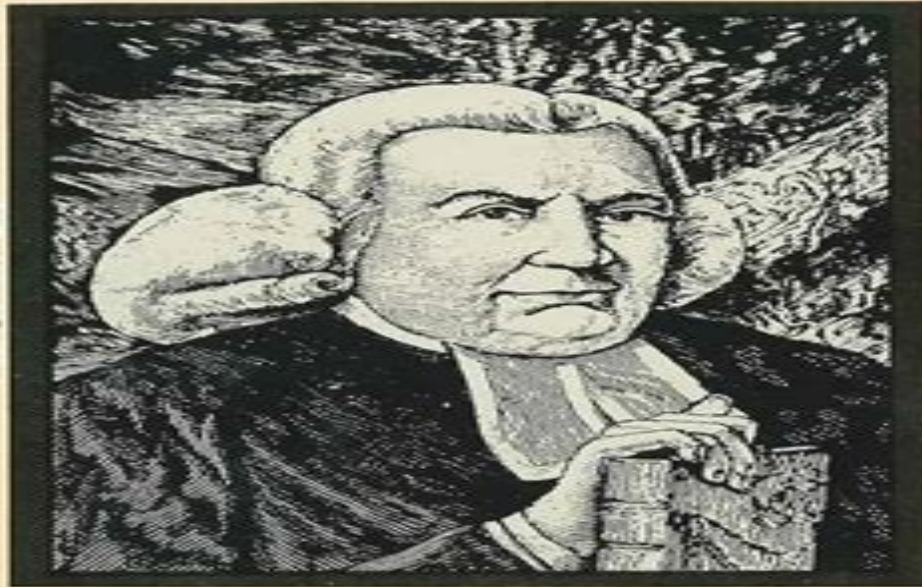


Seasonable Revolutionary

The Mind of Charles Chauncy



A study of an eminent American clergyman who would not compromise Puritan discipline in his quest for political and religious freedom.

charles h. lippy

Seasonable Revolutionary The Mind Of Charles Chauncy

Carl Scovel, Charles Conrad Forman



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Seasonable Revolutionary Charles H. Lippy, 1981

Understanding Affections in the Theology of Jonathan

Edwards Ryan J. Martin, 2018-11-15 This volume argues that the notion of affections discussed by Jonathan Edwards and Christian theologians before him means something very different from what contemporary English speakers now call emotions and that Edwards's notions of affections came almost entirely from traditional Christian theology in general and the Reformed tradition in particular Ryan J Martin demonstrates that Christian theologians for centuries emphasized affection for God associated affections with the will and distinguished affections from passions generally explaining affections and passions to be inclinations and aversions of the soul This was Edwards's own view and he held it throughout his entire ministry Martin further argues that Edwards's view came not as a result of his reading of John Locke or the pressures of the Great Awakening as many Edwardsean scholars argue but from his own biblical interpretation and theological education By analysing patristic medieval and post medieval thought and the journey of Edwards's psychology Martin shows how on their own terms pre modern Christians historically defined and described human psychology

American Religious Leaders

Timothy L. Hall, 2014-05-14 Profiles the lives and achievements of more than 270 spiritual leaders arranged alphabetically who made major contributions to the history of American religious life

A Documentary History of Unitarian Universalism, Volume One Dan McKanan, 2017 A panel of top scholars presents the first comprehensive collection of primary sources from Unitarian Universalist history This critical resource covers the long histories of Unitarianism Universalism and Unitarian Universalism in the United States and around the world and offers a wealth of sources from the first fifty five years of the Unitarian Universalist Association From Arius and Origen to Peter Morales and Rebecca Parker this two volume anthology features leaders thinkers and ordinary participants in the ever changing tradition of liberal religion Each volume contains more than a hundred distinct selections with scholarly introductions by leading experts in Unitarian Universalist history The selections include sermons theologies denominational statements hymns autobiographies and manifestos with special attention to class cultural gender and sexual diversity Primary sources are the building blocks of history and *A Documentary History of Unitarian Universalism* presents the sources we need for understanding this denomination's past and for shaping its future

Nathaniel Taylor, New Haven Theology, and the Legacy of Jonathan Edwards Douglas A. Sweeney, 2002-12-05

Nathaniel Taylor was arguably the most influential and the most frequently misrepresented American theologian of his generation While he claimed to be an Edwardsian Calvinist very few people believed him This book attempts to understand how Taylor and his associates could have counted themselves Edwardsians In the process it explores what it meant to be an Edwardsian minister and intellectual in the 19th century

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's tavern goers, Newport's 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.

