



Puritan Tradition In English Life

Hubert Jedin, John Patrick Dolan



Puritan Tradition In English Life:

The Puritan Tradition in English Life John Marlowe,1956 *Puritan Spirituality* J. Stephen Yuille,2008-04-15

Without minimizing the validity of the social political and ecclesiastical approaches to this field of study Yuille affirms that the essence of Puritanism is found in its spirituality He demonstrates this by turning to a relatively unknown Puritan George Swinnock 1627 1673 At the root of Swinnock s spirituality was his concept of fear of God as the proper ordering of the soul s faculties after the image of God This concept is pivotal to Swinnock s spirituality because he viewed it as the Christian s true principles of practice Yuille shows the prevalence of this paradigm among Swinnock s fellow Puritans and sets it in a historical tradition extending back to Augustine through Calvin

The New Cambridge Bibliography of English

Literature: Volume 2, 1660-1800 George Watson,Ian R. Willison,1971-07-02 More than fifty specialists have contributed to this new edition of volume 2 of The Cambridge Bibliography of English Literature The design of the original work has established itself so firmly as a workable solution to the immense problems of analysis articulation and coordination that it has been retained in all its essentials for the new edition The task of the new contributors has been to revise and integrate the lists of 1940 and 1957 to add materials of the following decade to correct and refine the bibliographical details already available and to re shape the whole according to a new series of conventions devised to give greater clarity and consistency to the entries

Criticism of Society in the English Novel Between the Wars Hena Maes-Jelinek,2013-05-22 The main concern of this study is the artist s vision of society its major theme is the relation between the individual and society resulting from the impact of social and political upheavals on individual life By criticism of society I mean the novelist s awareness of the social reality and of the individual s response to it the writers I deal with all proved alive to the changes that were taking place in English society between the two World Wars Though the social attitudes of the inter war years as well as the writers response to them were shaped by lasting and complex influences such as trends in philosophy and science the two Wars stand out as determining factors in the development of the novel the consequences of the First were explored by most writers in the Twenties whereas in the following decade the novelists felt compelled to voice the anxiety aroused by the threat of another conflict and to warn against its possible effects After the First World War many writers felt keenly the social disruption the old standards which were thought to have made this suicidal War possible were distrusted the code of behaviour and the moral values of the older generation were openly criticized for having led to bankruptcy Disparagement of authority increased the individual s sense of isolation his insecurity his disgust or fear Even the search for pleasure so widely satirized in the Twenties was the expression of a cynicism born of despair The ensuing disengagement of the individual from his environment became a major theme in the novel his isolation was at once a cause for resentment and the source of his fierce individualism

The Puritan Millennium Crawford Gribben,2008-07-01 Puritanism was an intensely eschatological movement From the beginnings of the movement Puritan writers developed eschatological interests in distinct contexts and

often for conflicting purposes Their reformist agenda emphasized their eschatological hopes In a series of readings of texts by John Foxe James Usser George Gillespie John Rogers John Milton and John Bunyan this book provides an interdisciplinary exploration of Puritan thinking about the last things

The Social Purposes of Education K. G. Collier, 2017-07-20 This book first published in 1959 was written to primarily address teachers and students of education as well as those with a general interest in the changing practices of schools Under the terms of the 1944 Education Act which charged Local Authorities with contributing towards the spiritual moral mental and physical development of the community The author examines these ideas whilst examining the state of education in the United Kingdom after the 1944 Education Act

The Living Age, 1922 *The Passing of Protestant England* S. J. D. Green, 2011 An important account of the causes courses and consequences of the secularisation of modern English society *History of the Church: Reformation and Counter Reformation* Hubert Jedin, John Patrick Dolan, 1980 *Historical Dictionary of the Puritans* Charles Pastoor, Galen K. Johnson, 2007-06-12 Members of the Church of England until the mid 16th century the Puritans thought the Church had become too political and needed to be purified While many Puritans believed the Church was capable of reform a large number decided that separating from the Church was their only remaining course of action Thus the mass migration of Puritans known as Pilgrims to America took place Although Puritanism died in England around 1689 and in America in 1758 Puritan beliefs such as self reliance frugality industry and energy remain standards of the American ideal The Historical Dictionary of Puritans tells the story of Puritanism from its origins until its eventual demise This is done through a chronology an introduction a bibliography and several hundred cross referenced dictionary entries on important people places and events

