





birth. Thus, technically, the Puritan could do nothing for his own salvation, other than accept God's will and search for signs that he might be among God's elect (Miller, 1939; Hammond, 2000).

Multiple sources separated by a semi-colon.

Use single quote marks only for a quote within a quote.

Close up the single and double quotes, even if it's at the same spot.

From this idea sprang the covenant of grace, in which man “turned up toward God's eternal counsel” and accepted his omnipotence; “the covenant, he [William Perkins] said, is ‘absolutely necessary for salvation’” (Pettit & Stannard, 1966, para. 14). Further, Puritan society ordained that

Add clarifying info to a quote with square bracketed death.

man had to freely enter the covenant. God chose his elect, but in turn, man had to choose God.

Puritans socially acknowledged man's acceptance of God through the conversion experience, which

struck one suddenly—a “heart wrenched from depravity to grace” (Miller, 1939, p. vii)—but man had

to predispose or prepare himself before it could occur. Further, to socially legitimize a conversion

experience, one had to relate it convincingly to the heads of the church in order to gain church

membership. Without membership, a person would not be considered among God's elect or

considered a full member of society. Therefore, the conversion experience was a critical part of every

Puritan's life, both socially and spiritually. “The most crucial event in the life of each person was his

effectual calling or conversion which turned him once for all from death to life” (Hammond, 2000, p.

36). It was in this way alone, Puritans believed, that man could be saved the horrors of hell and of

death.