Jonathan Edwards Philip F. Gura, 2006-04-18. An important new biography of America's founding religious father, Jonathan Edwards, was America's most influential evangelical whose revivals of the 1730s became those against which all subsequent ones have been judged. The marvelous accomplishment of Philip Gura's *Jonathan Edwards* is to place the rich intellectual landscape of America's most formidable evangelical within the upheaval of his times. Gura not only captures Edwards' brilliance but respectfully explains the enduring appeal of his theology in a world of profound uncertainty: it held out hope of an authentic conversion, the quickening of the indwelling spirit of God in one's heart, and the consequent certitude of Godly behavior and everlasting grace. Tracing Jonathan Edwards' life from his birth in 1703 to his untimely death in 1758, Gura magnificently reasserts Edwards' rightful claim as the father of America's evangelical tradition.

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.

A People

So Favored of God, Second Edition George W. Harper, 2007-12-01 This book is intended for all those with an interest in New England Puritanism American evangelicalism the history of revivalism or the history of pastoral ministry *A Paradise of Reason* J. Rixey Ruffin, 2008 William Bentley was pastor of the East Church in Salem Massachusetts from 1783 until his death in 1819 There he ministered to the sailors widows artisans and captains of the waterfront He offered his flock a faith grounded by the dual pillars of a benevolent deity and salvation through moral living **The Devil and Doctor Dwight** Colin Wells, 2012-12-01 At the close of the eighteenth century Timothy Dwight poet clergyman and later president of Yale College waged a literary and intellectual war against the forces of infidelity The Devil and Doctor Dwight reexamines this episode by focusing on The Triumph of Infidelity 1788 the verse satire that launched Dwight's campaign and Colin Wells argues the key to recovering the deeper meaning of the threat of infidelity in the early years of the American Republic The book also features the first modern annotated edition of this important but long overlooked poem Modeled after Alexander Pope's satiric masterpiece the Dunciad Dwight's poem took aim at a number of his contemporaries but its principal target was Congregationalist Charles Chauncy author of a controversial treatise asserting the salvation of all men To Dwight's mind a belief in universal salvation issued from the same naive faith in innate human virtue and inevitable progress that governed all forms of Enlightenment thought political as well as religious Indeed in subsequent works he traced with increasing dismay a shift in the idea of universal salvation from a theological doctrine to a political belief and symbol of American national identity In this light Dwight's campaign against infidelity must also be seen as an early and prescient critique of the ideological underpinnings of Jeffersonian democracy **American Religious History** Gary Scott Smith, 2020-12-07 A mix of thematic essays reference entries and primary source documents covering the role of religion in American history and life from the colonial era to the present Often controversial religion has been an important force in shaping American culture Religious convictions strongly influenced colonial and state governments as well as the United States as a new republic Religious teachings values and practices deeply affected political structures and policies economic ideology and practice educational institutions and instruction social norms and customs marriage and family life By analyzing religion's interaction with American culture and prominent religious leaders and ideologies this reference helps readers to better understand many fascinating often controversial religious leaders ideas events and topics The work is organized in three volumes devoted to particular periods Volume one includes a chronology highlighting key events related to religion in American history and an introduction that overviews religion in America during the period covered by the volume and roughly 10 essays that explore significant themes These essays are followed by approximately 120 alphabetically arranged reference entries providing objective fundamental information about topics related to religion in America Each volume presents nearly 50 primary source documents each introduced by a contextualizing headnote A selected general bibliography closes volume three **Conservative Revolutionaries** John S. Oakes, 2018-01-01 Boston Congregationalist ministers Charles Chauncy

