Richard, 2009-02-17. This book presents the first modern in-depth study of the theology of one of the most influential figures in post-Reformation Scotland, Samuel Rutherford (c. 1600-1661). Although much has been written over the years about Rutherford's political thought or about his nearly mystical piety, very little actually has appeared in print about his theology. Among those who have written about Rutherford's theology in the past, none have done so in a comprehensive, systematic manner, and none have devoted any attention at all to examining Rutherford's Latin treatises. The current work seeks to fill both lacunae by presenting Rutherford's theology beginning with the doctrine of assurance and by drawing chiefly upon what is arguably his magnum opus, *theologiae the Examen Arminianismi*. The *Examen*, which consists of lectures Rutherford delivered to his divinity students at St Andrews University, is the closest thing he has to a proper systematic theology text. But because it is also a polemical treatise aimed primarily against the Arminians, the *Examen* provides a context for us to engage not only with the seventeenth-century dispute over Arminianism but also with the more contemporary debate of Calvin vs. the Calvinists.

Historical Dictionary of Colonial America William A. Pencak, 2011-07-15. The years between 1450 and 1550 marked the end of one era in world history and the beginning of another. Most importantly, the focus of global commerce and power shifted from the Mediterranean Sea to the Atlantic Ocean, largely because of the discovery of the New World. The New World was more than a geographic novelty; it opened the way for new human possibilities, possibilities that were first fulfilled by the British colonies of North America, nearly 100 years after Columbus landed in the Bahamas. *The Historical Dictionary of Colonial America* covers America's history from the first settlements to the end and immediate aftermath of the French and Indian War. This is done through a chronology, an introductory essay, an appendix, an extensive bibliography, and over 400 cross-referenced dictionary entries on the various colonies, which were founded and how they became those which declared independence. Religious, political, economic, and family life; important people; warfare and relations between British, French, Spanish, and

Dutch colonies are also among the topics covered This book is an excellent access point for students researchers and anyone wanting to know more about Colonial America

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