



SEASONS of GRACE

Colonial New England's Revival Tradition
in Its British Context

MICHAEL J. CRAWFORD

Seasons Of Grace Colonial New Englands Revival Tradition In Its British Context

L Darling-Hammond



Seasons Of Grace Colonial New Englands Revival Tradition In Its British Context:

Seasons of Grace Michael J. Crawford, 1991 *Seasons of Grace* examines the evolution of the idea of a revival of religion in its social institutional and intellectual contexts within the transatlantic British evangelical community Between the later seventeenth and mid eighteenth centuries British evangelicals elaborated the concept of a revival of religion in terms of the transformation by grace of a community a group of people bound together as a single moral entity by a covenant with God Culminating with Jonathan Edwards who described the revival of religion as the chief engine that drives redemption history it was New Englanders who most explicitly developed the concept of revival as communal as well as individual conversion During the Evangelical Revival of the mid eighteenth century the revival narrative came to embody this concept This new literary genre treated a communal revival as a distinct phenomenon that possessed a morphology as recognizable as the morphology of individual conversion *Seasons of Grace* explores the connections between the evangelical idea of a revival of religion and revivalistic techniques including conversionist evangelism passionate preaching appeal to the affections religious fellowship meetings and congregational psalm and hymn singing as they developed on both sides of the Atlantic

The Other Journal: The Celebrity Issue Christopher J. Keller, 2011-05-01 *The Other Journal* s first print edition focuses on the role of celebrity in North American culture its phenomena its significance its utility The articles illuminate different facets of celebrity culture through multiple vantage points and methodologies This issue features articles art exhibits and interviews by such prominent thinkers as Graham Ward Carl Raschke James K A Smith James Davison Hunter Brian McLaren Luci Shaw Gary Dorrien and many others Essays and reviews by Ruth Adams Paul Jaussen Katie Kresser James K A Smith Brad Elliott Stone Gary David Stratton Kj Swanson John Totten and Graham Ward Interviews by Allison Backous David Horstkoetter Chris Keller Tom Ryan James K A Smith and Heather Smith Stringer with Gary Dorrien Ron Hansen James Davison Hunter Brian McLaren Carl Raschke and the Opiate Mass Creative writing and poetry by Daniel Bowman Jr Joel Heng Hartse Luci Shaw and Schuy R Weishaar

British North America in the Seventeenth and Eighteenth Centuries Stephen Foster, 2016-11-10 Until relatively recently the connection between British imperial history and the history of early America was taken for granted In recent times however early American historiography has begun to suffer from a loss of coherent definition as competing manifestos demand various reorderings of the subject in order to combine time periods and geographical areas in ways that would have previously seemed anomalous It has also become common place to announce that the history of America is best accounted for in America itself in a three way melee between settlers the indigenous populations and the forcibly transported African slaves and their creole descendants The contributions to *British North America in the Seventeenth and Eighteenth Centuries* acknowledge the value of the historiographic work done under this new dispensation in the last two decades and incorporate its insights However the volume advocates a pluralistic approach to the subject generally and attempts to demonstrate that the metropolitan power was of more than secondary

importance to America in the seventeenth and eighteenth centuries The central theme of this volume is the question to what extent did it make a difference to those living in the colonies that made up British North America in the seventeenth and eighteenth centuries that they were part of an empire and that the empire in question was British The contributors some of the leading scholars in their respective fields strive to answer this question in various social political religious and historical contexts *The Oxford Handbook of Early Evangelicalism* Jonathan Yeager,2022 Contexts Churches and movements The culture of evangelicalism Personalities