1705 1787 and Jonathan Mayhew 1720 1766 were significant political as well as religious leaders in colonial and revolutionary New England. Scholars have often stressed their influence on major shifts in New England theology and have also portrayed Mayhew as an influential preacher whose works helped shape American revolutionary ideology and Chauncy as an active leader of the patriot cause. Through a deeply contextualised re-examination of the two ministers as men of their times, Oakes offers a fresh comparative interpretation of how their religious and political views changed and interacted over decades. The result is a thoroughly revised reading of Chauncy's and Mayhew's most innovative ideas. Conservative Revolutionaries unearth strongly traditionalist elements in their belief systems focussing on their shared commitment to a dissenting worldview based on the ideals of their Protestant New England and British heritage. Oakes concludes with a provocative exploration of how their shifting theological and political positions may have helped redefine prevailing notions of human identity, capability and destiny.

Earth Shadows on the Sky H. A. Hopgood, 2021-09-24. Misconceptions about God's sovereignty arise from wrong views of God's nature. Through a careful comparison of the writings of Charles Chauncy 1705-87 and John Gill 1697-1771 with the development of the ecumenical creeds, this book helps to resolve such misunderstandings by detecting and correcting human-centered reasoning in the doctrines of the Trinity and salvation. Drawing on both ancient Christian writings and Reformation era teachings, *Earth Shadows on the Sky: The Holy Trinity, Divine Sovereignty and Humanistic Philosophy* offers an innovative approach to questions about God's sovereignty.

[American Lazarus](#) Joanna Brooks, 2003-09-11. The 1780s and 1790s were a critical era for communities of color in the new United States of America. Even Thomas Jefferson observed that in the aftermath of the American Revolution, the spirit of the master is abating, that of the slave rising from the dust. This book explores the means by which the very first Black and Indian authors rose up to transform their communities and the course of American literary history. It argues that the origins of modern African American and American Indian literatures emerged at the revolutionary crossroads of religion and racial formation as early Black and Indian authors reinvented American evangelicalism and created new postslavery communities, new categories of racial identification and new literary traditions. While shedding fresh light on the pioneering figures of African American and Native American cultural history, including Samson Occom, Prince Hall, Richard Allen, Absalom Jones, and John Marrant, this work also explores a powerful set of little-known Black and Indian sermons, narratives, journals, and hymns. Chronicling the early American communities of color from the separatist Christian Indian settlement in upstate New York to the first African Lodge of Freemasons in Boston, it shows how eighteenth-century Black and Indian writers forever shaped the American experience of race and religion. *American Lazarus* offers a bold new vision of a foundational moment in American literature. It reveals the depth of early Black and Indian intellectual history and reassesses the political, literary, and cultural powers of religion in America.

The Jonathan Edwards Encyclopedia Harry S. Stout, Kenneth P. Minkema, Adriaan Cornelis Neele, 2017. Jonathan Edwards 1703-1758 is widely acknowledged as one of the most brilliant religious thinkers and

