

Lesson IV: Puritan New England & Post Restoration

I. Puritan New England

- Establishing Puritan New England
 - o Persecution of Puritans under Archbishop Laud in the 1630s drove many Puritans out of England
 - o Separatist congregation from Scrooby, England arrived off Cape Cod on the *Mayflower* in November 1620
 - o New England received thousands of Puritan refugees from England during the 1630s
 - Boston founded by the Puritans in 1630
 - Harvard founded in 1636 primarily to train Congregational ministers
 - o Congregationalism was the established religion in all of New England during the 17th century (except Rhode Island)
- John Cotton (1584-1652)
 - o **Education:** B.A. (1603), M.A. (1606), B.D. (1610) from Cambridge
 - o **Ministry:** Fellow at Emmanuel College, Cambridge (1603-1612); Vicar of St. Botolph's in Boston, Lincolnshire (1612-1633); Teacher of the First Church of Boston, Massachusetts (1633-1652)
 - o **Other Facts:**
 - As a student at Cambridge, Cotton "inwardly rejoiced when he heard death bells toll for William Perkins, for Perkins's strong preaching on human sin and divine judgment 'laid siege to and beleaguered [Cotton's] heart.'"
 - Cotton immigrated to New England in 1633 to escape Archbishop William Laud & the ecclesiastical Court of High Commission
 - His book *The Keys of the Kingdom of Heaven, and the Power Thereof* (1644) was powerful enough to convert John Owen to Congregationalism
 - Nicknamed "the patriarch of New England"
- Thomas Hooker (1586-1647)
 - o **Education:** B.A. (1608) and M.A. (1611) from Emmanuel College, Cambridge
 - o **Ministry:** Fellow and Lecturer at Emmanuel College (1609-1619); Rector of St. George's in Esher (1619-1625); Lecturer and Curate at St. Mary's in Chelmsford (1625-1629); Assistant to William Ames in the Netherlands (1630s); Minister of First Church of Newtown, Massachusetts (1633-1636); Minister of First Church of Hartford (1636-1647)
 - o **Other Facts:**
 - Arrived in Boston with John Cotton and Samuel Stone in 1633
 - Hooker opposed the theocracy in Massachusetts advocated by Winthrop & Cotton which led him to leave with 35 families and settle Hartford, Connecticut in 1636

- Hooker’s sermons were said to be so powerful that he could “put a king in his pocket”
 - Thomas Goodwin stated that *“If any of our late preachers and divines came in the spirit and power of John [the] Baptist, this man did.”*
 - A close friend said to him just before he died, *“You are going to receive the reward of all your labors.”* Hooker responded, *“Brother, I am going to receive mercy”*
- Thomas Shepard (1605-1649)
 - **Education:** B.A. (1624) and M.A. (1627) from Emmanuel College at Cambridge
 - **Ministry:** Occasional lecturer at Earls Colne (1627-1630); Personal chaplain (early 1630s); Pastor of congregational church in Newtown (Cambridge), Massachusetts (~1635-1649)
 - **Other Facts:**
 - Fled England in 1635 to escape arrest
 - Helped establish Harvard College in 1636
 - Developed first scholarship program & the plan for church government that became law in Massachusetts
 - Interested in Native American conversion
 - *“In Cambridge, Shepard acquired a reputation for effectiveness as an evangelist. Cotton Mather called him ‘Pastor Evangelicus’ and Edward Johnson, the chronicler of early New England, memorialized him as ‘that gracious, sweet, heavenly-minded and soul-ravishing minister, in whose soul the Lord shed his love so abundantly that thousands of souls have cause to bless God for him.’ According to the eighteenth-century preacher Thomas Prince...it was not unusual when someone hearing Shepard preach, would cry out in agony, ‘What shall I do to be saved?’”* - Beeke & Pederson
- Anne Bradstreet (1612-1672)
 - Immigrated to New England in 1630 with her new husband Simon Bradstreet, future governor of Massachusetts
 - Loving wife and mother of eight children
 - First American to publish a book of poetry and the first woman to publish a book of poetry in English
 - Poetry focused on God, her family, Old & New England, etc
 - Her poetry was first published in London in 1650 as *The Tenth Muse lately sprung up in America. Or Several Poems, compiled with great variety of Wit and Learning by a Gentlewoman in those parts* and quickly became a bestseller
- Dissenters in Puritan New England
 - Roger Williams (1603-1683)
 - Separatist Puritan minister that disagreed with the church/state structure of Massachusetts, colonial relations with Native Americans, etc.
 - Banished from the Massachusetts Bay colony in January 1636