The Language of Liberty 1660-1832 J. C. D. Clark,1994 This book creates a new framework for the political and intellectual relations between the British Isles and America in a momentous period which witnessed the formation of modern states on both sides of the Atlantic and the extinction of an Anglican aristocratic and monarchical order Jonathan Clark integrates evidence from law and religion to reveal how the dynamics of early modern societies were essentially denominational In a study of British and American discourse he shows how rival conceptions of liberty were expressed in the conflicts created by Protestant dissent s hostility to an Anglican hegemony The book argues that this model provides a key to collective acts of resistance to the established order throughout the period The book s final section focuses on the defining episode for British and American history and shows the way in which the American Revolution can be understood as a war of religion

The Bible in Early Transatlantic Pietism and Evangelicalism Ryan P. Hoselton,Jan Stievernann,Douglas A. Sweeney,Michael A. G. Haykin,2022-06-29 This collection of essays showcases the variety and complexity of early awakened Protestant biblical interpretation and practice while highlighting the many parallels networks and exchanges that connected the Pietist and evangelical traditions on both sides of the Atlantic A yearning to obtain from the Word spiritual knowledge of God that was at once experiential and practical lay at the heart of the Pietist and evangelical quest for true religion and it significantly shaped the courses and legacies of these movements The myriad ways in which Pietists and evangelicals read preached translated and practiced the Bible were inextricable from how they fashioned new forms of devotion founded institutions engaged the early Enlightenment and made sense of their world This volume provides breadth and texture to the role of Scripture in these related religious traditions The contributors probe an assortment of primary source material from various confessional linguistic national and regional traditions and feature well known figures including August Hermann Francke Cotton Mather and Jonathan Edwards alongside lesser known lay believers women people of color and so called radicals and separatists Pioneering and collaborative this volume contributes fresh insight into the history of the Bible and the entangled religious cultures of the eighteenth century Atlantic world Along with the editors the contributors to this volume include Ruth Albrecht Robert E Brown Crawford Gribben Bruce Hindmarsh Kenneth P Minkema Adriaan C Neele Benjamin M Pietrenka Isabel Rivers Douglas H Shantz Peter Vogt and Marilyn J Westerkamp

Enlightened Evangelicalism Jonathan Yeager,2011-03-01 John Erskine was the leading evangelical in the Church of Scotland in the latter half of the eighteenth century Educated at Edinburgh University he learned to appreciate the

epistemology of John Locke and other empiricists alongside key Scottish Enlightenment figures As a clergyman he integrated the style and moral teachings of the Moderate Enlightenment into his discourses and posited new theories on traditional views of Calvinism in his theological treatises While widely recognized as an able preacher and theologian Erskine's primary contribution to evangelicalism was as a disseminator He sent countless religious and philosophical works to correspondents like Jonathan Edwards so that he and others could learn about current ideas update their writings and provide an apologetic against perceived heretical authors Erskine also was crucial in the publishing of books and pamphlets by some of the best evangelical theologians in America and Britain Within his lifetime Erskine's main contribution was as a propagator of an enlightened form of evangelicalism While there is a great deal of scholarship on Jonathan Edwards and John Wesley Yeager argues that it is time to expand the scholarship of eighteenth century evangelicalism by turning to one of their lesser studied colleagues In this new biography of Erskine Jonathan Yeager lays out the life and thought of a hitherto under researched yet in his day widely respected preacher and gives Erskine the scholarly treatment that he so richly deserves

Anti-Methodism and Theological Controversy in Eighteenth-Century England Simon Lewis, 2022-01-27 Eighteenth century Methodism was a divisive phenomenon which attracted a torrent of printed opposition especially from Anglican clergymen Yet most of these opponents have been virtually forgotten Anti Methodism and Theological Controversy in Eighteenth Century England is the first large scale examination of the theological ideas of early anti Methodist authors

