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‘SETTLING *the* PEACE *of the* CHURCH’

1662 REVISITED



Edited by
N. H. KEEBLE

Settling The Peace Of The Church 1662 Revisited

John Coffey



Settling The Peace Of The Church 1662 Revisited:

'Settling the Peace of the Church' N. H. Keeble, 2014 A collection of nine essays on the context and consequences of the Act of Uniformity of 1662 and the subsequent Great Ejection in which around two thousand ministers teachers and university fellows gave up their positions rather than submit to the conditions of the Act 'Settling the Peace of the Church' N. H. Keeble, 2014-10-30 The 1662 Act of Uniformity and the consequent ejections on 24th August St Bartholomew's Day of those who refused to comply with its stringent conditions comprise perhaps the single most significant episode in post Reformation English religious history Intended in its own words to settle the peace of the church by banishing dissent and outlawing Puritan opinion it instead led to penal religious legislation and persecution vituperative controversy and repeated attempts to diversify the religious life of the nation until with the Toleration Act of 1689 its aspiration was finally abandoned and the freedom of the individual conscience and the right to dissent were within limits legally recognised Bartholomew Day was hence unintentionally but momentarily the first step towards today's pluralist and multicultural society This volume brings together nine original essays which on the basis of new research examine afresh the nature and occasion of the Act its repercussions and consequences and the competing ways in which its effects were shaped in public memory A substantial introduction sets out the historical context The result is an interdisciplinary volume which avoids partisanship to engage with episcopalian nonconformist and separatist perspectives it understands English history as part of British history taking in the Scottish and Irish experience it recognises the importance of European and transatlantic relations by including the Netherlands and New England in its scope and it engages with literary history in its discussions of the memorialisation of these events in autobiography memoirs and historiography This collection constitutes the most wide ranging and sustained discussion of this episode for fifty years The Reformed and Celibate Pastor Seth D. Osborne, 2021-12-06 Richard Baxter 1615-1691 was arguably the greatest English Puritan of the seventeenth century He is well known for his ministerial manual *The Reformed Pastor* in which he expressed the unusual conviction that parish ministers were better off unmarried And yet Baxter seemed to contradict himself by marrying one of his parishioners Margaret Charlton Though Baxter claimed to be happily married he continued to champion celibacy for the rest of his life This book explores Baxter's argument for clerical celibacy by placing it in the context of his life and the turbulent events of seventeenth century England His viewpoint was shaped by several factors including the Puritan literature he read the context of his parish ministry his burdensome model of soul care and the formative life experiences shaping his theology and perspective These factors not only explain why Baxter became the only Puritan to champion clerical celibacy but also why he continued to do so even after marrying

Rethinking the Scottish Revolution Laura A. M. Stewart, 2018-11-08 The English revolution is one of the most intensely debated events in history parallel events in Scotland have never attracted the same degree of interest Rethinking the Scottish Revolution argues for a new interpretation of the seventeenth century Scottish revolution that goes beyond

questions about its radicalism and reconsiders its place within an overarching British narrative In this volume Laura Stewart analyses how interactions between print and manuscript polemic crowds and political performances enabled protestors against a Prayer Book to destroy Charles I's Scottish government Particular attention is given to the way in which debate in Scotland was affected by the emergence of London as a major publishing centre The subscription of the 1638 National Covenant occurred within this context and further politicized subordinate social groups that included women Unlike in England however public debate was contained A remodelled constitution revived the institutions of civil and ecclesiastical governance enabling Covenanted Scotland to pursue interventionist policies in Ireland and England albeit at terrible cost to the Scottish people War transformed the nature of state power in Scotland but this achievement was contentious and fragile A key weakness lay in the separation of ecclesiastical and civil authority which justified for some a strictly conditional understanding of obedience to temporal authority Rethinking the Scottish Revolution explores challenges to legitimacy of the Covenanted constitution but qualifies the idea that Scotland was set on a course to destruction as a result Covenanted government was overthrown by the new model army in 1651 but its ideals persisted In Scotland as well as England the language of liberty true religion and the public interest had justified resistance to Charles I The Scottish revolution embedded a distinctive and durable political culture that ultimately proved resistant to assimilation into the nascent British state