T&T Clark Companion to Nonconformity Robert Pope, 2013-11-21 Protestant Nonconformity the umbrella term for Congregationalists Presbyterians Baptists Methodists and Unitarians belongs specifically to the religious history of England and Wales Initially the result of both unwillingness to submit to the State s interference in Christian life and a dissatisfaction with the progress of reform in the English Church Nonconformity has been primarily motivated by theological concern ecclesial polity devotion and the nurture of godliness among the members of the church Alongside such churchly interests Nonconformity has also made a profound contribution to debates about the role of the State to family life and education culture in general trade and industry the development of philanthropy and charity and the development of pacifism In this volume for the first time Nonconformity and the breadth of its activity come under the expert scrutiny of a host of recognised scholars The result is a detailed and fascinating account of a movement in church history that while currently in decline has made an indelible mark on social political economic and religious life of the two nations

The A to Z of the Puritans Charles Pastoor, Galen K. Johnson, 2009-09-28 Members of the Church of England until the mid 16th century the Puritans thought the Church had become too political and needed to be purified While many Puritans believed the Church was capable of reform a large number decided that separating from the Church was their only remaining course of

action Thus the mass migration of Puritans known as Pilgrims to America took place Although Puritanism died in England around 1689 and in America in 1758 Puritan beliefs such as self reliance frugality industry and energy remain standards of the American ideal The A to Z of Puritans tells the story of Puritanism from its origins until its eventual demise This is done through a chronology an introduction a bibliography and several hundred cross referenced dictionary entries on important people places and events *The Puritan Tradition in America, 1620-1730* Alden T. Vaughan,1972 A classic documentary collection on New England s Puritan roots is once again available with new material **The Silent Revolution and the Making of Victorian England** Herbert Schlossberg,2000 Schlossberg senior research associate the Ethics and Public Policy Center argues that by the time Victoria became queen in 1837 Victorian culture was already in place Focusing on the period between the 1790s and the 1840s he shows how the religious revival that took hold of England s culture constituted a silent revolution that formed the basis of Victorian culture He describes various manifestations of the religious revival focusing on the main renewal movements in the Church of England and the spread of evangelicalism to dissenting religious groups Annotation copyrighted by Book News Inc Portland OR **The Wicket Gate** Geoffrey Anketell Studdert Kennedy,1928 **The Oxford History of Anglicanism, Volume I** Anthony Milton,2017-01-26 The Oxford History of Anglicanism is a major new and unprecedented international study of the identity and historical influence of one of the world s largest versions of Christianity This global study of Anglicanism from the sixteenth century looks at how was Anglican identity constructed and contested at various periods since the sixteenth century and what was its historical influence during the past six centuries It explores not just the ecclesiastical and theological aspects of global Anglicanism but also the political social economic and cultural influences of this form of Christianity that has been historically significant in western culture and a burgeoning force in non western societies today The chapters are written by international experts in their various historical fields which includes the most recent research in their areas as well as original research The series forms an invaluable reference for both scholars and interested non specialists Volume one of The Oxford History of Anglicanism examines a period when the nature of Anglicanism was still heavily contested Rather than merely tracing the emergence of trends that we associate with later Anglicanism the contributors instead discuss the fluid and contested nature of the Church of England s religious identity in these years and the different claims to what should count as Anglican orthodoxy After the introduction and narrative chapters explain the historical background individual chapters then analyse different understandings of the early church and church history variant readings of the meaning of the royal supremacy the role of bishops and canon law and cathedrals the very diverse experiences of religion in parishes styles of worship and piety church decoration and Bible usage and the competing claims to Anglican orthodoxy of puritanism avant garde conformity and Laudianism Also analysed are arguments over the Church of England s confessional identity and its links with the foreign Reformed Churches and the alternative models provided by English Protestant activities in Ireland Scotland and North