The Brave New World Peter Charles Hoffer, 2007-01-19 The distinguished historian does a remarkable job with this lively and comprehensive textbook now in a new expanded edition Daniel P Kotzin Teaching History The Brave New World covers the span of early American history from 30 000 years before Europeans ever landed on North American shores to creation of the new nation With its exploration of the places and peoples of early America this volume brings together the most recent scholarship on the colonial and revolutionary eras Native Americans slavery politics war and the daily lives of ordinary people The revised enlarged edition includes a new chapter carrying the story through the American Revolution the War for Independence and the creation of the Confederation Additional material on the frontier the Southwest and the Caribbean the slave trade religion science and technology and ecology broadens the text and maps drawn especially for this edition will enable readers to follow the story more closely The bibliographical essay one of the most admired features of the first edition has been expanded and brought up to date Peter Charles Hoffer combines the Atlantic Rim scholarship with a Continental perspective illuminating early America from all angles from its first settlers to the Spanish Century from African slavery to the Salem witchcraft cases from prayer and drinking practices to the development of complex economies from the colonies fight for freedom to an infant nation's struggle for political and economic legitimacy Wide ranging in scope inclusive in content the revised edition of *The Brave New World* continues to provide professors students and historians with an engaging and accessible history of early North America

[The First Great Awakening in Colonial American Newspapers](#) Lisa

Smith, 2012-02-27 Gathering the attention and excitement of American colonists from Boston to Charleston the religious revival of the 1740s traditionally known as the First Great Awakening provided colonial newspaper printers with their first story of transcolonial importance At the time of the Awakening American newspapers had become a vital part of the colonial information network as each major city offered at least one weekly paper Papers printed weekly reports on revivalist preaching eye witness accounts of revival meetings shocking stories of improper ordinations and church separations as well as numerous contributed letters praising or denouncing virtually every aspect of the Awakening No other colonial event of the 1740s including the War of the Austrian Succession 1740 1748 and the Jacobite Rebellion 1745 came close to receiving as much newspaper coverage making the First Great Awakening America's first Big Story In The First Great Awakening in Colonial American Newspapers A Shifting Story Lisa Smith offers the first scholarly work to examine in detail the printed newspaper record of the revival This comprehensive in depth examination of colonial newspapers over a ten year period uncovers information on shifts in the presentation of the revival over time specific differences in regional reporting and significant transformations in the newspaper personae of popular revivalists such as George Whitefield and Gilbert Tennent Using original newspaper excerpts and graphs revealing reporting trends this book presents an engaging detailed picture of how colonial newspaper printers covered the experience of the First Great Awakening Jonathan Edwards for Armchair Theologians James P. Byrd, 2008-01-01 Exploring his life most important writings and enduring legacies Jonathan Edwards for Armchair Theologians provides an engaging overview of a man far more complex and multifaceted than most understand

BOOK JACKET **The First Great Awakening** John Howard Smith, 2014-12-18 The First Great Awakening an unprecedented surge in Protestant Christian revivalism in the Eighteenth Century sparked enormous controversy at the time and has been a source of scholarly debate ever since Few historians have sought to write a synthetic history of the First Great Awakening and in recent decades it has been challenged as having happened at all being either an exaggeration or an invention The First Great Awakening expands the movement's geographical theological and sociopolitical scope Rather than focus exclusively on the clerical elites as earlier studies have done it deals with them alongside ordinary people and includes the experiences of women African Americans and Indians as the observers and participants they were It challenges prevailing scholarly opinion concerning what the revivals were and what they meant to the formation of American religious identity and culture Cover image NPG 131 George Whitefield by John Wollaston oil on canvas circa 1742 National Portrait Gallery London **Jonathan Edwards** Philip F. Gura, 2005 Chronicles the life of mid eighteenth century evangelical Jonathan Edwards placing his work in context to the upheaval of his times *The Indian Great Awakening* Linford D. Fisher, 2012-06-01 The First Great Awakening was a time of heightened religious activity in the colonial New England Among those whom the English settlers tried to convert to Christianity were the region's native peoples In this book Linford Fisher tells the gripping story of American Indians attempts to wrestle with the ongoing realities of colonialism between the 1670s