Roger Morrice and the Puritan Whigs Mark Goldie, 2016 Mark Goldie's authoritative and highly readable introduction to the political and religious landscape of Britain during the turbulent era of later Stuart rule An exceptionally significant monograph and without doubt one of the most important to appear in the field of Restoration history in the last twenty years Mark Goldie has done more than anyone else to illuminate the political and religious assumptions of late seventeenth century Englishmen Dr Grant Tapsell University of Oxford Roger Morrice and the Puritan Whigs explains a movement illuminates the world of its emblematic representative and explores one of the most remarkable documents of the seventeenth century Morrice's *Entring Book* was supremely well informed passionately committed and relentlessly opinionated Chronicling the years 1677 to 1691 nearly a million words in length it is the fullest surviving record of the tumultuous final years of the Stuart regime from the Popish Plot and Exclusion Crisis to the Glorious Revolution Morrice was a Puritan clergyman turned confidential reporter for leading Whig politicians a barometer of opinion for whom reliable information was vital for public action Just twenty years after Pepys's *Diary* the *Entring Book* depicts a darker England gripped by a new crisis of popery and arbitrary government Mark Goldie's deeply considered book examines the fortunes of Puritanism in the later Stuart age It offers a story of disillusion and diminishing struggles for survival in the face of intolerance and of self understanding among those who hoped to transform England through Godly rule Yet the book also tells a countervailing story of revitalized and transformed Puritanism Puritans worked through parliament the royal court and the households of gentry merchants lawyers and clergy Setting out to galvanize civil society they mobilized public opinion

organized electorates and deployed the arts of journalism influence and persuasion This book has been adapted with a new substantial introduction and updated bibliography from the first volume of the *Entering Book* of Roger Morrice Mark Goldie is Professor of Intellectual History at the University of Cambridge and a Fellow of Churchill College Protestantism, Revolution and Scottish Political Thought Karie Schultz, 2024-05-31 During the Scottish Revolution 1637 1651 royalists and Covenanters appealed to Scottish law custom and traditional views on kingship to debate the limits of King Charles I's authority But they also engaged with the political ideas of sixteenth and seventeenth century Protestant and Catholic intellectuals beyond the British Isles This book explores the under examined European context for Scottish political thought by analysing how royalists and Covenanters adapted Lutheran Calvinist and Catholic political ideas to their own debates about church and state In doing so it argues that Scots advanced languages of political legitimacy to help solve a crisis about the doctrines ceremonies and polity of their national church It therefore reinserts the importance of ecclesiology to the development of early modern political theory **Heart Religion** John Coffey, 2016 A collection of ten essays on the phenomenon of evangelical piety most closely associated with the Evangelical Revival of the 1730s and 1740s The essays ask whether the religion of the heart predated the Revival and look at a range of possible influences Sovereignty Feisal Gharib Mohamed, 2020 This volume explores the degree to which seventeenth century ideas and expressions of sovereignty underpin political modernity *A Constitutional Culture* Adrian Chastain Weimer, 2023-04-12 In *A Constitutional Culture* Adrian Chastain Weimer uncovers the story of how more than a hundred years before the American Revolution colonists pledged their lives and livelihoods to the defense of local political institutions against arbitrary rule With the return of Charles II to the English throne in 1660 the puritan led colonies faced enormous pressure to conform to the crown's priorities Charles demanded that puritans change voting practices baptismal policies and laws and he also cast an eye on local resources such as forests a valuable source of masts for the English navy Moreover to enforce these demands the king sent four royal commissioners on warships ostensibly headed for New Netherland but easily redirected toward Boston In the face of this threat to local rule colonists had to decide whether they would submit to the commissioners authority which they viewed as arbitrary because it was not accountable to the people or whether they would mobilize to defy the crown Those resisting the crown included not just freemen voters but also people often seen as excluded or marginalized such as non freemen indentured servants and women Together they crafted a potent regional constitutional culture in defiance of Charles II that was characterized by a skepticism of metropolitan ambition a defense of civil and religious liberties and a conviction that self government was divinely sanctioned Weimer shows how they expressed this constitutional culture through a set of well rehearsed practices including fast days debates committee work and petitions Equipped with a ready vocabulary for criticizing arbitrary rule with a providentially informed capacity for risk taking and with a set of intellectual frameworks for divided sovereignty the constitutional culture that New Englanders forged would not easily succumb to an imperial authority