- He established the first Baptist church on American soil in Providence (1639)
 - Antinomian Controversy
 - Erupted in the 1630s over the proper signs of assurance of salvation
 - The “antinomians” claimed that looking to one’s sanctification as a sign of assurance was a covenant of works and not a covenant of grace
 - The controversy culminated in the banishment of the antinomian Anne Hutchinson in 1637 and her excommunication from the Boston church in 1638
- Half-Way Covenant
 - Puritan New England emphasized the need for a personal conversion experience in order to become a full church member and a voting member of society (voting for men only). Only the children of a full church member could be baptized
 - Many second & third generation New Englanders were baptized as infants but had not had a conversion experience by the time they were adults and had their own children
 - Half-Way Covenant in 1662 weakened Puritan spirituality by allowing those adults baptized as infants, yet without a conversion experience, to be half-way members and baptize their children in the church. The Lord’s Supper was still restricted to full church members
 - The Half-Way Covenant epitomized the failure of an ecclesiology that was too closely allied to the political state

II. The Restoration of the Monarchy

- The Restoration
 - Oliver Cromwell died in 1658 and England once again plunged into political chaos
 - Charles II returned to England as king in May 1660 at the invitation of Parliament
 - He initially promised religious toleration but this was not the sentiment of his newly elected parliament (the Cavalier Parliament)
 - The Clarendon Code repressed Puritans of all stripes
 - The Corporation Act (1661) - All public office holders had to renounce the Solemn League & Covenant and take Anglican communion within 1 year
 - Act of Uniformity (1662) - All clergy had to renounce the Solemn League & Covenant and to submit to doctrine & worship of Anglican Church
 - The Conventicle Act (1664) - Worship outside the Anglican Church made illegal
 - The Five Mile Act (1665) - Non-Anglican ministers not allowed to stay within 5 miles of any town or village where they had ministered or taught

- Roughly 2,000 ministers, teachers, and officials were ejected from their positions on or before St. Bartholomew's Day, 24 August 1662 (known as The Great Ejection)
- Richard Baxter (1615-1691)
 - **Education:** No formal university education
 - **Ministry:** Ordained a deacon and served nine months as schoolmaster at Dudley (1638); Assistant Minister at Bridgenorth, Shropshire (1639); Occasional Parliamentary chaplain (1640s); Curate at Kidderminster (1641-42, 1647-61)
 - **Other Facts:**
 - Authored ~150 books (complete works would be 2x the size of Owen's if printed)
 - Imprisoned three times for preaching after The Great Ejection
 - Frequently leaned Arminian and Amyraldian (rejected reprobation and accepted hypothetical universalism) and had an erroneous view of justification (neonomianism)
 - *“Baxter was a great and saintly man; as pastor, evangelist, and devotional writer, no praise for him can be too high; but as a theologian he was, though brilliant, something of a disaster.”* - J. I. Packer
- John Owen (1616-1683)
 - **Education:** B.A. (1632), M.A. (1635), and D.D. (1653) from Oxford
 - **Ministry:** Private chaplain (1637-1643); Ministered at Fordham in Essex (1643-1646); Vicar of St. Peter's, Coggeshall (1646); Chaplain to Cromwell in Ireland and Scotland (1649-1650); Dean of Christ Church College at Oxford, later Vice-Chancellor, (1651-1660); Itinerant preaching, mentorship, and writing (1660-1683)
 - **Other Facts:**
 - Considered the “Prince of Puritans”
 - His *Death of Death in the Death of Christ* is considered the greatest defense of limited atonement ever written
 - Helped author the Savoy Declaration in 1658 (Congregationalist Confession)
 - 10 of 11 children died before reaching adulthood
 - Approaching death, Owen said, *“I am leaving the ship of the church in a storm; but whilst the great Pilot is in it, the loss of a poor under-rower will be inconsiderable.”*
- John Bunyan (1628-1688)
 - **Education:** No formal university education
 - **Ministry:** Tinker by trade (mended metal pots, etc); Deacon at John Gifford's church (1654); preached to various congregations in Bedford (1655); Arrested in Lower Samsell for preaching (1660) and spent most of the next 12 years in the Bedford Gaol; Appointed pastor of Bedford congregation (1672); Imprisoned again from 1676-77

