

governor was and, with the new property-based franchise, no formal way of ensuring that their own representatives were godly. Certainly, no one would extoll Massachusetts's new secular government as a "glorious specimen of the kingly government of Christ," as they had done the old, increasingly threadbare government right into the 1680s.<sup>39</sup> Yet thanks to the new legislation, Massachusetts at least came out of its change of charters with a de facto state-supported Congregationalist church establishment, along with a theocratic thread, albeit drastically pared back, running through its laws.

These puritan-legacy accomplishments, however, collided with the new reality of life in the English empire. The Privy Council disallowed the theocratic death penalty laws; the laws of England, not the laws of the Old Testament, were to be the norm for England's colonies. The General Court's sleight-of-hand re-establishment of Congregationalism escaped the Privy Council's attention, but decades of protests by Baptists, Quakers, and Anglicans followed, locally and to the English government. The General Court belatedly carved out tax exemptions for them, which was more than religious nonconformists in England were given, to avoid a worse reaction from the English government. It knew that the government's official position on Massachusetts was that the colony was a Protestant free-for-all with no established church.<sup>40</sup>

By overwhelming weight of numbers, Calvinist Congregationalism would continue to religiously dominate New England, along with its cultural baggage: anti-Catholicism, high intellectual endeavor, communitarianism, visionary zeal, coercive, moralistic evangelism, and a participatory culture in church and state. But puritanism itself, aspiring to a Christian commonwealth governed and guided by an intolerant state and a purified Calvinist church establishment, belonged on both sides of the Atlantic to an older world.

## GLOSSARY

These terms are mostly defined as the subjects of this book would have understood them.

**Anabaptism** The belief that baptism should be limited to believing adults. The term in England unfavorably connoted a mainly Swiss and German movement associated with various heresies (sv) and a bloody sixteenth-century rebellion in the city of Münster.

**Antichrist** A special enemy of Christ prophesied, it was thought, in various books of the Bible and generally believed by Protestants to be the pope. Puritans believed, to varying degrees, that Antichrist's influence pervaded the Church of England.

**antinomianism** The belief that those whom God has saved are freed from the commanding power of his laws. Puritans were convinced that antinomianism offered a license to sin.

**archbishop** A bishop presiding over a province consisting of a number of dioceses (sv) and their bishops. England had two provinces, Canterbury and York, with Canterbury by far the bigger and more important.

**Arminianism** A theological system denying predestination and affirming that God genuinely gave people the ability to choose whether or not to accept salvation.

**Baptist** Holding that only believing adults should be baptized, not infants. Calling people "Baptist" was more neutral than calling them "Anabaptist" (sv).

**Calvinism** A theological system, with many variations, built around justification (sv) by faith (sv) and double predestination (sv).

**Congregationalism** A form of church government in which the laymen of each church elected the elders (sv) and participated in making decisions. Each individual church cooperated with others strictly on a voluntary basis.

**consistory** See Presbyterianism.

**Covenant of Grace** An agreement made by God that the predestined elect (sv) would be saved through God-granted faith (sv) in Jesus.

**Covenant of Works** An agreement God made offering salvation for perfect obedience to his law. Adam and Eve broke the agreement by eating the forbidden fruit, and no one has been able to meet its terms since.

**diocese** An ecclesiastical administrative area made up of parishes (sv) and governed by a bishop.

**elders** Lay and clerical governors of a Congregational (sv) or Presbyterian (sv) church.

**elect** Those people whom God predestined to go to heaven before he created the world.

**episcopacy** Government by bishops.

**faith** A gift of God whereby the elect received Christ as their savior.

**Family of Love** A small, secretive religious movement whose adherents believed that Christians could eventually enjoy perfect union with God and freedom from sin and that their own revelations superseded those of the Bible. By the 1630s, the terms "Familism" and "Famillists" were often used very loosely to refer to eclectic Protestants who explored ideas associated with the Family of Love.

**General Courts** Legislative and chief judicial bodies of the New England colonies, comprised of deputies, assistants, and a governor. Their deputies were elected annually by each town, while the smaller number of assistants and the governor were elected colony-wide.

**heresy** Any Christian belief obviously contrary to the Bible and thus very dangerous to the souls of those who stubbornly adhered to it. Reaching a consensus about which beliefs fell into that category was difficult.

**heterodoxy** Deviation from what was considered to be orthodox Christian truth.

**Independent** Could refer to the Congregationalists (sv) or to Congregationalists and sectaries (sv).

**justification** God's declaring a sinner righteous and pardoned from sin.

**magistrate** A term used expansively to designate a person with the power to enforce law and order. The monarch was the chief magistrate.

**millennium** A glorious thousand years for Christ's church, which many puritans and other Protestants believed would begin sometime in the not-too-distant future.

**MP (abbr.)** Member of Parliament, referring to a member of the House of Commons.

**parish** The Church of England's basic administrative district, which had a minister.

**popery** Pertaining to the Catholic Church.

**predestination, double** The belief that, before the world was created, God had inalterably predestined a certain portion of humanity—the elect (sv)—for heaven, and another portion—reprobates—for hell.

**predestination, single** The belief that God's predestination applied only to the elect.

**prelacy** Church government by a hierarchy of bishops and lower officers.

**Presbyterianism** A church system with many variations, in which a board of clerical and lay elders called a consistory or presbytery, with higher bodies above it, supervised one or a number of churches. The amount of lay input in the membership of the presbytery and its decisions also varied greatly. Prebyterianism had no hierarchy among ministers.

**Privy Council** A Crown-appointed board of aristocrats and prominent commoners who advised England's monarch and administered its government.

**Reformed churches** European family of Calvinist Protestant churches, as distinguished from the Lutheran churches, with which the Church of England identified itself in the sixteenth century. That identification grew more contested as the seventeenth century progressed.

**sanctification** The creation of a new holiness in believers that followed justification (sv).

**schism** Spiritually and/or legally unlawful separation from a church to create another church.

**sectary** A member of a fringe Protestant group that had broken away from the Church of England.

**separatists** Congregationalists (sv) who rejected all the Church of England's parish churches as false.

**synod** An assembly of churches.

**tithes** A tax on produce intended for the maintenance of the clergy.