intent on consolidating its power **To Meddle with Matters of State** Christoph Ketterer, 2020-03-09 Die Studie analysiert die politische Dimension protestantischer und r misch katholischer Predigten an den H fen von Karl II 1660 1685 und Jakob II 1685 1688 89 vor dem englischen Parlament und in den Kirchen Londons Vor dem Hintergrund ungel ster politischer und konfessioneller Spannungen nach der Restauration suchten Predigten mit Kritik an Machthabern und deren Beratung Einfluss auf den religi sen und politischen Diskurs zu nehmen Das Verh ltnis von geistlicher und weltlicher Macht sowie der Umgang mit der multikonfessionellen Situation in England sind dabei zentrale Themen Das Vorhandensein einer differenzierten Rezeptionskultur f r die Predigten als einmalige Auff hrung und als Texte bedeutsam waren zeigt die fortbestehende Wichtigkeit der Predigt in der Restauration In this volume Christoph Ketterer analyses political preaching during the reigns of Charles II 1660 1685 and James II 1685 1688 89 He argues that the political importance of sermons preached at court before Parliament and in the churches of London is based on the unsolved political and confessional tensions of the era Preachers relatively freely discussed questions of religious tolerance models of political power and could offer counsel and criticism to those in power They were in a position to influence the political and religious discourse of Restoration England In addition a refined culture of reception existed and listeners readers as well as preachers were acutely aware of the sermon genre s performative dimension Sermons therefore continued to be of central importance for the political and religious discourse of the Restoration *Symon Patrick (1626-1707) and His Contribution to the Post-1660 Restored Church of England* Nicholas Fisher, 2019-05-16 History has not been kind to Symon Patrick His fifty years of ministry spanned the closing years of Cromwell s rule and the start of Queen Anne s reign and ranged from service as a Church of England minister in two fashionable London parishes to appointment as the latitudinarian Bishop of Ely He influenced a major change in the character of the Established Church as it moved from a confrontational fundamentalism to the broad tolerance that exists today Patrick recognised by his contemporaries as one of the three or four leading clergy of his generation wrote over one hundred books that helped to define his Church such as his pastoral work *The Heart s Ease* his devotional *The Parable of the Pilgrim* and his biting polemic against nonconformism *A Friendly Debate* This book assesses the significance and quality of Patrick s contribution to the Church of England carefully placing it against the background of the history and politics of the time and suggesting why his reputation faded after his death Puritanism Latitudinarianism pilgrimage women s religion and spirituality and prose style are all topics touched on here **The Oxford Handbook of Restoration Literature** Matthew C. Augustine, Steven N. Zwicker, 2024-11-06 The Oxford Handbook of Restoration Literature begins by asking if there was a distinctive literature of the Restoration For a long time the answer seemed obvious heroic drama libertine comedy scandalous lyrics and the short but brilliant career of John Wilmot earl of Rochester Could there be an age when the coincidence of literary culture and political rule were any more obvious But as this Handbook will remind us some of the most wonderful literature of this Restoration came from writers who had lived across the decades of

turbulence and into an age when the Stuart kings returned when the Church and House of Lords were restored a world made safe for bishops and for the memory of divine right rule Of course these returns and restorations did not meet with uniform celebration John Milton wrote his great epic poems not in quiet submission but in a kind of resistance to the dominant culture of the 1660s and Andrew Marvell produced his most brilliant satiric verse by holding up a looking glass to court corruption and Anglican intolerance So we begin with the most obvious conclusion Restoration literature does and does not fit to the categories that so long defined the late Stuart age This book explores and contests challenges and reimagines the experience embodied by the writing of the late Stuart world and invites readers new to this world and those who have often read its literatures to the pleasures but as well to the challenges and discomforts of its texts **Contesting the English Polity,**

1660-1688 Mark Goldie, 2023 What did people in Restoration England think the correct relationship between church state should be And how did this thinking evolve Based on the author's published essays revised and updated with a new overarching introduction this book explores the debates in Restoration England about godly rule The book assesses some of the crucial transitions in English history how the late Reformation gave way to the early Enlightenment how Royalism became Toryism and Puritanism became Whiggism how the power of churchmen was challenged by virulent anticlericalism how the verities of divine right theory revived and collapsed Providing a distinctive account of English thought in the era between the two revolutions of the Stuart century **Contesting the English Polity 1660 1688** discusses the ideological foundations of emerging party politics and the deep intellectual roots of competing visions for the commonwealth placing the power of religion and the taming of religion squarely alongside constitutional battles within secular politics **The Oxford**

History of Protestant Dissenting Traditions, Volume I John Coffey, 2020 A study of the fragmented nature of post Reformation English Protestantism and the Dissenters who offered theological alternatives to Anglican traditions through Presbyterianism Baptism and Quakerism This book explains the spread of these Dissenting traditions and the adoption of religious pluralism as a result of Protestant nonconformity **The National Covenant and the Solemn League and Covenant, 1660-1696** James Walters, 2022 Examines how the form and function of the Covenants were shorn of religious implications and repurposed serving a pluralistic vision of the role of religion in politics and public life Until now scholarship on the Covenants has mainly focussed on their role in the conflicts of the 1640s with discussion of the Covenants after 1660 mostly limited to the context of violent Scottish radicalism This book moves beyond a rigid focus on Scotland to explore the legacy of the Covenants in England It examines the discourse surrounding key events in the Restoration period and traces the influence of the Covenants in the context of radical Presbyterianism and in mainstream debates around politics church government and the constitution of the British kingdoms The Covenants continued to have relevance in two primary respects Firstly the Covenants were used as reference points for discussing the competing legacies of the English and Scottish Reformations and the confused issues of church and state that defined the Restoration period Furthermore the form of the