and 1820 In particular he looks at how some members of previously unevangelized Indian communities in Connecticut Rhode Island western Massachusetts and Long Island adopted Christian practices often joining local Congregational churches and receiving baptism Far from passively sliding into the cultural and physical landscape after King Philip's War he argues Native individuals and communities actively tapped into transatlantic structures of power to protect their land rights welcomed educational opportunities for their children and joined local white churches Religion repeatedly stood at the center of these points of cultural engagement often in hotly contested ways Although these Native groups had successfully resisted evangelization in the seventeenth century by the eighteenth century they showed an increasing interest in education and religion Their sporadic participation in the First Great Awakening marked a continuation of prior forms of cultural engagement More surprisingly however in the decades after the Awakening Native individuals and sub groups asserted their religious and cultural autonomy to even greater degrees by leaving English churches and forming their own Indian Separate churches In the realm of education too Natives increasingly took control preferring local reservation schools and demanding Indian teachers whenever possible In the 1780s two small groups of Christian Indians moved to New York and founded new Christian Indian settlements But the majority of New England Natives even those who affiliated with Christianity chose to remain in New England continuing to assert their own autonomous existence through leasing land farming and working on and off the reservations While Indian involvement in the Great Awakening has often been seen as total and complete conversion Fisher's analysis of church records court documents and correspondence reveals a more complex reality Placing the Awakening in context of land loss and the ongoing struggle for cultural autonomy in the eighteenth century casts it as another step in the ongoing tentative engagement of native peoples with Christian ideas and institutions in the colonial world Charting this untold story of the Great Awakening and the resultant rise of an Indian Separatism and its effects on Indian cultures as a whole this gracefully written book challenges long held notions about religion and Native Anglo American interaction

John Witherspoon's American Revolution Gideon Mailer, 2016-11-23 In 1768 John Witherspoon Presbyterian leader of the evangelical Popular party faction in the Scottish Kirk became the College of New Jersey's sixth president At Princeton he mentored constitutional architect James Madison as a New Jersey delegate to the Continental Congress he was the only clergyman to sign the Declaration of Independence Although Witherspoon is often thought to be the chief conduit of moral sense philosophy in America Mailer's comprehensive analysis of this founding father's writings demonstrates the resilience of his evangelical beliefs Witherspoon's Presbyterian evangelicalism competed with combined with and even superseded the civic influence of Scottish Enlightenment thought in the British Atlantic world John Witherspoon's American Revolution examines the connection between patriot discourse and long standing debates already central to the 1707 Act of Union about the relationship among piety moral philosophy and political unionism In Witherspoon's mind Americans became different from other British subjects because more of them had been awakened to the sin they shared with all people

Paradoxically acute consciousness of their moral depravity legitimized their move to independence by making it a concerted moral action urged by the Holy Spirit Mailer's exploration of Witherspoon's thought and influence suggests that for the founders in his circle civic virtue rested on personal religious awakening *Rebels Rising* Benjamin L. Carp, 2007-08-22 The cities of eighteenth century America packed together tens of thousands of colonists who met each other in back rooms and plotted political tactics debated the issues of the day in taverns and mingled together on the wharves or in the streets In this fascinating work historian Benjamin L. Carp shows how these various urban meeting places provided the tinder and spark for the American Revolution Carp focuses closely on political activity in colonial America's five most populous cities in particular he examines Boston's waterfront community New York tavern goers Newport congregations Charleston's elite patriarchy and the common people who gathered outside Philadelphia's State House He shows how because of their tight concentrations of people and diverse mixture of inhabitants the largest cities offered fertile ground for political consciousness political persuasion and political action The book traces how everyday interactions in taverns wharves and elsewhere slowly developed into more serious political activity Ultimately the residents of cities became the first to voice their discontent Merchants began meeting to discuss the repercussions of new laws printers fired up provocative pamphlets and protesters took to the streets Indeed the cities became the flashpoints for legislative protests committee meetings massive outdoor gatherings newspaper harangues boycotts customs evasion violence and riots all of which laid the groundwork for war Ranging from 1740 to 1780 this groundbreaking work contributes significantly to our understanding of the American Revolution By focusing on some of the most pivotal events of the eighteenth century as they unfolded in the most dynamic places in America this book illuminates how city dwellers joined in various forms of political activity that helped make the Revolution possible **Blood Ground** Elizabeth Elbourne, 2002-12-03