- **Other Facts:**
 - Prolific author and preacher
 - His 1678 work *Pilgrim's Progress* is considered the most widely read book in English of all time outside of the Bible
 - Sold 100,000 copies in its first decade (only 5.2 million people in England)
 - It has never been out of print in 340 years
 - Reprinted in over 1500 editions and translated into more than 200 languages
 - The greatest Puritan theologian and contemporary of Bunyan, John Owen, when asked by King Charles II why he, a great scholar, went to hear an uneducated tinker preach said, *"I would willingly exchange my learning for the tinker's power of touching men's hearts."*
- Thomas Manton (1620-1677)
 - **Education:** B.A. (1639), B.D. (1654), & D.D. (1660) from Oxford
 - **Ministry:** Lecturer in Devon (1640-1645); Pastor of St. Mary's in London (1645-1656); Lecturer at Westminster Abbey & Rector of St. Paul's, Covent Garden, London (1656-1662); Ministered illegally in London until his death (except for 1672-1675)
 - **Other Facts:**
 - One of three clerks to the Westminster Assembly of Divines
 - Served on several important religious committees during the Protectorate
 - Opposed the execution of Charles I and favored the restoration of Charles II upon Cromwell's death in 1658
 - Ejected from official ministry in 1662 & imprisoned for six months in 1670 for preaching illegally
- John Flavel (1628-1691)
 - **Education:** Educated at Oxford
 - **Ministry:** Minister in Diptford (1650-1656); Minister in Dartmouth (1656-1662, 1672-1673, 1687-1691)
 - **Other Facts:**
 - Ejected in 1662 and continued to secretly minister in Dartmouth and Slapton (Southwest English coast)
 - Briefly allowed to return to pastorate through indulgence in 1672
 - Preached in his house from 1685-1687
 - One of his parishioners wrote *"In short, that person must have a very soft head, or a very hard heart, or both, that could sit under his ministry unaffected"*
 - On Christ
 - *"Alas! I write his praises but by moon-light; I cannot praise him so much as by halves. Indeed, no tongue but his own...is sufficient to undertake that task. What shall I say of Christ? The excelling glory of that object dazzles all apprehension,*

swallows up all expression. When we have borrowed metaphors from every creature that hath any excellency or lovely property in it, till we have stript the whole creation bare of all its ornaments, and clothed Christ with all that glory; when we have even worn out our tongues, in ascribing praises to him, alas! We have done nothing, when all is done.”

- On the Value of the Saints
 - *“Oh then, learn to put a due value upon your own souls: do not sell that cheap, which God hath paid so dear for: Remember what a treasure you carry about you; the glory that you see in this world is not equivalent in worth to it.”*
- On the Inheritance of the Saints
 - *“If it could be supposed (saith one) that God should withdraw from the saints in heaven, and say, Take heaven, and divide it among you; but as for me, I will withdraw from you; the saints would fall a weeping in heaven, and say, Lord, take heaven, and give it to whom thou wilt; it is no heaven to us, except thou be there: Heaven would be very Bochim to the saints without God. In this, our glory in heaven consists, to be ever with the Lord, 1 Thess. iv. 17.”*
- On Secret Sin
 - *“A secret way of sinning, under the covert of profession, will either break out at last to the observation of men, or else slide thee down insensibly to hell, and leave thee there only this comfort, that no body shall know thou art there.”*
- On Christ as High Priest
 - *“Those wounds he received for our sins on earth, are, as it were, still fresh bleeding in heaven: a moving and prevailing argument it is with the Father, to give out the mercies he pleads for.”*
- On the Necessity of Faith in Christ
 - *“Wo and alas for evermore to that man who meets a just and righteous God without a Mediator! Whoever thou art that readest these lines, I beseech thee, by the mercies of God, by all the regard and love thou hast to thy own soul, neglect not time, but make quick and sure work of it. Get an interest in this sacrifice quickly, what else will be thy state when vast eternity opens to swallow thee up? what wilt thou do, man, when thine eye-strings and heart-strings are breaking? O what a fearful shriek will thy conscience give, when thou art presented before the dreadful God, and no Christ to screen thee from his indignation!”*

III. The Rise of Religious Toleration

– The Troubled Reign of James II

- The death of Charles II in 1685 elevated his devoutly Roman Catholic brother to the throne as James II
- James II was a zealous promoter of his Catholic faith in a country that was deeply hostile to Roman Catholicism
 - Appointed Catholics to the Privy Council
 - Established a Catholic printing press

- Transformed Oxford University into a bastion of Catholicism
 - James' behavior alienated Puritans and Anglicans
 - Prosecuted seven bishops that would not obey his Act of Indulgence which was a veiled attempt to promote Catholicism. The bishops were found not guilty!
- The Glorious Revolution
 - James' heir was his Protestant daughter Mary who was married to the Protestant Prince William of Orange, *stadtholder* of Holland, etc.
 - June 1688 - James' high profile trial of the seven bishops plus the birth of a male heir likely to be raised Catholic proved too much for the political nation: most of the nation alleged that the son was illegitimate
 - The “Immortal Seven” invited William of Orange to land in England with a Dutch Army in order to safeguard English liberties
 - William landed in England in November 1688 and in December 1688, after a brief attempt to resist, James II fled to France
 - William and Mary were crowned joint monarchs in April 1689 and they granted religious toleration to all Trinitarian Protestant dissenters in the Toleration Act of May 1689 - Dissenters still not given full political rights