America The reforms of the 1640s and 1650s are included in their own right and the volume concludes that the shape of the Restoration that emerged was far from inevitable or expressive of a settled Anglican identity **Littell's Living Age** ,1897

The Beginning of Baptist Ecclesiology Marvin Jones,2017-06-28 The basic question Where did Baptists come from and why has two camps that offer differing explanations 1 the English Separatist camp produced the ministries of foundational Baptists John Smyth and Thomas Helwys thus takes credit for Baptist origins and 2 the Anabaptist movement is the alternative camp understanding either a direct connection via lineage back to the infamous Swiss Brethren or an indirect connection via Anabaptist teachings Anabaptist ecclesiology is very much akin if not in some ways identical to modern Baptist ecclesiology In fact the Baptist church led by John Smyth and successively by Thomas Helwys resembled both English Separatist and the Anabaptist ecclesiology with notable differences between both entities When The Mystery of Iniquity is properly understood as Helwys intended the reader will grasp the logical reasons that the Baptist church in 1607 was akin to both the English Separatist and the Anabaptist and yet differed from both In The Beginning of Baptist Ecclesiology Marvin Jones give a fresh voice to Thomas Helwys s opinion that a Baptist church is a viable New Testament church and provides further relevant material rationale for the conversation concerning Baptist origins The Spiritual Brotherhood Paul Schaefer,2011-01-01 During the late sixteenth and early seventeenth centuries a spiritual brotherhood formed among the Puritans shaped by the reforming activity and training of Cambridge These pastor theologians initiated a new emphasis within the established church stirring up a greater understanding of the Reformation doctrines of grace and preaching for conversion and Christian growth and piety In this study Paul Schaefer looks at six thinkers in this group who stand out because each was used as the human vehicle to bring the gospel to the next William Perkins Paul Baynes Richard Sibbes John Cotton John Preston and Thomas Shepard By examining their teaching on the relation between man s depraved nature and sovereign grace as well as the distinct but inseparable relation of justification and sanctification Schaefer demonstrates how the Puritan movement came to focus most intently on the cultivation of Reformed piety within the church Table of Contents 1 Knowing the Times The Spiritual Brotherhood and Its Puritanism in Its Cultural Intellectual and Social Contexts 2 William Perkins The Good Fight of the Heart Redeemed 3 Paul Baynes Ministering to the Heart Set Free 4 Richard Sibbes The Union of the Heart with Christ 5 John Preston The Triumph of Grace on the Inclinations of the Heart 6 An American Epilogue Looking at Sola Gratia from Differing Angles Cotton and Shepard and Massachusetts s Antinomian Controversy Appendix Orthodoxies in Massachusetts *Can We Zoom into God?* Andrew Hemingway,2023-10-19 When Zoom worship emerged in Britain during the COVID lockdown of 2020 Christians quickly turned to an art form a form of theater to deliver their worship It was a quest for immanence the very thing the Reformation dealt with by the elevation of transcendence What an intriguing thought Could John Calvin with his dictum regarding piety have practiced Zoom worship Served as he was with the principle that the finite cannot contain the infinite we must admit it looks very unlikely At least in this Calvin saw eye to eye with

Erasmus but what of Luther He may have been a comfortable Zoom worshiper with his views that Religious artworks are neither here nor there and We may have them or not as we please Little did the church realize that it would be a step back into the past because what you permit you promote The desire to use images was much more sinister than in Medieval times as these were now images of ourselves Regardless of the age the image reigns supreme What had caused the demise Was it bereavement It could not be bereavement of God rather it was the loss of the social the bereavement of one another The need for one another had forced the hand of Christians to turn to a practice completely untested Zoom worship was born the genie is out and will never go back in But in the face of the now acceptable force of contemporary narcissism who cares

Unveiling the Magic of Words: A Review of "**Puritan Tradition In English Life**"

In a global defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their power to kindle emotions, provoke contemplation, and ignite transformative change is really awe-inspiring. Enter the realm of "**Puritan Tradition In English Life**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve into the book's central themes, examine its distinctive writing style, and assess its profound affect the souls of its readers.

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