Blood Ground traces the transition from religion to race as the basis for policing the boundaries of the white community Elbourne suggests broader shifts in the relationship of missions to colonialism B as the British movement became less internationalist more respectable and more emblematic of the British imperial project B and shows that it is symptomatic that many Christian Khoekhoe ultimately rebelled against the colony Missionaries across the white settler empire brokered bargains B rights in exchange for cultural change for example B that brought Aboriginal peoples within the aegis of empire but ultimately were only partially and ambiguously fulfilled

The Thought of Jonathan Edwards Miklos Veto, 2021-01-25 Jonathan Edwards is the greatest theologian of colonial America as well as its first important philosopher As a theologian he represents without any concession Calvinistic Orthodoxy re thought and re lived through the experience of the Great Awakening The large majority of his writings are of a theological character yet this theology is articulated and expressed through a systematic philosophical reflection Edwardsian thought covers three major areas First being grace and glory then the doctrine of the will extending to the study of the original sin and evil finally an entirely original theory of knowledge synthesizing spirituality aesthetics and epistemology The present

book the first edition of which appeared in French almost thirty years ago is a uniquely comprehensive study of the work of Jonathan Edwards. It discusses all the aspects of his thought over against the background of classical Protestant theology and of seventeenth and eighteenth century Western philosophy. Our time witnesses a significant renewal of interest in Jonathan Edwards. Professor Veto's book should prove to be a major contribution to assist and to guide the readers of America's Theologian.

The Oxford Handbook of Early American Literature Kevin J. Hayes, 2008-02-06 Organized primarily in terms of genre, this handbook includes original research on key concepts as well as analysis of interesting texts from throughout colonial America. Separate chapters are devoted to literary genres of great importance at the time of their composition that have been neglected in recent decades.

Sensory Worlds in Early America Peter Charles Hoffer, 2005-12-12 Over the past half century, historians have greatly enriched our understanding of America's past, broadening their fields of inquiry from such traditional topics as politics and war to include the agency of class, race, ethnicity, and gender, and to focus on the lives of ordinary men and women. We now know that homes and workplaces form a part of our history as important as battlefields and the corridors of power. Only recently, however, have historians begun to examine the fundamentals of lived experience and how people perceive the world through the five senses. In this ambitious work, Peter Charles Hoffer presents a sensory history of early North America, offering a bold new understanding of the role that sight, sound, smell, taste, and touch played in shaping the lives of Europeans, Indians, and Africans in the New World. Reconstructing the most ephemeral aspects of America's colonial past—the choking stench of black powder, the cacophony of unfamiliar languages, the taste of fresh water and new foods, the first sight of strange peoples and foreign landscapes, the rough texture of homespun, the clumsy weight of a hoe—Hoffer explores the impact of sensuous experiences on human thought and action. He traces the effect sensation and perception had on the cause and course of events conventionally attributed to deeper cultural and material circumstances. Hoffer revisits select key events, encounters, and writings from America's colonial past to uncover the sensory elements in each and decipher the ways in which sensual data were mediated by prevailing and often conflicting cultural norms. Among the episodes he reexamines are the first meetings of Europeans and Native Americans, belief in and encounters with the supernatural, the experience of slavery and slave revolts, the physical and emotional fervor of the Great Awakening, and the feelings that prompted the Revolution. Imaginatively conceived, deeply informed, and elegantly written, *Sensory Worlds of Early America* convincingly establishes sensory experience as a legitimate object of historical inquiry and vividly brings America's colonial era to life.

Richard Godbeer, author of *Sexual Revolution in Early America*

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