Covenants as solemn individual subscriptions to a constitutional and religious model and the political ideas that underpinned them were emulated by those seeking to resist royal authority during the Exclusion Crisis of 1679-81 and during the events surrounding the Revolution of 1688. Thus this book holds particular interest for students of constitutionalism, legal pluralism or civil religion in seventeenth-century Britain and for those seeking to deepen their understanding of the intellectual origins of the Wars of the Three Kingdoms and the Revolution of 1688. 9 *The Oxford History of Anglicanism* Anthony

Milton, Jeremy Gregory, Rowan Strong, Jeremy N. Morris, William L. Sachs, 2017. *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 Anglican identity was 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. **Visions of British Culture from the Reformation to**

Romanticism Celestina Savonius-Wroth, 2022-01-17. This book is a major new contribution to the study of cultural identities in Britain and Ireland from the Reformation to Romanticism. It provides a fresh perspective on the rise of interest in British vernacular or folk cultures which has often been elided with the emergence of British Romanticism and its Continental precursors. Here the Romantics' discovery of and admiration for vernacular traditions is placed in a longer historical timeline reaching back to the controversies sparked by the Protestant Reformation. The book charts the emergence of a nuanced

discourse about vernacular cultures developing in response to the Reformers devastating attack on customary practices and beliefs relating to the natural world seasonal festivities and rites of passage It became a discourse grounded in humanist Biblical and antiquarian scholarship informed by the theological and pastoral problems of the long period of religious instability after the Reformation and over the course of the eighteenth century colored by new ideas about culture drawn from Enlightenment historicism and empiricism This study shows that Romantic literary primitivism and Romantic social thought both radical and conservative grew out of this rich context It will be welcomed by historians of early modern and eighteenth century Britain and those interested in the study of religious and vernacular cultures **The National**

Covenant in Scotland, 1638-1689 Chris R. Langley, 2020 This edited collection assesses how people interacted with the National Covenant's infamously ambiguous text the political and religious changes that it provoked and the legacy that it left behind

Saving the Church of England Daniel C. Norman, 2022-04-28 On his second Atlantic voyage George Whitefield read lengthy quotations from a work of a deceased English cleric Writing in his journal he exclaimed These words deserve to be written in Letters of Gold Whitefield's associate the American Jonathan Edwards concurred That cleric was John Edwards an anomaly in several respects a self-proclaimed Calvinist who conformed to the Church of England at a time when most Calvinists left in the Great Ejection of 1662 In leading a public debate against prominent intellectuals of his day including John Locke and Samuel Clarke over the definition of orthodox Christianity he allied himself with the same church leaders who decried his Calvinist theology Edwards retired in his mid fifties due to ill health a retirement in which he wrote over forty scholarly books At the heart of his concern was the unity and doctrinal orthodoxy of the church themes over which contentious disputes have reverberated throughout church history Saving the Church of England tells the story of why the church was in trouble and of John Edwards's heroic effort to save it **The Puritan Literary Tradition** Johanna

Harris, Alison Searle, 2025-05-19 What is meant by the Puritan literary tradition and when did the idea of Puritan literature as distinct from Puritan beliefs and practices come into being The answer is not straightforward This volume addresses these questions by bringing together new research on a wide range of established and emerging literary subjects that help to articulate the Puritan literary tradition including political polemic and the performing arts conversion and New World narratives individual and corporate life writings histories of exile and women's history book history and the translation and circulation of Puritan literature abroad Puritan epistolary networks discourses of Puritan friendship the historiography of Puritanism defined through editing and publishing doctrinal controversy and the history of emotions This essay collection proposes that a Puritan literary tradition existed that was distinct from broader conceptions of early modern English and Protestant traditions and offers a nuanced account of the distinct and variegated contribution that Puritanism has made to the construction of literature as a concept in English It ranges from the late sixteenth through to the nineteenth century and spans British European and American Puritan cultures It offers new analyses of well-known Puritan writers such as Anne

Bradstreet John Bunyan Richard Baxter and John Milton as well as less familiar figures such as Mary Rowlandson and Joseph
Hussey and writers less often associated with Puritanism such as Andrew Marvell and Aphra Behn

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