multifaceted figures in American history A fountainhead of modern evangelicalism Edwards wore many hats during his lifetime theologian philosopher pastor and town leader preacher missionary college president family man among others With nearly four hundred entries this encyclopedia provides a wide ranging perspective on Edwards offering succinct synopses of topics large and small from his life thought and work Summaries of Edwards s ideas as well as descriptions of the people and events of his times are all easy to find and suggestions for further reading point to ways to explore topics in greater depth Comprehensive and reliable with contributions by 169 premier Edwards scholars from throughout the world The Jonathan Edwards Encyclopedia will long stand as the standard reference work on this significant extraordinary person The Religious Beliefs of America's Founders Gregg L. Frazer,2014-08-15 Were America s Founders Christians or deists Conservatives and secularists have taken each position respectively mustering evidence to insist just how tall the wall separating church and state should be Now Gregg Frazer puts their arguments to rest in the first comprehensive analysis of the Founders beliefs as they themselves expressed them showing that today s political right and left are both wrong Going beyond church attendance or public pronouncements made for political ends Frazer scrutinizes the Founders candid declarations regarding religion found in their private writings Distilling decades of research he contends that these men were neither Christian nor deist but rather adherents of a system he labels theistic rationalism a hybrid belief system that combined elements of natural religion Protestantism and reason with reason the decisive element Frazer explains how this theological middle ground developed what its core beliefs were and how they were reflected in the thought of eight Founders John Adams Thomas Jefferson Benjamin Franklin James Wilson Gouverneur Morris James Madison Alexander Hamilton and George Washington He argues convincingly that Congregationalist Adams is the clearest example of theistic rationalism that presumed deists Jefferson and Franklin are less secular than supposed and that even the famously taciturn Washington adheres to this theology He also shows that the Founders held genuinely religious beliefs that aligned with morality republican government natural rights science and progress Frazer s careful explication helps readers better understand the case for revolutionary recruitment the religious references in the Declaration of Independence and the religious elements and lack thereof in the Constitution He also reveals how influential clergymen backing their theology of theistic rationalism with reinterpreted Scripture preached and published liberal democratic theory to justify rebellion Deftly blending history religion and political thought Frazer succeeds in showing that the American experiment was neither a wholly secular venture nor an attempt to create a Christian nation founded on biblical principles By showcasing the actual approach taken by these key Founders he suggests a viable solution to the twenty first century standoff over the relationship between church and state and challenges partisans on both sides to articulate their visions for America on their own merits without holding the Founders hostage to positions they never held *Beyond Toleration : The Religious Origins of American Pluralism* Chris Beneke Assistant Professor of History Bentley College,2006-09-25 At its founding the United States was one of the most

religiously diverse places in the world Baptists Methodists Catholics Episcopalians Presbyterians Congregationalists Quakers Dutch Reformed German Reformed Lutherans Huguenots Dunkers Jews Moravians and Mennonites populated the nations towns and villages Dozens of new denominations would emerge over the succeeding years What allowed people of so many different faiths to forge a nation together In this richly told story of ideas Chris Beneke demonstrates how the United States managed to overcome the religious violence and bigotry that characterized much of early modern Europe and America The key Beneke argues did not lie solely in the protection of religious freedom Instead he reveals how American culture was transformed to accommodate the religious differences within it The expansion of individual rights the mixing of believers and churches in the same institutions and the introduction of more civility into public life all played an instrumental role in creating the religious pluralism for which the United States has become renowned These changes also established important precedents for future civil rights movements in which dignity as much as equality would be at stake Beyond Toleration is the first book to offer a systematic explanation of how early Americans learned to live with differences in matters of the highest importance to them and how they found a way to articulate these differences civilly Today when religious conflicts once again pose a grave danger to democratic experiments across the globe Beneke s book serves as a timely reminder of how one country moved past toleration and towards religious pluralism

Journey Toward Independence Carl Scovel, Charles

Conrad Forman, 1993 A small Anglican church in colonial Boston founded in 1686 becomes the first Unitarian church in America

Heaven in the American Imagination Gary Scott Smith, 2011-06-01 Does heaven exist If so what is it like And how does one get in Throughout history painters poets philosophers pastors and many ordinary people have pondered these questions Perhaps no other topic captures the popular imagination quite like heaven Gary Scott Smith examines how Americans from the Puritans to the present have imagined heaven He argues that whether Americans have perceived heaven as reality or fantasy as God s home or a human invention as a source of inspiration and comfort or an opiate that distracts from earthly life or as a place of worship or a perpetual playground has varied largely according to the spirit of the age In the colonial era conceptions of heaven focused primarily on the glory of God For the Victorians heaven was a warm comfortable home where people would live forever with their family and friends Today heaven is often less distinctively Christian and more of a celestial entertainment center or a paradise where everyone can reach his full potential Drawing on an astounding array of sources including works of art music sociology psychology folklore liturgy sermons poetry fiction jokes and devotional books Smith paints a sweeping provocative portrait of what Americans from Jonathan Edwards to Mitch Albom have thought about heaven

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